00084951

THE

ASIATIC SOCIETY OF BOMBAY

Town Hall, Bombay.

Digitized with financial assistance from the
Government of Maharashtra
on 04 April, 2016

A HANDBOOK

FOR

TRAVELLERS IN GREECE.

914.95
Hand Han
84951

NOTICE.

Any information *derived from personal knowledge* of the countries described in the Handbook for Greece, and calculated to correct errors and supply deficiencies therein, is requested from all those into whose hands this volume may chance to fall. Such co-operation alone can ultimately produce a complete and perfectly accurate work. As a general rule, the *pages* to which the observations apply should be specified. Notices of new routes, and of improved means of communication and accommodation, will be particularly acceptable. All letters on this subject may be addressed to the Editor, care of Mr. Murray, Albemarle Street.

00084951

HANDBOOK

FOR

TRAVELLERS IN GREECE:

DESCRIBING

THE IONIAN ISLANDS, THE KINGDOM OF GREECE, THE ISLANDS OF THE ÆGEAN SEA, WITH ALBANIA, THESSALY, AND MACEDONIA.

84951

NEW EDITION, FOR THE MOST PART RE-WRITTEN.

With a New Travelling Map of Greece, and Plans.

LONDON:
JOHN MURRAY, ALBEMARLE STREET.
PARIS: GALIGNANI; STASSIN ET XAVIER.
1854.

THE ENGLISH EDITIONS OF MURRAY'S HANDBOOKS MAY BE OBTAINED OF THE FOLLOWING AGENTS :—

Germany, Holland, and Belgium.

AIX-LA-CHAPELLE	J. D. MAYER.—L. KOHNEN.
AMSTERDAM	J. MULLER.—W. KIRBERGER.
ANTWERP	MAX. KORNICKER.
BADEN-BADEN	D. R. MARX.
BERLIN	A. DUNCKER.
BRUSSELS	MUQUARDT.—KIESSLING & CO.—DECQ.
CARLSRUHE	CREUZBAUER & CO.—A. BIELEFELD.
COBLENTZ	BAEDEKER.
COLOGNE	L. KOHNEN.—A. BAEDEKER.
DRESDEN	ARNOLD.
FRANKFORT	C. JÜGEL.
GRATZ	DAMIAN & SORGE.
THE HAGUE	VAN STOCKUM.
HAMBURG	PERTHES.
HEIDELBERG	J. MOHR.
KISSINGEN	JÜGEL.
LEIPZIG	F. FLEISCHER.—WEIGEL.
LUXEMBOURG	BÜCK.
MANNHEIM	ARTARIA & FONTAINE.
MAYENCE	VON ZABERN.
MUNICH	LITERARISCH - ARTISTISCHE ANSTALT.—I. PALM.
NÜRNBERG	SCHRAG.
PESTH	HARTLEBEN.—G. HECKENAST.
PRAGUE	CALVE.
ROTTERDAM	BAEDEKER.—KRAMERS.
STUTTGART	P. NEFF.
TRIESTE	MUNSTER.
VIENNA	C. GEROLD.—BRAUMÜLLER & SEIDEL.—P. ROHRMAN.
WIESBADEN	C. JÜGEL.—C. W. KREIDEL.

Switzerland.

BASLE	SCHWEIGHAUSER.
BERN	HUBER & CO.
COIRE	GRUBENMANN.
CONSTANCE	MERK.
ST. GALLEN	HUBER.
GENEVA	KESSMANN.—MONROE.
LAUSANNE	HIGNOU & CO.—WEBER.
LUCERNE	F. KAISER.
SCHAFFHAUSEN	HURTER.
SOLEURE	PENT.
ZÜRICH	H. FÜSSLI & CO.—H. F. LEUTHOLD.

Italy.

BOLOGNA	M. RUSCONI.
FLORENCE	MOLINI.—GOODBAN.
GENOA	ANTOINE BEUF.
LEGHORN	ROLANDI.
LUCCA	F. BARON.
MALTA	MUIR.
MANTUA	NEGRETTI.
MILAN	ARTARIA & SON.—MOLINARI.—SANGNER. P. & J. VALLARDI.
MODENA	VINCENZI & ROSSI.
NAPLES	DETKEN & CO.
NICE	SOCIETE' TYPOGRAPHIQUE.—VISCONTI.
PALERMO	CHARLES BEUF.
PARMA	J. ZANGHIERI.
PISA	NISTRI.—JOS. VANNUCCHI.
PERUGIA	VINCENZ. BARTELLI.
ROME	GALLERINI.—PIALE.—CUCCIONI.—SPITHÖVER.
SIENA	ONORATO TORRI.
TRIESTE	HERMAN F. MÜNSTER.—PAVARGER.
TURIN	GIANNINI & FIORE.—MAGGI.—MARIETTI.
VENICE	HERMAN F. MÜNSTER.

France.

AMIENS	CARON.
ANGERS	BARASSE'.
AVRANCHES	ANFRAY.
BAYONNE	JAYMEBON.
BORDEAUX	CHAUMAS.—LAWALLE.
BOULOGNE	WATEL.—MERRIDEW.
BREST	HEBERT.
CAEN	VILLENEUVE.
CALAIS	RIGAUX CAUX.
DIEPPE	MARAIS.
DINANT	COSTE.
DOUAI	JACQUART.—LEMAIRE.
DUNKERQUE	LEYSCHOCHART.
GRENOBLE	VELLOT ET COMP.
HAVRE	COCHARD.—MADAME BERTIN HUE.
LILLE	VANACKER.—BEGHIN.
LYONS	GIBERTON & BRUN.—AYNE' FILS.
MARSEILLES	MADAME CAMOIN.
METZ	WARION.
MONTPELLIER	LEVALLE.
NANCY	GONET.
NANTES	GUE'RAUD.—FOREST AINE'.
ORLEANS	GATINEAU.—PESTY.
PARIS	GALIGNANI.—STASSIN ET XAVIER.
PAU	ARÉES.—AUG. BASSY.
PERPIGNAN	JULIA FRÈRES.
REIMS	BRISSART BINET.
ROCHEFORT	PENARD.
ROUEN	LEBRUMENT.
ST. ETIENNE	DELARUE.
ST. MALO	HUE.
ST. QUENTIN	DOLOY.
STRASBOURG	C. F. SCHMIDT.
TOULON	MONGE ET VILLAMUS.
TOULOUSE	GALLON.—H. LEBON.
TOURS	COUSTURIER.—BONTE'.
TROYES	LALOY.

Spain.

MADRID	MONIER.
GIBRALTAR	ROWSWELL.

Russia.

ST. PETERSBURGH	ISSAKOFF.—N. ISSAKOFF.—BELLIZARD.
MOSCOW	W. GAUTIER.
ODESSA	VILLIETTY.

Ionian Islands.

CORFU . . J. W. TAYLOR.

Constantinople.

WICK.

Greece.

ATHENS . . M. NAST.

PREFACE.

NOTWITHSTANDING the variety of works which, for centuries, have appeared in different languages on the various provinces and islands of Greece, a *Guide Book* for those countries became essential when the means of communication with them had been rendered easy and frequent.

In the works of many ancient and modern writers we find accurate notices of the routes which they have followed over separate districts; but, in order to render their labours available to the traveller in a portable shape, it was necessary to compare, extract, and compress within the narrowest limits their accumulated information,—ethnographical, antiquarian, artistic, historical, and statistical,—selecting only such portions as might secure to the genius of each locality its appropriate share of interest.

The idea of a *Handbook for the East* naturally suggested itself after the completion of similar guides for Germany, Switzerland, and other parts of Europe. In the present work those portions of the former *Handbook for the East* which related to Greece have been carefully rewritten or remodelled, with great additions, and with much introductory matter prefixed. The subject of this new Handbook is, CLASSICAL AND HISTORICAL GREECE, that is to say, *the Ionian Islands, the Kingdom of Greece, the Islands of the Ægean Sea, and the provinces of Macedonia, Thessaly, and Albania*, not yet reunited to Christendom. In all these countries the majority of the population, though divided by political events among three distinct governments, is still *Greek* in those great elements of nationality—blood, religion, and language. The remaining provinces of European Turkey, with Constantinople, Asia Minor, &c., will form the subject of the forthcoming HANDBOOK FOR TURKEY.

The description of the ancient monuments of Athens has been contributed by Mr. F. C. Penrose, author of the work on Athnian Architecture, published in 1851 by the *Society of Dilettanti*.

The manuscript notes and journals of several recent travellers, kindly communicated to the Editor, added to the copious materials collected by himself during various journeys throughout all parts of the countries described, have served him as a foundation for a careful comparison of the highest authorities of the past with the most important publications of the present day. It is impossible to particularize all

the writers to whom he is indebted; but he begs, once for all, to express his peculiar obligations to Colonel Leake, to Dr. Wordsworth, and to Dr. Smith's *Dictionary of Ancient Geography*. As it would be inconsistent with the nature and dimensions of a Handbook that constant reference should be made to the collateral authorities, the Editor prefixes a general list of the *more important* works, which can be consulted either as illustrative or supplementary.

Strabo—Books viii. ix. x., written in the Augustan Age.
Pausanias—Description of Greece in the time of the Antonines.
Gell (Sir W.)—Ithaca, Argolis, and Itineraries, 1813—1819.
Hobhouse (Lord Broughton)—Journey through Albania, &c., 1813.
Holland (Dr.)—Travels in the Ionian Isles, Greece, &c., 1819.
Müller (K. O.)—Dorians. *English Translation*, 1830.
Kruse—Hellas, 1825–27.
Leake—Researches in Greece, 1814.
——— Travels in the Morea, 1830; Peloponnesiaca, 1846.
——— Travels in Northern Greece, 1835.
——— Topography of Athens, 1841.
——— Demi of Attica, 1841.
Pittakys—L'Ancienne Athènes. *Latest edition*, Athens.
Thirlwall—History of Greece. *Library edition.*
Gordon—History of the Greek Revolution, 1832.
Keightley—History of the Greek War of Independence, 1830.
Pashley—Travels in Crete, 1837.
Mure (Col. W., of Caldwell)—Journal of a Tour in Greece, 1842
Pennington—On the Pronunciation of Greek, 1844.
Tennent (Sir J. Emerson)—History of Modern Greece, 1845.
Wordsworth—Athens and Attica, 1837.
——— Greece, Pictorial and Historical. *Latest edition*, 1853.
Ross (Dr. L.)—Reisen auf den Griechischen Inseln, 1845.
Fiedler—Reise durch Griechenland. Leipsic, 1840.
Forchhammer—Hellenika. Berlin, 1837.
Finlay—Greece under the Romans, 1844.
——— Mediæval Greece and Trebizond, 1851.
——— Byzantine History from 716 to 1057 A.D., 1853.
Curzon—Monasteries of the Levant, 1847.
Penrose—Investigation of the Principles of Athenian Architecture, 1851.
Lear—Travels in Albania, &c., 1851.
Bowen (G. F.)—Ithaca in 1850. London, 1851.
——— Mount Athos, Thessaly, and Epirus, 1852.
Curtius—Peloponnesos. Gotha, 1851.
Grote—History of Greece.
Smith (Dr. W.)—Dictionary of Antiquities, 1850.
——— Ancient Geography.

The ancient and classical names have been everywhere restored by law to the principal localities of Greece; and, in accordance with most recent writers of authority, the Editor has made use of them, except where to have done so would appear affected or pedantic. It is impossible to lay down any uniform rule on this subject. "With regard to foreign proper names," it has been observed, "our English orthography, perhaps to show foreigners that we do not live under the despotism of an Academy, is confessedly a mass of anomalies; otherwise it would be remarkable that we should have adopted the *French* names for so many places in Italy, and the *Italian* names for so many places in Greece. With regard to Italy, the practice is now too inveterate for cure; and we shall probably always continue to speak of Naples, Rome, Turin, and Milan, instead of the sonorous Napoli, Roma, Torino, and Milano of their inhabitants. But with regard to Greece, we are gradually coming back to the names dear to us from a thousand memories;—to use once more, for instance, the time-honoured appellations of Eubœa, Sunium, Cythera, Leucadia, and Crete, instead of the new-fangled Genoese or Venetian *aliases* of Negropont, Colonna, Cerigo, Santa Maura, and Candia."

Bishop Thirlwall has made some important remarks, in the Preface to his *History of Greece*, on the difficulties with which a writer has to contend in this respect. "As to the mode of writing Greek names in English, there is no established rule or usage of sufficient authority to direct him in all cases, and he has therefore been left to follow his own discretion. Some readers, perhaps, will think that he has abused this liberty, and will complain that he has not observed a strict uniformity. His own taste would have inclined him to prefer the English to the Latin forms of Greek names and words in every instance. But as the contrary practice is the more general, and most persons seem to think that the other ought to be confined to terms which have become familiar and naturalized in our language, he has not ventured to apply his principle with rigid consistency, where the reader's eye would perhaps have been hurt by it, but has suffered anomaly to reign in this as in the other department of orthography. *He would not fear much severity of censure, if those only should condemn him who have tried the experiment themselves, or can point out the example of any writer who has given universal satisfaction in this respect.*"

G. F. B.

CONTENTS.

GENERAL INTRODUCTION.

PAGE

a. Interest of Greek Travel; Hints and Maxims; Mode of Travelling, &c. 1
b. Routes from England to Greece 4
c. Requisites before Starting; Luggage, Clothes, Presents, Letters of Introduction, Money, Passports, &c. 5
d. Climate, and Seasons for Travelling 9
e. Maxims and Rules for the Preservation of Health, Malaria, Quarantine 10
f. Travelling Servants, Hire of Horses, &c. 14
g. Shooting, Fire-arms, &c. 17
h. Yachts, Boats, &c. 19
i. Accommodation for Travellers, Provisions, Wine, &c. 20
j. Geographical Outline of Greece 22
k. Practical Observations on Hellenic Architecture 24
l. Outline of Greek History 27
m. Sketch of the Present Condition of the Greek Church 34
n. Observations on the Modern Greek Language 36
o. Character, Manners, and Customs of the Inhabitants of Greece, and of the Greek Provinces of Turkey 42

SECTION I.—IONIAN ISLANDS.

Special Introductory Information 53
Routes and Descriptions of the several Islands 61

SECTION II.—KINGDOM OF GREECE.

Special Introductory Information 99
Part I. Northern Provinces on the Mainland 114
Routes 114
Part II. The Peloponnesus 253
Routes 253

SECTION III.—ISLANDS OF THE ÆGEAN SEA.

Special Introductory Information 303
Routes, and Descriptions of the several Islands 306

SECTION IV.—ALBANIA, THESSALY, MACEDONIA.

Special Introductory Information 375
Routes 381

NOTES OF A VISIT TO MAINA IN 1844 436

GENERAL INDEX 438

LIST OF ROUTES.

SECTION I.

IONIAN ISLANDS.

SPECIAL INTRODUCTORY INFORMATION.—Page 53.

ROUTES, AND DESCRIPTIONS OF THE SEVERAL ISLANDS.

	PAGE		PAGE
1. Corcyra (Corfu)	61	5. Ithaca	81
2. Paxos (Paxo)	70	6. Zacynthus (Zante)	91
3. Cephallenia (Cephalonia)	71	7. Cythera (Cerigo)	97
4. Leucadia (Santa Maura)	75		

SECTION II.

KINGDOM OF GREECE.

SPECIAL INTRODUCTORY INFORMATION.—Page 99.

SKELETON TOURS.—Page 112.

PART I.

NORTHERN GREECE.

ROUTE	PAGE	ROUTE	PAGE
1. From Corfu to Athens by Patras, and the Gulf and Isthmus of Corinth	114	9. Chalcis to Oreos (Eubœa)	227
2. Athens and the Piræus; with their environs	129	10. Chalcis to Thebes by Lukisi and Kokhino	229
3. Athens to Sunium	207	11. Patras to Athens by Mesolonghi, Delphi, Vostitza, and Corinth	232
4. Athens to Lamia (Zeitun) by Marathon, Thebes, Delphi, &c.	209	12. Mesolonghi to Vonitza and Prevesa	245
5. Thermopylæ to Lebadea	219	13. Mesolonghi to Calydon (Kurt Aga)	248
6. Marathon to Chalcis	220	14. Mesolonghi to Vonitza by Œniadæ, Porta, and Katuna	249
7. Athens to Chalcis direct	223	15. Aetos to Alyzea	252
8. Thebes to Chalcis (Eubœa)	224		

PART II.

THE PELOPONNESUS.

ROUTE		PAGE
16.	Athens to Sparta, by Egina, Epidaurus, Nauplia, Tiryns, Mycenæ, Argos, Tripolitza, and Mantinea	253
17.	Sparta, through Maina, to Kalamata	268
18.	Sparta, over Mount Taygetus, to Kalamata	279
19.	Sparta, by Messene, to Kalamata	279
20.	Kalamata to Sakona and Messene	283
21.	Kalamata to Cyparissia (*Arcadia*), by Pylos (*Navarino*)	283
22.	Cyparissia to Tripolitza	288
23.	Cyparissia, through Arcadia and Elis, to Patras	290
24.	Andritzena to Kalabryta and Megaspelæon	293
25.	Pyrgos to Patras, by Gastuni	294
26.	Patras to Tripolitza	295
27.	Karytena to Kalabryta and the Styx	296
28.	Patras to Nauplia	297
29.	Nauplia to Corinth, by Nemea	297
30.	Nauplia to Athens, by Hydra, Poros, &c.	298

SECTION III.

THE ISLANDS OF THE ÆGEAN SEA.

SPECIAL INTRODUCTORY INFORMATION.—Page 303.

ROUTES, AND DESCRIPTIONS OF THE SEVERAL ISLANDS.

A. *Belonging to Greece.*

		PAGE
1.	Syros or Syra (Sira)	306
2.	Delos, with Rhenea (Dili)	307
3.	Tenos (Tino)	310
4.	Myconos (Myceno)	311
5.	Andros (Andro)	312
6.	Ceos (Zea)	313
7.	Cythnos (Thermia)	314
8.	Seriphos (Serpho)	315
9.	Siphnos (Siphanto)	316
10.	Cimolos (Argentiera)	317
11.	Melos (Milo)	317
12.	Pholegandros (Policandro)	319
13.	Sicinos (Sicino)	319
14.	Ios (Nio)	319
15.	Thera (Santorin)	320
16.	Anaphe (Nanfio)	321
17.	Amorgos (Amorgo)	321
18.	Naxos (Naxia)	322
19.	Paros (Paro)	323
20.	Oliaros or Antiparos (Antiparo)	325

The above form the Cyclades in the widest acceptation of that term, which is confined by some writers to 12 or 15 of the islands immediately encircling Delos.

The following islands off Eubœa also belong to Greece:—

21.	Scyros (Scyro)	326
22.	Icos (Chiliodromia)	327
23.	Scopelos or Peparethos (Scopelo)	328
24.	Sciathos (Sciatho)	328

B. *Belonging to Turkey.*

	PAGE
1. Thasos (Thaso, Tasso)	329
2. Samothrace (Samothraki)	329
3. Lemnos (Staliméne)	330
4. Imbros (Imbro)	331
5. Tenedos (Tenedo), with Lagussæ Insulæ	331
6. Lesbos or Mytilene (Metelin)	331
7. Psyra (Psara)	333
8. Chios (Scio)	334
9. Icaria (Nicaria), with Corseæ Insulæ	337
10. Samos (Samo)	337
11. Patmos (Patino)	339
12. Leros (Lero)	340
13. Calymna (Calimno)	340
14. Astypalæa (Stampalia)	341
15. Cos (Stanco)	341
16. Nisyros (Nisyro)	342
17. Telos (Episcopi)	343
18. Syme (Symi)	343
19. Chalce (Chalki)	343
20. Rhodos or Rhodes (Rodi)	344
21. Carpathos (Scarpanto)	347
22. Casos (Caso)	348
23. Crete (Candia)	349

N.B. A few barren and uninhabited rocks in various parts of the Ægean are omitted in the above lists. The *Italian* names are those in brackets.

SECTION IV.

ALBANIA, THESSALY, MACEDONIA.

SPECIAL INTRODUCTORY INFORMATION.—Page 375.

ROUTE	PAGE
31. Corfu to Joannina by Sayáda and Philates	381
32. Corfu to Joannina by Delvino and Zitza	381
33. Prevesa to Joannina by Nicopolis and Suli	384
34. Prevesa to Joannina by Arta	388
35. Joannina to Parga by Dramisius (Passaron) and Suli	389
36. Joannina by Apollonia to Berat	394
37. Joannina by Premedi to Berat	398
38. Delvino by Durazzo to Scutari	399
39. Scutari to the Dalmatian frontier and Cattaro	401
40. Tepeleni by Selinitza to Avlona	402
41. Avlona by Khimára to Butrinto	403
42. Joannina to Larissa	406
43. Larissa to Lamia (Zeitun)	409
44. Larissa to Volo and Armyró	410
45. Larissa by Tempe to Salonica	410
46. Salonica to Mount Athos and back to Salonica	415
47. Tour of the Monasteries of Mount Athos	418
48. Salonica to Scutari	428
49. Salonica to Constantinople	432
50. Scutari to Constantinople	435

A HANDBOOK

FOR

TRAVELLERS IN GREECE.

GENERAL INTRODUCTION.

a. Interest of Greek Travel; Hints and Maxims; Mode of Travelling, &c.

A journey in Greece is full of deep and lasting interest for a traveller of every character, except indeed for a mere idler or man of pleasure. There the politician may contemplate for himself the condition and progress of a people, of illustrious origin, and richly endowed by Nature, which, after a servitude of centuries, has again taken its place among the nations of the earth; there too alone can he form an accurate opinion on that most important question—the present state and future destinies of the Levant. The struggles of Modern Greece must command the sympathy of all thoughtful minds—if not for her own sake, yet from the effects which may be expected to result from them in the Eastern World. "We do not aspire to prophesy of the future fate of Constantinople, but when we think of all those Turkish subjects who speak the Greek language and profess the Greek religion; when we think of the link which the same religion has made between them and the Slavonic tribes below and beyond the Danube; we cannot but look upon the recovery of the Christian nationality of Greece as one of the most important of modern events, or watch the development of this young kingdom without feelings of the most anxious expectation. We cannot believe that the Mahommedan tide, which was arrested at Lepanto, will ebb back no farther than Navarino."—*Quarterly Review.*

Nor can the artist feel less interest than the politician in the countries which we have undertaken to describe. To quote the eloquent words of Mr. Lear—"The general and most striking character of Albanian landscape is its display of objects, in themselves beautiful and interesting, and rarely to be met with in combination. You have the simple and exquisite mountain-forms of Greece, so perfect in outline and proportion—the lake, the river, and the wide plain; and withal in Albania you have the charm of Oriental architecture, the picturesque mosque, the minaret, the fort, and the serai, which you have not in Modern Greece, for war and change have deprived her of them; you have that which is found not in Italy, a profusion everywhere of the most magnificent foliage, recalling the greenness of our own island—clustering plane and chesnut, growth abundant of forest oak and beech, and dark tracts of pine. You have majestic cliff-girt shores, castle-crowned heights, and gloomy fortresses; Turkish palaces glittering with gilding and paint; mountain-passes such as you encounter in the snowy regions of Switzerland; deep bays, and blue seas, with calm, bright isles resting on the horizon; meadows and grassy knolls, convents and villages, olive-clothed slopes, and snow-capped mountain peaks—and with all this

a crowded variety of costume and pictorial incident, such as bewilders and delights an artist at each step he takes."

But it is to the classical scholar in Greece that the greatest share of interest belongs. In the language and manners of every Greek sailor and peasant he will constantly recognize phrases and customs familiar to him in the literature of ancient Hellas; and he will revel in the contemplation of the noble relics of Hellenic architecture, while the effect of classical association is but little spoiled by the admixture of post-Hellenic remains. In Italy the memory of the Roman empire is often swallowed up in the memory of the republics of the middle ages; even the city of the Cæsars is often half forgotten in the city of the Popes. But not so in Greece. We lose sight of the Venetians and the Turks, of Dandolo and Mahommed II., and behold only the ruins of Sparta and Athens, only the country of Leonidas and Pericles. For Greece has no modern history of such a character as to obscure the vividness of her classical features. A modern history she does indeed possess, various and eventful, but it has been (as was truly observed) of a *destructive*, not of a *constructive* character. It has left little behind it which can hide the immortal memorials of the greatness of Hellenic genius. At Rome the acquisition of a clear idea of the position and remains of the ancient city is, more or less, the result of study and labour; whereas, at Athens, the idea flashes at once on the mind, clear as the air of Attica, and quick and bright as the thoughts of the Athenians of old. After a rapid walk of a few hours, every well-informed traveller may carry away in his mind a picture of the city of Pericles and Plato, which will never leave him till the day of his death. It is a striking fact that, so recently as Dr. Wordsworth's visit in 1832, there was "scarcely any building at Athens in so perfect a state as the temple of Theseus."

In all parts of the country the traveller is, as it were, left alone with antiquity; and Hellas tells her own ancient history with complete distinctiveness. "In whatever district the stranger may be wandering—whether cruising in shade and sunshine among the scattered Cyclades, or tracing his difficult way among the rocks and along the watercourses of the Peloponnesus, or looking up to where the Achelous comes down from the mountains of Acarnania, or riding across the Bœotian plain, with Parnassus behind him and Cithæron before him—he feels that he is reading over again all the old stories of his school and college days—all the old stories, but with new and most brilliant illuminations. He feels in the atmosphere, and sees in the coasts and in the plains, and the mountains, the character of the ancient Greeks, and the national contrasts of their various tribes. Attica is still what it ever was—a country where the rock is ever labouring to protrude itself from under the thin and scanty soil, like the bones under the skin of an old and emaciated man. No one can cross over from 'hollow Lacedæmon' to the sunny climate and rich plain of Messenia, without sympathizing with the Spartans who fought so long for so rich a prize. No one can ride along the beach at Salamis, while the wind which threw the Persian ships into confusion is dashing the spray about his horse's feet, without having before his eyes the image of that sea-fight where so great a struggle was condensed into the narrow strait between the island and the shore, with Aristides and Themistocles fighting for the liberties of Greece, and Xerxes looking on from his golden throne. No one can look down from the peak of Pentelicus upon the crescent of pale level ground, which is the field of Marathon, without feeling that it is the very sanctuary where that battle *ought* to have been fought which decided that Greece was never to be a Persian satrapy."—*Quarterly Review.*

The very *mode of travelling* will be felt by many to be an additional charm. Throughout Greece and European Turkey journeys are made only on horseback. "This is not a recreation suited to all men, and is trying even to those who are vigorous and indifferent to luxuries and comforts; yet there is none of that languor and feverishness that so generally result from travelling on wheels, but in their stead invigorated health, braced nerves, and elevated spirits. You are in immediate contact with Nature. Every circumstance of scenery and climate becomes of interest and value, and the minutest incident of country or of local habits cannot escape observation. A burning sun may sometimes exhaust, or a summer-storm may drench you, but what can be more exhilarating than the sight of the lengthened troop of variegated and gay costumes dashing at full speed along—what more picturesque than to watch their career over upland or dale, or along the waving line of the landscape—bursting away on a dewy morn, or racing 'home' on a rosy eve?

"You are constantly in the full enjoyment of the open air of a heavenly climate; its lightness passes to the spirits—its serenity sinks into the mind. You are prepared to be satisfied with little, to support the bad without repining, to enjoy the good as a gain, and to be pleased with all things. You are fit for work, and glad of rest; you are, above all things, ready for your food, which is always savoury when it can be got, and never unseasonable when forthcoming. But here it will be seen that no small portion of the pleasures of Eastern travel arises from sheer hardship and privation, which increase so much our real enjoyments, by endowing us with a frame of mind and body at once to enjoy and to endure. It is also from such contingencies alone that those amongst us who have not to labour for their daily bread can obtain an insight into the real happiness enjoyed three times a-day by the whole mass of mankind who labour for their bread and hunger for their meals."—*Urquhart.*

It will not be amiss in this place to say something on the subject of *robbers*, of whom most travellers in the East hear so much, but see so little. In Greece particularly, there are few instances on record of foreigners having been attacked when travelling with one of the regular Athenian couriers. It is the interest of these men to ascertain if the roads are safe, or, as the modern Greek phrase is, *clean* (*παστρικοὶ δρόμοι*); to avoid dangerous localities altogether, or to procure from the authorities a sufficient escort, which is generally granted without difficulty. The fact is, that now-a-days in the Levant, a Frank (the generic name for the natives of western lands) runs very little risk from open violence. An Oriental travels with his whole fortune in his girdle; for, as yet, he has no substitute for the circular notes of English bankers; and his arms and dress are generally so costly, that he is worth shooting, even if he should happen to be of the same way of thinking in politics and religion as the gentleman who shoots him. Mr. Curzon has remarked, with great humour, that there is also another reason why Franks are seldom molested in the East:—"Every Arab or Albanian knows that, if a Frank has a gun in his hand, there are two probabilities, amounting almost to certainties, with respect to that weapon—one, that it is loaded; and the other that, if the trigger is pulled, there is a considerable chance of its going off. Now, these are circumstances which apply in a much slighter degree to the magazine of small arms which he carries about his own person. But, beyond all this, when a Frank is shot, there is such a disturbance made about it! Consuls write letters; Pashás are stirred up; guards, chavasses, and tâtars gallop like mad about the country, and fire pistols in the air, and live at free quarters in the vil-

lages; the murderer is sought for everywhere, and he, or some one else, is hanged to please the consul; in addition to which the population are beaten with thick sticks *ad libitum*. All this is extremely disagreeable, and therefore we are seldom shot at, the practice being too dearly paid for."

b. ROUTES FROM ENGLAND TO GREECE.

N.B.—The days of sailing, &c., given in the following lists, or elsewhere throughout these pages, are those fixed at the present time (March, 1853). But as changes are frequently made in the arrangements of the different steam-companies, reference should be made, before starting, to the *Continental Guide of Bradshaw*, which is published monthly.

Many travellers visit Greece on their return from the East, in which case they will probably first land at Syra, that great centre of the steam navigation of the Levant, and from whence there is frequent communication with Athens, Salonica, Constantinople, Smyrna, Syria, and Egypt.

The main routes from England to Greece *direct* are as follows:—

I. *By the Peninsular and Oriental Company's Steamers from England to Malta by Gibraltar.*

The steamers of this Company leave Southampton for Malta on the 4th, 20th, and 29th of every month, at 1 P.M. When these dates fall on a Sunday, the hour of departure is at 9 A.M. Fares to Malta—first-class, 20*l.*; second-class, 12*l.* A first-class passage out and home, within four months, 35*l.*; second-class ditto, 21*l.* (For a description of Malta, see *Handbook for Egypt.*)

II. *Across France to Marseilles, and thence to Malta by the English or French Steamers.*

Another and more expeditious route than the above is to cross France to Marseilles. The railroads are finished from Boulogne to Châlons-sur-Saône, whence river-steamers convey passengers by Lyons to Avignon, whence there is again a railroad to Marseilles. From this port there is very frequent communication with Malta in both French and English steamers. (See *Bradshaw.*)

III. *From Malta to Greece by the English or French Steamers.*

Arrived at Malta by Rte. 1 or 2, the traveller has the choice of proceeding onwards by

(1.) Her Majesty's mail steam-packets, which leave Malta, for Greece and the Ionian Isles, on the 12th and 31st of every month, and call at Zante, Patras, Cephalonia, and Corfu; returning from Corfu by the same route, after a stay there of two or three days.

(2.) The French Government steamers, which leave Malta on the 5th, 15th, and 25th of every month, for Athens, Syra, Smyrna, and Constantinople; also, once a-month, by Rostand's French steamers, or by English screw-steamers (likewise monthly), reaching Athens in 60 hours.

IV. *By the Austrian Lloyd's Steamers from Trieste.*

The *cheapest*, *quickest*, and *most agreeable* route from England to the Ionian Islands and Greece is unquestionably that by railroad from Ostend to Trieste, through Cologne, Dresden, Prague, and Vienna; and then proceeding from Trieste to Athens, in the Austrian Lloyd's steamers, by the Adriatic and Gulf of Corinth. The journey from London to Athens by this route can easily be accomplished in 10 days, and for about 20*l.* (*first-*

class fare, including all expenses). Corfu is reached by the same mode of conveyance in 7 or 8 days, and for about 16*l*. The London agency of the Austrian Lloyd's Company is at 127, Leadenhall Street, where every requisite information may always be obtained. At present, the steamers leave Trieste

(1.) *Every Thursday, at* 4 P.M., for Constantinople, touching at Corfu, Zante, Syra, Smyrna, &c. From Syra there is a branch line to Athens.

2. *Every alternate Monday, at* 4 P.M., for Greece, touching at Arcona, Brindisi, Corfu, Cephalonia, Zante, Patras, Vostizza, Lepanto, and so proceeding up the Gulf of Corinth to Lutraki. For the short journey of 6 miles across the isthmus the Company provides carriages; and at Calamáki, on the Gulf of Salamis, another steam-packet will be found to proceed on to Athens (Piræus).

N.B. Arrivals from the Levant, Greece, and the Ionian Islands are admitted to free pratique at Trieste.

The Austrian Lloyd's steamers which leave Trieste for Alexandria direct, on the 10th and 27th of every month, generally call at Corfu both in going out and in returning.

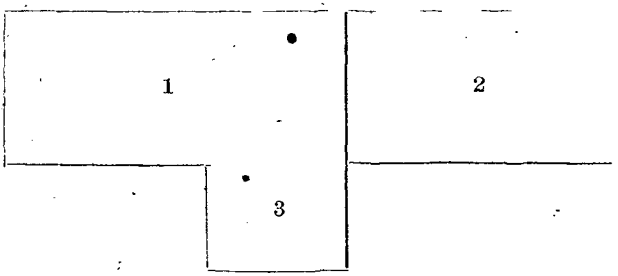
c. REQUISITES AND HINTS BEFORE STARTING; LUGGAGE; CLOTHES; PRESENTS; LETTERS OF INTRODUCTION; MONEY; PASSPORTS, &c.

In Greece and the East generally, even more than in other countries, let the traveller bear in mind this important *hint before starting*—he should never omit visiting any object of interest whenever it happens to be within his reach at the time, as he can never be certain what impediments may occur to prevent him from carrying his intentions into effect at a subsequent period.

We strongly advise the future traveller in Greece not to encumber himself with a canteen, nor to purchase in England other similar requisites for his journeys in the interior of Eastern countries. He had infinitely better proceed in the first instance to Athens, and there enter into arrangements with one of the regular travelling servants, who provide all such necessaries. His luggage should be packed in two portmanteaus of moderate size, or in two stout leather bags of equal weight,—so as to balance easily on either side of the pack-saddle of his baggage-horse. If he be a sportsman, he will, of course, take his gun. A *tent*, though requisite in many parts of Asia, is unnecessary and unusual in Greece.

Protection from Vermin.—Greece and all parts of the East abound in vermin of every description, each annoying the wearied traveller, and some by their bite occasioning serious pain or illness. An apparatus for obviating this evil was invented by Mr. Levinge, and is thus described by Sir Charles Fellows, who used it in travelling in Asia Minor:—"The whole apparatus may be compressed into a hat-case. A pair of calico sheets, nine feet long, sewed together at the bottom and on both sides (No. 1), are continued with muslin of the same form and size, sewed to them at their open end (No. 2); and this muslin is drawn tightly together at the end of the tape. Within this knot are three or four loose tapes, about eighteen inches long, with nooses at their ends, through which, from within, a cane is threaded so as to form a circle, extending the muslin as a canopy, which in this form is suspended. These canes must be in three pieces, three feet long, each fitting into the other with a socket or ferrule. The entrance to the bed is by a neck from the calico (No. 3), with a string to draw it tightly together when you are within. It is desirable that the traveller should enter this bed as

he would a shower-bath, and having his night-shirt with him. When the end formed of muslin is suspended, the bed forms an airy canopy, in which the occupant may stand up and dress in privacy, no one being able to see him from without, while he can observe all around. To prevent accidents from tearing the apparatus, I have found that the best mode of entering it was to keep the opening in the middle of the mattress, and, standing in it, draw the bag entrance over my head."



During the day the traveller may read and write within it free from the annoyance of flies; and in the evening, by placing a lamp near the curtain, he may pursue his occupations undisturbed by gnats. It will even supply the place of a tent, as a protection from the dew, if a night be spent in the open air. The price of this apparatus is trifling. Messrs. Maynard and Harris, 126, Leadenhall Street, have prepared it under Mr. Levinge's instructions, and furnish it complete, of the best materials, for 1*l.* 5*s.*

The *clothes* of the traveller should be such as will stand hard and rough work. They must not be too light, even in summer; for a day of intense heat is often followed by a storm or a cold night. It is simply ridiculous in an English traveller to assume the Greek or any other Oriental dress, unless he is *perfect* master of the local languages and manners; and even in that improbable case he will still find an *English shooting-jacket and wide-awake* the most respectable and respected travelling costume throughout the Levant.

A really comfortable *English saddle and bridle* will be found a great luxury.

A *large and stout cotton umbrella* is required as a protection not only from the rain, but also from the sun. A *white umbrella* should be purchased at Corfu or Athens in hot weather.

A *green veil, and blue or neutral-tinted spectacles*, are very useful as a safeguard against the glare of the sun. A *pocket-telescope*, a *thermometer*, *drawing materials*, *measuring tape*, and the like, are luxuries to be provided or not, according to the taste and pursuits of each individual tourist.

Travellers starting from Corfu for a tour in Albania, however short, or visiting the interior of Greece, without engaging the services of one of the Athenian couriers, should pay strict attention to the following sensible recommendations of Mr. Lear:—"Previously to starting, a certain supply of cooking utensils, tin plates, knives and forks, a basin, &c. must absolutely be purchased, the stronger and plainer the better; for you go into lands where pots and pans are unknown, and all culinary processes are to be performed in strange localities, innocent of artificial means. A light mattress,

some sheets and blankets, and a good supply of capotes and plaids should not be neglected; two or three books; some rice, curry-powder, and cayenne; a world of drawing materials—if you be a hard sketcher; as little dress as possible, though you must have two sets of outer clothing—one for visiting Consuls, Pashás, and other dignitaries, the other for rough every-day work; some quinine made into pills (rather leave all behind than this); a *Buyourdí*, or general order of introduction to governors or pashás; and your *Teskeré*, or provincial passport for yourself and guide. All these are absolutely indispensable, and beyond these, the less you augment your *impedimenta* by luxuries the better; though a long strap, with a pair of ordinary stirrups, to throw over the Turkish saddles, may be recommended to save you the cramp, caused by the awkward shovel-stirrups of the country. Arms and ammunition, fine raiment, presents for natives, are all nonsense; simplicity should be your aim. When all these things, so generically termed *roba* by the Italians, are in order, stow them into two Brobdignagian saddle-bags, united by a cord (if you can get leather bags so much the better; if not, goats' hair sacks); and by these hanging on each side of the baggage-horse's saddle, no trouble will ever be given from seceding bits of luggage escaping at unexpected intervals. Until you adopt this plan (the simplest of any) you will lose much time daily by the constant necessity of putting the baggage in order."

Presents.—It is no longer customary in Greece and Turkey to exchange presents, as formerly; and the ordinary traveller cannot encumber himself with unnecessary luggage. Those, however, who remain some time in the Levant, or who sail in their own yachts, will often wish to leave some token of remembrance with officials, or others from whom they may have received assistance or hospitality. For this purpose the best articles to provide are a few pairs of English pistols, knives, pocket-telescopes, toys for children, and ornaments for ladies. Prints of the Queen, the Ministers, &c. are very acceptable to the British Consular Agents, who are generally natives. New periodicals, caricatures, &c. from London are most prized by English residents in the East.

Letters of Introduction.—These should be procured for as many as possible of the following functionaries:—the Lord High Commissioner of the Ionian Islands; some of the civilians, and military and naval officers stationed there; the British Minister and Consul at Athens; the Ambassador and Consul-General at Constantinople; and the Consuls at the chief towns which it is intended to visit, such as Patras, Syra, Salonica, Prevesa, &c.

Should the traveller be unprovided with letters, he will do well, nevertheless, to call on his countrymen holding official situations in Greece and Turkey. From them he will obtain full information as to the actual state of the countries in which they reside; and how far travelling is safe and practicable at any particular moment. Any advice so given should never be neglected.

Money.—The circular notes of Messrs. Coutts, Herries, and other London bankers (the best and most convenient mode of taking money abroad), are easily negotiated at Corfu, Cephalonia, Zante, Patras, Athens, Constantinople, &c. If the tour is to be extended into the interior of Asia, it would be advisable to be also provided with a *letter of credit* for Smyrna. For in distant towns, and where the communication is more uncertain, the banker runs a risk, and sometimes will object to give money on a single circular note, since, if the ship by which he sends it to England should be lost, he loses all. Bills on London, numbered 1, 2, 3, are preferred, each being sent by a different vessel.

One of the many advantages resulting from the employment of a regular Athenian courier is this: it precludes the necessity of carrying money into the interior of the country. The traveller pays his servant in one sum at the end of the whole journey, or on his arrival at a large town where there is a bank. The comfort of such an arrangement is obvious: *cantabit vacuus coram latrone viator.* Those who do not choose to avail themselves of it should at least endeavour to procure letters on Consular Agents, or Merchants, from district to district, so as to carry as little coin as possible with them. The bag of dollars and smaller change must be carefully watched by day, and used as a pillow by night. (For the money of the *Ionian Islands, Greece,* and *Turkey,* see *Special Introductions* to Sections I., II., and IV., respectively.)

Passports.—Now that the *Foreign Office passports* can be had for *7s. 6d.*, by simply applying in Downing-street with a letter of recommendation from a banker, no British subject should travel with any other credentials, either in the Levant or elsewhere. The traveller starting from England for Greece, across the Continent, should have his passport *visé* in London by the Ministers of those States through which his route lies; but the *visa* of the Greek authorities themselves is *not necessary* until he is setting out on a tour *in the interior of the country.* He must then apply to the police or local officials at Athens, or some other chief town of a district, for a pass, which is generally necessary to enable him to hire boats, &c., and which is sometimes, though not often, required to be shown at the stations of the *gensdarmes* (χωροφύλακες), now established in all directions.

In 1844 the Turkish Government issued a notice that *no traveller will be allowed to enter the Turkish territory without a passport, visé* by one of the Consuls or other public functionaries of his own nation, and by some Ambassador or Consul of the Sultan. This regulation is not always adhered to; but trouble *may* arise from the neglect of it. If the traveller, therefore, wishes to enter the Ottoman dominions from the Ionian Islands, or from Greece, let him procure the *visa* of the British authorities and of the Ottoman Consul at Corfu or Athens. On his arrival at the first large town which is the residence of a Governor (Ioánnina, for instance), he must provide himself with regular *Turkish passports.* These are of three classes—the *Firmán,* the *Buyourdí,* and the *Teskeré.* The first can only be granted by the Sultan, or by a Pashá of high rank. It is procured at Constantinople, by the aid of the Embassy or Consulate. But a *Buyourdí* and *Teskeré* will generally answer the purpose required, and can be granted by all Pashás and Governors of provinces. The *Teskeré* is the *provincial* passport for the traveller and his attendants; and the *Buyourdí* is a general order of recommendation to officials of every class. Fortified with these documents, the traveller has a right to require lodgings at the houses of the Christians in every town and village of Turkey, and to be furnished by the *Menzil,* or Government Post, with horses at the same price as is paid by the Imperial couriers. The traveller, provided with the proper Turkish credentials, will rarely find it necessary to use his English passport; it will only be in case of any difficulty, or of his being forced to apply to the authorities for redress, that he will find occasion to present it. It is usual, however, when he pays his respects to a Pashá, for the *dragoman* (interpreter) to show it to his Excellency or to his secretary; and it is sometimes convenient, in order to enable the British Consuls themselves to be certain of the traveller's identity. When a Turkish passport is procured, the traveller should endeavour, in order to preclude the possibility of future trouble or annoyance, to have his own name and title fully and distinctly set forth in it, as also the names of

the districts which he intends to visit, the number of his attendants, and of the horses which he requires; with any other directions which he may consider useful. It will be satisfactory, moreover, to obtain, if possible, a translation of the Turkish passports. In European Turkey they are sometimes written both in Turkish and Greek.* (For further information on this head, see *Special Introduction* to Section IV.)

d. CLIMATE AND SEASONS FOR TRAVELLING.

Each separate country of the East should, if possible, be visited at the season of the year best suited for travelling in it, as the pleasure of the journey is thereby vastly increased; and it is, moreover, essential in point of health that this plan should be pursued.

The following distribution of time is recommended for the *grand tour* of the Levant.

January and February are agreeable months to spend at Corfu and Athens. At that season it is usually too cold and stormy, and the rivers are too much swollen, to render a journey in the interior of Greece convenient, or, in some parts, even practicable.

March, April, and May can be devoted to the inland districts of Greece and to Albania, Thessaly, and Macedonia. This period, though short, will enable an energetic traveller to visit the most interesting localities, and to obtain a general idea of the whole country. June and the early part of July may be occupied with the Islands of the Ægean Sea, the Seven Churches of Asia, and the Plain of Troy.

During the rest of July and August the traveller should remain quietly at Constantinople, and in the villages of the Bosphorus, which, at that season, are cooler than any other situation in the Mediterranean. The summer is seldom oppressively hot there. A tour of Syria and the Holy Land may be accomplished in the three succeeding months. Egypt should be visited in winter, and the ascent of the Nile commenced, if possible, in November.

The tour of the southern portion of Asia Minor should be made early in the spring, advancing northward and inland as the weather becomes warmer.

Travellers who leave England early in autumn would do well to reverse a portion of the above routes; beginning with Malta and Egypt; then proceeding across the desert to the Holy Land and Syria, and so reaching Greece by the steamers from Beyrout to Syra and Athens, before the spring is far advanced.

In no country of the same extent is so great a variety of climate to be found as in Greece. Sir W. Gell, travelling in the month of March, says that he left Kalamáta, on the shore of Messenia, in a summer of its own, Sparta in spring, and found winter at Tripolitza, on the upland plain of Arcadia. In September, when the heat at Argos is still intense, winter will almost have set in on the neighbouring mountains of the Peloponnesus. The advantage of this variety of climate is, that journeys in Greece may be, if necessary, performed at all seasons. But spring and autumn—and particularly the former—should be selected by travellers who have liberty of choice. By those who are acquainted only with the hazy atmosphere of the north, the bright sun and cloudless skies which then gild this favoured land can scarcely be imagined. The duration of winter is short, but while it lasts the cold is severely felt, in consequence, partly, of the bad construc-

* A specimen is given in "Mount Athos, Thessaly, and Epirus," p. 199.

tion of the houses. It may be said to end with February, when the traveller may commence his excursions in the lowland districts, advancing towards the mountainous regions as the heat increases. April and May are decidedly the best months, as being free from the burning heats of summer, and also, in a great measure, from liability to sudden and violent rains, which is the great objection to the winter, and also partially to March, October, and November, when the weather, though usually delicious, is uncertain. On the whole, therefore, let the traveller in Greece choose the period from the middle of March to the middle of June, when the deep blue of the sky and the sea, the genial but not sultry heat, the silvery asphodels glittering in the valleys, the flowering myrtles waving on mountain and shore; when the fragrance of the orange-groves, and the voice of the nightingale and turtle (Canticles ii. 12)—when, in short, all above and around him betoken the spring-time of the East. Those only who have "dwelt beneath the azure morn" of Hellas (Theocritus xvi. 5) can conceive the effect of her lucid atmosphere on the spirits in this delightful season, or realize the description of the Athenians of old by one of their own poets as "ever lightly tripping through an ether of surpassing brightness" (Eurip. Med. 825). Let the traveller in Greece, we repeat, go forth on his way rejoicing—as a Greek has sung (Aristoph., Clouds, 1008).

ἦρος ἐν ὥρᾳ χαίρων ὅταν πλάτανος πτελέα ψιθυρίζῃ.

"All in the gladsome spring, when Plane to Elm doth whisper."

e. MAXIMS AND RULES FOR THE PRESERVATION OF HEALTH; MALARIA; QUARANTINE.

The hottest months in Greece are July, August, and part of September. It is in August and September chiefly that danger is to be apprehended from sickness. Fevers are then prevalent in all parts, especially in the marshy districts and in the vicinity of lakes; and many natives, as well as foreigners, fall a sacrifice to them. In order to avoid such dangers the following brief directions should be strictly observed: not to sleep in the open air, or with open windows during those months; never to drink cold water when heated, nor to be exposed to the burning sun in the middle of the day; not to indulge in eating or drinking too freely; raw vegetables, such as cucumbers, salads, and most fruits, ought to be eschewed. The abundance of fruit is a great temptation to foreigners, but nothing is more pernicious, or more likely to lead to fatal consequences. Indulgence in fruit, and drinking too freely of the country wines, were the chief causes of the mortality among the Bavarians on their first arrival in Greece. Whatever may be their plans, and to whatever part of the East they may bend their steps, travellers should steadily keep in view the necessity of caution in avoiding all the known causes of sickness in countries where medical aid cannot always be procured in time.

The appendix to the Reports of the Parliamentary Committee on the Western Coast of Africa contains much valuable information relative to the causes of the unhealthiness which prevails in tropical climates; and the following maxims for European travellers and residents in Africa, given in Dr. Madden's evidence before the committee, are in many respects applicable to other countries in hot latitudes and in unhealthy seasons:—

"1. That in hot climates we cannot eat and drink, or endure fatigue, as we have been accustomed to do at home.

"2. That the tranquillity of mind in those countries directly influences the health and strength of the strangers or settlers in them, and that the

mental faculties and digestive functions, as this influence is exerted, act and re-act on each other.

"3. That so far as regimen, exercise, and the regulation of time for meals and business, the prevailing habits of the natives of the countries we visit are not to be contemned.

"4. That in all hot countries less food is requisite to support nature than in cold ones.

"5. That in travelling, the 'feverishness' of the system, or its increased nervous irritability, so far debilitates the digestive organs, or impairs their action, that the quantity of food requires to be diminished, and the interval between meals to be regulated so as to avoid the sense of exhaustion that arises from long fasting.

"6. That the traveller who drinks wine or malt liquor in moderation does well, and he who cannot do so in moderation would do still better to abstain from both.

"7. That the languor occasioned in those climates makes the stimulus of wine or spirits more desirable than they can prove beneficial, being only temporary excitants, while the depressing influence of the climate is of a permanent nature.

"8. That what is temperance in a cold climate would amount to an immoderate indulgence in a hot one.

"9. That with respect to regimen in those countries, no general rules can be invariably applied, because there are no general laws that regulate the effects of food or physic on different constitutions, in different degrees of sanity or sickness.

"10. That many things that are wholesome in one country are deleterious in another.

"11. That there is no rule in life with regard to regimen of such general application as that of Seneca—namely, 'that all things are wholesome which are not only agreeable to us to-day, but will be convenient for us to-morrow.'

"12. That cleanliness, cheerfulness, regularity in living, and avoidance of exposure to heat and wet, and especially to night air, constitute the chief means of preserving health in hot countries.

"13. That fear, fatigue, and repletion are the ordinary predisposing causes which leave us subject to the influence of endemic and contagious maladies in hot countries.

"14. That in tropical climates exuberant vegetation is productive of miasma, prejudicial to health; and as a general rule in selecting a locality for a settlement or any long-continued residence, that whatever influence is favourable to vegetable vigour is unfavourable to animal life.

"15. That hypochondriasm and disquietude on the score of health, the frequent recourse to medicine for slight indispositions, and the neglect of timely precautions and early and active remedies in grave ones, are equally prejudicial to strangers in these countries.

"16. That there is no dependence to be placed in the efficacy of medicine, or the observance of regimen, however strictly enforced, without a well-grounded confidence in the goodness of Providence, and the sufficiency of its power for our protection, in all places, and in all perils, however imminent they may be.

"*Rules for the Preservation of Health in Hot Countries.*

"1. To rise at 5 o'clock, and to retire to rest at 10.

"2. To breakfast at 8 o'clock, to dine at 3, to sup at 8.

"3. To repose, when travelling, from 11 o'clock A.M. to 3 P.M.

"4. To allow not the time of meals to be broken in upon by visitors, or to be changed or retarded, on pretext of business.

"5. To dine out of one's own house as seldom as possible.

"6. To refrain from exercising immediately after eating.

"7. To repose from considerable fatigue always before meals.

"8. To use wine rather as a cordial than a beverage to allay thirst, and neither wine nor spirituous liquors ever before dinner.

"9. To avoid the use of sour and acid wines at dinner, whether with water or without; and where wine is required, a couple of glasses of sound sherry or Madeira at the most after dinner.

"10. To avoid the pernicious custom in hot countries of taking copious beverages at all hours of the day, whether of lemonade, sangaree, or malt liquor.

"11. To eat the simplest food, to avoid a variety of dishes, to abstain altogether from confectionary, and at first from all kinds of fruit to which we have not been accustomed; melons, apricots, and at all times from sour fruits of every description.

"12. To use the tepid or warm baths occasionally, and, as a general rule, the cold bath never, on the coast of Africa; not because, under some circumstances, it might not be salutary in itself, but because it in all cases demands precautions which strangers can seldom take. To all, except the sound, the acclimated, those perfectly free from all visceral obstructions, it is injurious. More fatal consequences to travellers have come to my knowledge from cold bathing in hot countries than had arisen from any other cause.

"13. To wear flannel next the skin in all seasons; and never while perspiring or exposed to the breeze remove any part of one's clothing for the sake of coolness.

"14. To be careful at night not to sit in the open air when the dew is falling.

"15. Never to sleep with the windows of one's bed-room open.

"16. To give up all idea of pursuing sporting amusements in this country; the exposure to wet and solar heat in going through jungles and marshy grounds in quest of game having proved fatal to hundreds of Europeans.

"17. To refrain from all violent exercises and recreations requiring bodily exertion.

"18. Never to travel between an hour after sunset and one before sunrise.

"19. Never to sit down in wet clothes, or to shift wet clothes without the use of the flesh-brush.

"20. To avoid sleeping on a ground-floor, or dwelling in a house contiguous to the sea-beach, or to wet and marshy grounds.

"21. To take daily out-door exercise, either on horseback or on foot, either from 5 to ½-past 7 A.M., or ½-past 5 to ½-past 7 P.M.

"22. To avoid acidulated drinks, acid fruits, and sour wines.

"23. To make choice of large, lofty, and well-ventilated rooms, especially for bed-chambers, in all hot countries.

"24. To avoid sitting in draughts.

"25. To pester one's self with anticipated evils or possible occurrences that may be attended with difficulties as little as one can, but to follow one's course on the principle of first ascertaining that one is right, and then of pursuing one's route straight forward.

" 26. During meal-time to keep the mind disengaged from business, and seldom to devote the time of sleep to study or to society.

" 27. To look danger in the face, and in sickness to be determined (Deo juvante) to resist its pressure, and to recover from it.

" 28. To keep moving on one's journey, and once having set out, as seldom as possible to loiter on the way."

Malaria.—In Dr. Watson's *Lectures on the Principles and Practice of Physic*, Nos. 40, 41, 42, will be found an excellent account of ague, or intermittent fever, and of the *malaria* which produces it. That subtle poison is thickly distributed over the fairest regions of the world; blighting human health, and shortening human life, more perhaps than any other single cause whatever. Known only by its noxious effects, this unseen and treacherous enemy of our race has yet been tracked to its haunts, and detected in some of its habits. It is useful, therefore, for travellers and residents in the East to learn how the *malaria* may sometimes be shunned, sometimes averted, and how its effects on the human body may be successfully combated. Swampy and confined situations, particularly where there is a quantity of vegetation in decay, are more likely than any other localities to produce malaria. A knowledge of this fact, combined with greater security from robbers, caused so many of the villages in the south of Europe to be built high above the plains. Over-exertion, fatigue, and anything bringing on *debility*, are calculated to assist the influence of malaria. We have already seen that it is more dangerous by night than by day, and in autumn than at any other season. Bishop Heber mentions that in some parts of India the noxious vapour making its appearance in the evening is called by the natives *essence of owl;* and Horace long ago has sung,—

" Frustra per *autumnos* nocentem
Corporibus metuemus austrum."

Quinine, as is well known, is the grand specific: the doses to be taken vary according to the disease and the patient. No Eastern traveller should be without a small *bottle* of quinine pills, and a few simple directions for their use.

Quarantine.—Detention in a Lazzaretto has been defined " imprisonment, with the chance of catching the plague;" and its length and frequency formed, until within the last few years, a serious drawback to the pleasures of an Eastern tour. Every former traveller in the Levant will recall with horror the purgatory of purification which was deemed necessary before he was re-admitted to the Paradise of civilized life:—

" Donec longa dies, perfecto temporis orbe,
Concretam exemit labem, purumque reliquit."

The duration of quarantine sometimes amounted of old to the full probation of 40 days, from which the term is derived; and it rarely was less than 10 days, even when the vessel arrived with a *clean bill of health*—i. e. when no plague or other contagious disorder existed in the place of departure. Recent alterations, in accordance with more enlightened views of the doctrine of contagion, have effected a complete revolution in this respect; and travellers are not now exposed to a tenth part of the vexations which formerly perplexed them. Indeed, almost in every port the quarantine has been reduced to an *observation*, as it is called, of 24 hours; and in most cases is practically abolished, as steamers, ships of war, and private yachts get credit for the number of days they have been on their passage, on the affirmation of the commander that he has had no communication with any ship at sea. The *quarantine* rules are, however, liable to constant fluc-

tuations, as they are regulated chiefly by the state of health in Turkey, or in whatever country the vessel has last *communicated*. Whenever plague, smallpox, or cholera rages in Turkey, Greece, &c., an additional quarantine from thence is immediately enforced at the ports of the Mediterranean States. If the traveller, therefore, should have the misfortune to sail in a vessel with a *foul bill of health*, it will be useful for him to remember that the best Lazzarettos in the Levant are those of Syra, the Piræus, Corfu, and Malta; the last being by far the least inconvenient and best regulated purgatory of them all. Here the rooms are large, and to each set a kitchen is attached; good dinners can be furnished from a neighbouring hotel, at a moderate price. In all lazzarettos each *détenu* is placed under the care of a *guardiano*, or health-officer, whose duty it is never to lose sight of him, unless when in his room, and to prevent him from touching any of his fellow-prisoners. Should he come in contact with any one more recently arrived than himself, he must remain in quarantine until the latter obtains *pratique*. Fees, more or less considerable, are everywhere exacted before permission of egress is granted. Violations of quarantine laws were once universally treated as capital crimes; and they are still everywhere severely punished.

As Quarantine possesses an Italian phraseology of her own, which is puzzling to the uninitiated, it may be useful to specify that persons and things under her power are called "contumaci" and "sporchi" (literally *contumacious* and *foul*), until they obtain "pratica" (Gallicè, *pratique*), or permission of free communication. In the days of long quarantines, the term of detention could be much shortened by the traveller's going through what was called *spoglio*, *i.e.* taking a bath, and leaving every article of dress, &c., in the lazzaretto, and clothing himself afresh in garments purchased or hired for the occasion from the neighbouring town. This process was both agreeable and convenient, for, in a quarantine of fourteen days, it enabled the traveller to get *pratique* seven days before his effects, which were fumigated by the *guardiano*, and delivered to their owner at the expiration of his original term. (The whole quarantine question is sensibly discussed in the *Edinburgh Review*, No. 196, for October, 1852.)

f. TRAVELLING SERVANTS; ROADS; HIRE OF HORSES, &c.

It is very difficult to find in England a servant capable of acting as interpreter in Greece and the East generally, though a few such are to be had: Misséri, who now keeps the *Hôtel d'Angleterre* at Constantinople, was long well known in this capacity, and is celebrated by the author of *Eöthen*. Common English servants are, in general, rather incumbrances than otherwise, as they are usually but little disposed to adapt themselves to strange customs, have no facility in acquiring foreign languages, and are more annoyed by hardships and rough living than their masters. Indeed, it is not only troublesome and expensive, but entirely useless in a journey through Greece, to take any attendants in addition to the travelling servants of the country. Those who have them in their suite would do well to leave them at Corfu or Athens until their return.

As we have already seen, the mode of travelling in the interior of Greece and of European Turkey is on horseback, the distances being calculated by an hour's march of a caravan, according to the custom established among all Eastern nations. One hour is, on an average, equivalent to about 3 English miles; though, in level parts of the country, and with good horses, the traveller may ride much faster. With the same horses, the usual rate

of progress does not exceed from 20 to 25 miles a-day; though, with the *menzil*, or post-horses of Turkey, 60 miles a-day may be easily accomplished, by changing at stages varying from 10 to 20 miles from each other. In all probability, many years will elapse before any other mode of travelling is generally practicable in Greece; though excellent carriage-roads have been made in all the Ionian Islands since they came under the British protectorate. Orders and plans, it is true, have been frequently issued by the Greek Government for the formation of roads in various directions, but, in consequence of the scantiness of the population, and the profligate expenditure of the public revenue, little has been hitherto effected; and, as the labourer in Greece gains more by the cultivation of his lands than the wages offered by Government, it would be difficult to induce him to quit his fields and commence road-making. From the peculiarities of the country in this respect, a traveller may always go from one place to another in any direction he may fancy; so that, with the exception of the great lines from town to town, it is almost useless to trace out routes very minutely. Indeed, such a task would be endless, and, from the local changes which are constantly occurring, the only valuable information respecting lodging, &c., in the country villages must be obtained on the spot.

The only *Roads* practicable for carriages in the whole country are that from the Piræus to Athens, that from Athens to Thebes—passing through Eleusis and a gorge of Mount Cithæron, that from Eleusis to Megara, that from Argos to Nauplia, and a few others for a short distance round Athens. A new road is traced out from Argos to Tripolitza, and another from Thebes to Lebadea; but the traveller had better ascertain their actual condition before he ventures on either in a carriage. The road across the Isthmus of Corinth was made by the Austrian Lloyd's Company for the transit of their passengers. Many other roads, it is true, are talked and written of, but they are not as yet even surveyed, and carriages are unknown except at Athens and Nauplia. The *old* road from Nauplia to Tripolitza is no longer practicable for carriages, having fallen into disrepair. The carriage-road from Athens to the foot of Pentelicus was constructed for the transport of marble from the quarries. The paved causeways in various parts of Greece were the work of the Venetians or Turks.

Horses are found in abundance in all large towns. They should be engaged to go from one town to another, in order to avoid delay and the uncertainty of meeting with them in the villages. They in general perform the journeys easily, and are very sure-footed. The hire of the horses may be regulated at so much per day, or for the journey from one town to another. The first is the best plan to be adopted by those who wish thoroughly to explore the country. The latter is to be preferred for those who are obliged to reach a given place at a certain time.

The price for horse-hire varies according to the demand for them, or their scarcity, from 4 drachmas (2*s.* 8*d.*) per day to 5 drachmas (3*s.* 6*d.*), which is the usual price in travelling, though more is generally demanded. At Athens, however, the usual price for a horse per day for excursions in the vicinity is 6 drachmas (4*s.* 4*d.*). It is in general not necessary to pay more than half-price for the horses on days when the traveller is stationary, as well as for their journey home; for it must be observed that the number of days will be reckoned that they will require to return from the place where they are dismissed to that from whence they were taken. The price for mules is about the same as that for horses. It is an error to suppose that they are more sure-footed in mountainous districts than horses. In crossing a river on a warm day, a traveller should always be on his guard against the

trick that mules have of lying down in the middle of the water, so suddenly, as to give him no time to save himself from being drenched.

The feeding of the horses is provided for by the proprietor, who sends a sufficient number of attendants to take care of them. These men will be found useful, not only as guides, but in procuring lodgings in private houses in the villages where the traveller halts. It is usual to make them some present at the end of their engagement. A written agreement with the proprietors of the horses is unnecessary in general, though it may be perhaps the most prudent course to adopt.

To proceed with comfort on his journey, the traveller should have an *English saddle*, as the saddles of the country, whether in the Turkish fashion or made in imitation of the English ones, will be found uncomfortable. He should also be provided with a saddle-cloth an inch or two in thickness, in order, if possible, to save the horse's back from being galled. The Greek peasant in general objects to the use of the English saddle, the pressure of which, from the wretched condition of the horses, is almost sure to injure their backs. In order to obviate this difficulty, two large pieces of cloth should be sewn together and stuffed with a quantity of curled hair, wool, or cotton, whichever can be most easily procured. When this is done with care, the pressure will be removed, and the Greek will cease to offer any objection to the English saddle.

The necessary preparations for travelling in Greece have been mentioned already (§ *c*). Persons well provided with all the requisites may commence their tour from any point; but they will find the horses indifferent everywhere except at Athens; and often, as at harvest-time, they will experience difficulty in procuring any at all. We cannot repeat too often the advice that the traveller should make Athens his head-quarters, and engage one of the regular travelling servants, such as *Yani Adämopulos* and *Elia Polychronopulos*, so long established there. These men can supply canteen, beds, linen, anti-vermin nets, *English* saddles, and, in general, everything requisite for making a tour comfortable, as well as good horses, which are perhaps more important than all the rest. The arrangement which has been found most satisfactory is that of agreeing with one of these travelling servants for a fixed price, which is to include every possible expense, at a certain sum per day for each person, after the manner of the Italian *vetturini*. The price varies according to the number of persons, the length of the journey, the number of articles supplied, and whether porter or foreign wines are required. A party of not less than three persons may be supplied with canteen, &c. &c., provisions, and, in fact, with every requisite, including horses and the services of the travelling servant and horseboys, for about 30 drachmas per day each, or about 1*l.* per head, if the party consist of 2 or 3 persons, and 26*s.* for one person, if alone.

This sort of arrangement has generally proved the most agreeable and advantageous. Both the couriers above mentioned have their establishments complete; others now undertake the same arrangements; and, under the head of Athens (Rte. 2), are given the names of a few of the best-provided and most trustworthy. Travellers should leave the whole arrangement of their journey to them, merely mentioning the day and hour when they wish to start, and the places they intend to visit; they have nothing to pay, and need have no bargaining or disputing during the whole tour, as the original agreement literally includes every possible expense, except the occasional hire of boats and carriages. Travellers who employ these men must not expect much antiquarian knowledge from them, but must trust to books for all except the sites and modern names of the most inter-

esting classical localities. Their chief merit is, that they enable a stranger to travel with a degree of ease and comfort which it would scarcely be possible to obtain by any other means.

The wages of a traveller's servant, or *valet-de-place*, are 6 drachmas a-day, whether travelling or stationary; and half-price is paid for both man and horses for their return to Athens from any place at which the traveller may leave them. The arrangement, however, *of one charge to cover everything*, if made with a really good servant, is the cheapest and most agreeable; and for this reason the traveller should endeavour to secure one of the best at Athens, even at some temporary inconvenience. As a general rule, he should bear in mind that the unavoidable discomforts of travelling in Greece are so great, that it is desirable to have as few unnecessary ones as possible. It will, therefore, be his best plan to go straight to Athens before making a start, and there look about for a travelling servant, such as we have described above, who can ensure him a certain amount of comforts during his tour. It is also to be remembered that, in a country where there are neither roads nor inns to make one route preferable to another, travellers should make themselves acquainted from books with the places which most interest them, and be directed mainly by this consideration in the line they take.

Next to Greek, Italian will be found the most *generally* useful language throughout the Levant. French, however, is now more spoken in society at Athens. In the interior of Greece both French and Italian are *totally* unknown; hence, unless the traveller is *perfect* master of modern Greek (and, in Albania, of Albanian also), it is indispensable to take an interpreter, even on the shortest excursion.

No one should ever insist on proceeding on his journey in mountainous districts in opposition to the warning of his guide. Many a traveller has been caught in storms, unable to find shelter, and exposed to much difficulty and even danger, from obstinately persisting to proceed when warned by his guide to desist.

No scholar in Greece should be without Colonel Leake's works. There was no good *map* till the survey of the French Scientific Commission (1832). Aldenhofen's map, published in 1838, is, in a great measure, based upon this survey, as regards the Peloponnesus and part of Attica, to which alone the survey extended. It is on a large scale, with the names in Greek and French. Nast, a German bookseller at Athens, has since published a small map, which is tolerably accurate, and convenient for travelling. The best atlas of Ancient Greece is that of *Kiepert* (Berlin, 1851), a splendid but not portable work: and those published by Kiepert are also the best maps of Modern Greece and of the Turkish Empire.

g. SHOOTING: FIRE-ARMS: ANIMAL AND VEGETABLE PRODUCTIONS, &c.

There are several good seasons for shooting in Greece. In April and May the turtles and quails arrive in their annual migration northward from Africa, returning southward at the close of summer. In some of the islands and on parts of the coast, quails may be killed in vast numbers at these seasons. In Laconia, especially, they are salted by the inhabitants for winter consumption. In September and October, red-legged partridges afford excellent sport in all parts of the Levant, and particularly in some of the islands of the Ægean Sea. In November, December, January, and February, there is an abundance of woodcocks and wild-fowl of all kinds, from pelicans to jacksnipes. Pheasants are to be found in Ætolia near

Mesolonghi, in Macedonia, near Salonica, and perhaps elsewhere; large flocks of bustards are sometimes seen in Bœotia. Indeed, one of the many attractions of a journey in Greece is the variety of birds unknown or rarely seen in England, but which constantly attract observation there. In the interior, the horizon is rarely without eagles, vultures, or other large birds of prey, while rollers spread their brilliant wings to the sun by the side of the traveller's path; gay hoopoes strut along before his horse, opening and shutting their fan-like crests; and now and then a graceful snow-white egret stalks slowly by in searchful meditation. In the Turkish provinces, storks annually resort to breed in all the towns and villages; but of late years they have generally disappeared from the new kingdom of Greece, so much so that the Ottomans entertain a superstition that these birds follow the declining fortunes of Islam. The truth is, that the Christians often kill or annoy them; whereas the Moslems, though utterly reckless of the life of man, are very tender-hearted towards all other animals. (See *Mount Athos*, &c., p. 147.)

Besides "such small deer" as we have just enumerated, the wolf, jackal, lynx, fox, wild-boar, wild-goat, red deer, roe, &c. inhabit all the wilder and more inaccessible parts of Greece and Turkey; and bears are still sometimes met with on the higher mountain-ranges. Hares are numerous both on the mainland and in the islands. Seals, porpoises, and dolphins frequent the coasts. So many of the Greek rivers are merely mountain torrents, liable to be dried up at certain seasons, that there is not much *inland* fishing; but large and delicate eels are still found in the Copaic lake; and mullet, tunny, and various other fish, abound in the Greek seas: leeches are plentiful in many places, and form an article of export. Tortoises abound everywhere; poisonous vipers and other serpents infest certain localities. The insect tribes of Greece include several Asiatic and African, as well as European species. The vegetable products are, for the most part, similar to those of Southern Italy. The country may, in this respect, be considered as divided into 4 distinct zones or regions, according to its elevation. The first zone, reaching to 1500 feet above the sea-level, produces vines, figs, olives, dates, oranges, and other tropical fruit, as well as cotton, indigo, tobacco, &c.; and abounds besides in evergreens, as the cypress, bay, myrtle, arbutus, oleander, and a multitude of aromatic herbs and plants. The second zone extends from 1500 to 3500 feet perpendicular, and is the region of oak, chesnut, and other English forest-trees. The third zone reaches the height of 5500 feet, and is the region of beech and pine. The fourth, or Alpine zone, including all the surface above 5500 feet in height, yields only a few wild plants. In Walpole's *Memoirs of Turkey* will be found a very complete account of Greek plants by Dr. Sibthorp, author of the *Flora Græca*. Acarnania, Elis, Messenia, and the *western* parts of Greece generally, are the most richly wooded: the eastern provinces and the Ægean Islands, except Eubœa, are mostly bare.

So many Englishmen now visit Greece and the Ionian Isles every winter for the purpose of shooting, that it is necessary to point out some of the best stations, where they may combine good sport with safe harbours for their yachts. Such directions will be found under the heads of *Corfu*, *Santa Maura*, and *Ithaca*, with regard to the coasts of Albania and Acarnania. Farther south, there is capital wild-fowl shooting on the lagoons of Mesolonghi, and excellent cock-shooting in the woods near Patras. Recommendations had better be obtained from the English Consul at Patras to some of the native proprietors, &c., who will provide beaters, &c. There is *no law of trespass* in these countries; every one may follow his game

unmolested, if he avoids doing mischief to the vines or crops. But in the kingdom of Greece, it is necessary to have a certificate to legalize the possession of fire-arms, whether for sport or for self-defence. The traveller had better procure this *port d'armes* from the local authorities of the first town he visits, as the fee amounts to only a few shillings; and he is liable to arrest and fine, and to have his arms taken from him by the police, if he be without it.

h. YACHTS, BOATS, &c.

The number of Englishmen who visit Greece and the Levant in their own yachts is annually increasing. Moreover, a facility exists of visiting a great portion of the country, and making excursions to the islands, by the boats which may be hired at most of the sea-ports, either by the day, week, or month, according as may be required. The price of boat-hire varies according to the size of the boat. A good-sized boat, which will accommodate two persons and their attendants, may be engaged for 3 dollars a day, though often much more is charged. If engaged for any length of time, it is as well to have a written contract with the captain, specifying every particular, stipulating that the contractor is to have the absolute command of the vessel, and prohibiting the crew from entering any port whatsoever, carrying on any trade, or putting any thing on board, without permission. If this be not done, numerous delays will ensue from the captain's running into all the small ports, and endeavouring to prolong the voyage, especially if the engagement be profitable and by the day.

The traveller in Greece in the summer months will find it less fatiguing and more healthy to establish himself in a boat for a month or two, and sail round the coast, visiting the islands of the Ægean, with little annoyance from custom-house or police-officers; see the towns and some of the most beautiful parts of the country; and defer his excursions into the interior until the great heat subsides. His first care should be to select a good, and, if possible, a new boat, as more likely to be free from vermin, belonging to some person *known* to an English Consul, or to some respectable resident merchant. There should be three or four able sailors on board, and the boat should be covered with an awning, which is to remain day and night. This is preferable in this climate to a close cabin. Provisions and stores must be laid in to last from one large town to another. Formerly, from the prevalence of piracy, these excursions were impracticable; but now there is little danger; however, it will still be advisable for the traveller to obtain the best information on this point previous to undertaking any such expeditions.

It is always interesting for a classical scholar to find himself among Greek sailors; for he will soon remark numerous instances in which they still retain both the customs of the earliest ages, and also the old modes of expressing them in language. The navigation of a people so essentially maritime naturally affords frequent examples of the preservation of ancient manners. The peg furnished with a loop of leather or rope (*προσωτήρ*), by which Greek boatmen secure their oars, instead of using rowlocks, and other contrivances and tactics of the ancients may be observed in daily use among the moderns. So too the *broad boat* (*εὐρεῖα σχεδίη*) built by Ulysses in Calypso's isle, seems to have closely resembled that now generally employed by the fishermen and coasting-traders of the Ægean and Ionian seas. The narrative of a voyage by Homer would be a not inaccurate account of going to sea in a boat of the country at the present day; the putting up the mast

before starting, &c. are all portrayed to the life. So also the fascines which often envelop the gunwale, and protect the crew from the waves, and from the danger of a sudden heel, are exactly described in the Odyssey (V. 256).

The Greek seas are still as fickle as ever. The wind is usually, like a young child, either troublesome or asleep; either

> "Calm as a slumbering babe
> Tremendous Ocean lies,"

or else there sweep over its surface changing gusty breezes, or wild and sudden storms.

i. ACCOMMODATION FOR TRAVELLERS: PROVISIONS, &c.

A *khan* is a species of public-house inhabited by the keeper or Khanjí, and his family; and is open to all comers; though provisions are not always found there. In towns, the khan is generally a large building enclosed in a court-yard, and consisting of two floors, the lower a stable, the upper divided into unfurnished rooms, opening into a wooden gallery which runs all round the edifice, and to which access is gained outside by stairs. In unfrequented districts, the khan is usually a single room, or shed, "with a raised floor at one end for humanity, and all the rest devoted to cattle—sometimes quadrupeds and bipeds are all mixed up together."

The Turks erected khans at convenient distances throughout their dominions, and still maintain them for the reception of travellers in all parts of the Ottoman Empire. In Greece, they were nearly all ruined during the late war; but since the restoration of tranquillity, some of them have been repaired by poor Greek families who reside in them, and have generally a small supply of wine, bread, olives, spirits of the country called *raki*, and sometimes bacon, sausages, and eggs, which they sell to travellers. These reconstructed khans stand singly, generally midway between towns and villages, and are better adapted for repose at mid-day than for spending the night in. The proprietors expect a small present in return for the use of the house, if a traveller lodges there. The price of the refreshments supplied is moderate generally; so is their quality.

A quarter of a century ago, or even much later, a "Chapter on Inns" in Greece would have resembled the "Chapter on Snakes" in a certain work on Ireland; and which chapter simply contained the words "There are *no* snakes in this country." But at Athens, there have now been established Hôtels which will bear comparison with those in the Italian capitals; as also small inns at Patras, Corinth, Nauplia, Chalcis, Salonica, &c. Though these latter establishments in general afford far inferior accommodation to even the provincial inns of France and Italy, it is still an incalculable advantage to the traveller to be thus enabled to direct his steps at once to a house where he is sure of being received, instead of waiting till a lodging is found, or depending on the hospitality of the natives.

In towns where no inns have yet been established, a room or two can be hired in a private house, and sometimes a whole house may be engaged, for a night's lodging, or for as long a time as may be required. The proprietor supplies nothing but bare walls and a roof, not always water-proof: the traveller must therefore have his own bed, provisions, &c.

The keepers of coffee-houses and billiard-rooms (which are now very general) will always lodge a traveller, but he must expect no privacy here. He must live all day in public, and be content at night to have his mattress spread, with some twenty others belonging to the family or other guests, either on the floor or on a wooden divan which surrounds the room. When particular honour is to be shown to a guest, his bed is laid upon the billiard

table: he never should decline this distinction, as he will thereby have a better chance of escape from vermin. In small villages a traveller may consider himself fortunate if a peasant will afford him a night's lodging. The cottage of the peasant is a long narrow building, without any partition whatever, and admitting the rain abundantly. The apertures, however, which allow its entrance are so far useful, that the smoke obtains egress through them; few of these cottages possess the luxury of a chimney, and as the chimneys usually smoke, the rooms are better without them.

In one end of the house the horses, cattle, and poultry are lodged, while the traveller, his guides, servants, the whole family of the house, and perhaps other travellers, rolled up promiscuously in their capotes, occupy the other parts of the room. The discomfort of such a lodging is, of course, considerable; but it is not without its reward. If there is little physical, there is much moral entertainment. The stranger is almost invariably received with much natural courtesy; and in the domestic arrangements, manners, and language of his hosts, he will find much to remind him of their forefathers. The description in Homer of the cottage of Eumæus is not inapplicable to the hut of a Greek peasant of the existing generation; while the agricultural implements and usages of the present day are not far removed from those of the times of Hesiod. It has been remarked, moreover, that Aristophanes in the "Frogs" introduces Bacchus, on his journey to Hades, with an equipage very similar to that now customary among the less luxurious class of modern travellers in Greece. Even the ferocious attacks of vermin, which soon find out an Englishman, are exactly described in the graphic accounts given by Aristophanes of similar sufferings in Greek houses of old—a reflection with which the classical scholar may endeavour to console himself in the watches of the night, for they will often ensure to him what Milton calls "a sober certainty of waking bliss."

Every Greek cottage, however poor the owner, has its little image of the Virgin, or of some patron-saint, in one corner, before which a lamp is always kept burning. "With all its drawbacks, this wild life—for it really is the life of a wild animal—has great charms. The first rays of the sun gilding the summit of Athos, or Olympus, or Pentelicus, or Parnassus, or Ida, or Lebanon, or of some other mountain of many memories, which is sure to bound your horizon in the East, place you in the saddle, after a refreshing swim in the Ægean, if it be near, or a plunge in some classic stream, if the sea be too far off; and the first pale beams of the rising moon, or of the evening star, bid you sink, like a bird of the forest, to rest." There are no hardships in such a life but such as it will be a pleasure to look back upon hereafter:

> —— μετὰ γάρ τε καὶ ἄλγεσι τέρπεται ἀνὴρ
> ὅστις δὴ μάλα πολλὰ πάθῃ καὶ πολλ' ἐπαληθῇ.
>
> Hom. Od. xv. 399.

Provisions.—The markets in all the towns of Greece and the Greek provinces of Turkey are usually well supplied with mutton, poultry, and game. On market or feast-days, sheep and kids may often be seen roasting whole on wooden poles over a fire in the open air—in the Homeric fashion. When cooked they are cut up and sold at so much per pound. The traveller should never neglect the opportunity of purchasing a supply of this meat, for it is generally tender and good. Fish is abundant in all sea-ports, but is rarely to be met with inland. In the Greek church there are four Lents in the year, besides numerous fast-days, all of which are rigidly observed by the country people. Travellers in the interior should always ascertain

when they occur, and make provision accordingly, as at such times the markets are totally deserted.

Wine.—At Athens, Nauplia, and Patras, the common French wines may be procured. The best Greek wines are those of the islands, and particularly of Ithaca, Zante, Samos, Thera (Santorin), and Cyprus. The *vin du pays* grown in the interior of Greece is resinous, and scarcely drinkable by a foreigner, as it savours of vinegar and sealing-wax. It is the custom to impregnate it with resin or turpentine now as of old, whence, according to Plutarch, the thyrsus of Bacchus was ornamented with a pine-cone. This mixture is said by Pliny to favour the preservation of the liquor, and also to impart to it medicinal qualities.

j. GEOGRAPHICAL OUTLINE OF GREECE.

The Alps form the cantons of Switzerland, and its mountain-ranges in a similar manner divided Greece into distinct states. The leading feature of this country was admirably caught by Gray when he described it as the land—

> "Where *each old poetic mountain*
> Inspiration breathes around."

The great kingdoms of Europe are not so severed by their natural boundaries as are the provinces of Greece; and the physical formation of the country and its climate have had a vast effect on the character of the people. The extended coast-line was favourable to commerce; the independence of so many different states produced a rivalry of arts as well as of arms; the limestone rocks furnished the materials of her splendid and enduring military architecture; and to her marble quarries Greece owed her statues and her temples.

The limits of ancient Hellas were, perhaps, never fixed with accuracy, though a frontier line drawn across Thessaly, from the mouth of the Peneus to the north-east corner of the Ambracian gulf, would be not altogether inappropriate. Of old the Epirote and Macedonian tribes were not regarded as Hellenes; and even the Ætolians were considered at best as only semi-Hellenic. But many of the princes and ruling families of these nations had always been of genuine Hellenic blood; and in later ages—especially after the illustrious career and conquests of Alexander and Pyrrhus—they were virtually incorporated with the Greeks. The subject of the present work is, as we have explained in the Preface, the Kingdom of Greece; the Islands of the Ionian and Ægean Seas, and the Provinces of Albania, Thessaly, and Macedonia, where the majority of the population, though subject to the Turkish empire, is still Greek in sympathies, religion, and language.

The long ridge of Pindus, itself an offset of the Alps, forms the backbone, as it were, of Northern Greece, separating the great province of Albania (*i. e.* Epirus and a portion of ancient Illyria) from Macedonia and Thessaly. Lateral ranges of mountains, stretching out from Pindus, encircle the central plains of Macedonia; and others, under the names of the Cambunian Hills and of Mount Othrys respectively, form the northern and southern frontiers of the great valley of Thessaly, which, on the east, is bounded by Olympus and Ossa, between whose famous peaks the Peneus finds its way to the sea through the narrow gorge of Tempe.

On approaching the limits of ancient Hellas, properly so called, Pindus stretches out east and west to the Ægean and Ionian Seas, as if to shield with a mountain barrier that fair and favoured land. To the east branches out the chain of Othrys, and behind it, of Æta, forming with its offshoots

the frontiers of Phocis, Bœotia, Doris, and Locris. To the west, the northern boundary of Ætolia and Acarnania assumes the name of the Ægræan Hills. To the south, a virtual continuation of the central ridge of Pindus takes different titles as it separates each valley or province from its neighbours. Thus it divides Phocis from Bœotia, and is then called Parnassus; next it becomes Helicon; in Cithæron and Parnes it forms the northern boundary of Attica, then it raises its honoured head in Pentelicus and Hymettus, and gently sinks into the sea at Sunium. But it emerges again in the rugged and lofty crags of the Ægean Islands; we may trace it in the lofty hills of Eubœa, in the cliffs of Ceos, in the marble quarries of Paros, in the holy Delos, and in Mount Ida of Crete.

It has been remarked that there is a singular physical correspondence between Greece as compared with other countries, and Europe as compared with other continents. And if Greece is a miniature Europe, so is the Peloponnesus a miniature Greece. Towering above the shore of the Corinthian gulf, the lofty range of the Arcadian hills, commencing with the wooded heights of Erymanthus, runs in an easterly direction to the central peak of Cyllene, thus dividing from the inland valleys of Arcadia the narrow strip of coast-land which forms Achaia. From the rocky pile of Cyllene a wavy line of hills stretches away towards Corinth, and is connected by the Isthmus with Mount Geranea—an offshoot of Cithæron. Again, to the south-east of Cyllene, the huge barrier of Mount Mænalus separates Arcadia on the west from the Argolic Peninsula on the east. Southward from Mænalus extends the ridge of Parnon, the eastern boundary of the valley of Sparta, which is bounded on the west by the magnificent range of Taygetus, ending in the Tænarian promontory. On the west of Taygetus, the hills which form the southern and western limits of the upland plain of Arcadia are continued in the rugged surface of Messenia, in Mounts Ithome and Evas, in the peak of Lycæus, and in the low hills which encircle the luxuriant valley of Olympia, refreshed and beautified by the waters of the Alpheus winding through it to the sea.

The rapid sketch here attempted will, it is hoped, induce the traveller, before setting out from home, to render himself familiar with the vivid and elaborate pictures of Greek topography which he will find in the first chapter of Bishop Thirlwall's *History*, in the commencement of Dr. Wordsworth's *Greece, Pictorial*, &c., and in Mr. Stanley's admirable essay in the *Classical Museum* (vol. i. pp. 41-81). No one can pretend to understand the history of Greece until he has acquired an accurate idea of its geography. Among the many other advantages of such knowledge we may enumerate one which Mr. Stanley has truly and eloquently brought into prominence. "If the study of Greek topography," he says, "tends to fix in our minds the nature of the limits of Greece, it also tends more powerfully than anything else to prevent our transferring to Greek history the notions derived from the vast dominion and colossal power of modern or even of Roman times. The impression of the small size of Greek states to any one who measures human affairs by a standard not of physical but of moral grandeur, will be the very opposite to a feeling of contempt. No Hindoo notions of greatness, as derived from mere magnitude, can find any place in the mind of one who has fully realized to himself the fact, that within the limits of a two days' journey lie the vestiges of four such cities as Sicyon, Corinth, Megara, and Athens; and that the scanty stream of the Ilissus, the puny mountains of Parnassus and Cithæron, have attained a fame which the Mississippi and the Himalayas can never hope to equal."

k. PRACTICAL OBSERVATIONS ON HELLENIC ARCHITECTURE.

It would be beyond the scope of the present work to discuss the sculpture, the vases, the coins, or the other relics of Hellenic antiquity, which are now best studied in the Museums of Western Europe. (See HANDBOOK OF THE BRITISH MUSEUM.) But it will not be out of place to make some practical observations which may facilitate to every traveller in Greece the proper understanding and classification of the glorious remains of Hellenic architecture. This subject naturally ranges itself under three heads:—I. The Masonry of the Ancient Greeks, as exemplified chiefly in the ruins of their military architecture; II. The three Grecian Orders—Doric, Ionic, and Corinthian; III. The arrangement of the Grecian Temple, Theatre, &c.

I. *The Masonry of the Ancient Greeks.*—The material employed was almost universally the *palombino*, or *dove-coloured* limestone, of which the mountains of Greece are generally formed. The various species of Greek masonry may be conveniently reduced to three classes:—

1. *Cyclopean*—that is the primitive style of the ante-historical ages. Irregular blocks of stone are here rudely adapted to each other, the interstices being filled up with smaller pieces, or with rubble. Such rough walls, hardly to be distinguished at first sight from the masses of broken rock which strew the surface of a limestone country, are called *Cyclopean*, because they were of old believed to have been erected by the Cyclopes, those fabulous giants of mythology. The best example of this style of masonry is presented in the ruins of Tiryns.

2. *Pelasgic*, or *Polygonal*, where irregular blocks of stone, of every possible variety of angles, are *compactly* fitted together. This is a more refined mode of building than that just described, and derives its name of *Pelasgic* from the best and most numerous specimens of it being found in Greece and Central Italy, which were the principal seats of the Pelasgian tribes. A beautiful example of this polygonal style is exhibited in the walls of Mycenæ, which have been incorrectly called Cyclopean by some writers.

3. *Hellenic*, the rectangular masonry of the later period of Greek art, when the stones were hewn and laid with the most beautiful precision. A splendid example is preserved in the walls of Messene, as erected by Epaminondas. The traveller will fall in with many specimens of a transition style between Hellenic and Pelasgic, and which might, for the sake of convenience, be named *irregular Hellenic*;—that is, when the polygon is for the most part abandoned, and the quadrilateral block substituted in its place, but without attention to the exact symmetry of its form, or the parallel course of the layers of masonry. Of course, in Hellenic, as in Gothic buildings, it requires some tact and experience to determine the distinction of the transition states. In both cases much must depend on the customs of particular districts, and their respective advance in art and civilization.

II. Before distinguishing the three great Orders of Grecian architecture it is necessary to explain briefly the technical terms used in the classification and description of ancient temples, theatres, &c.

ABACUS—the flat and generally quadrangular stone which constitutes the highest member of a column, being interposed between the capital and the architrave.

ANTÆ (παραστάδες)—pilasters terminating the side walls of a temple, generally so as to assist in forming the portico.

ARCHITRAVE—the horizontal course which forms the lowest member of the entablature, and rests immediately on the columns.

BASE—the lowest portion of a column, that on which the shaft is placed.

CAPITAL—the head or upper part of a column or pilaster.

CARYATID—a female figure supporting an entablature. This term is stated by some writers to be derived from Caryæ, a city in Arcadia, which declared in favour of the Persians, and was therefore destroyed by the allied Greeks, the men slain, and the women led into captivity. As male figures representing Persians were sometimes employed with an historical reference instead of columns, so Grecian architects used for the same purpose female figures, intended to commemorate the punishment of the Caryatides, or women of Caryæ.

CAVEA (κοῖλον)—the place for the spectators in an ancient theatre was so called, it being often a real excavation from the side of a hill.

CELLA (ναός)—the central chamber of a temple, supposed to be the peculiar habitation of the deity, whose statue it usually contained. The character of the cella in the early temples was dark and mysterious; for it had no windows, and received light only through the door, or from lamps burning within. It was afterwards frequently *hypæthral*.

CORNICE—the crowning projection of the entablature.

DIPTERAL—surrounded by a double range of columns, one within the other, like the Temple of Jupiter Olympius at Athens.

ENTABLATURE—the horizontal portion of a temple, supported on the columns, and including the architrave, frieze, and cornice.

FLUTING—the vertical channelling of the shafts of columns.

FRIEZE—the central course of the entablature between the cornice and architrave.

HEXASTYLE—having a front range of six columns: the Parthenon is *octastyle*—i. e. with eight columns in front.

HYPÆTHRAL—without a roof, and open to the sky, as part of the cella of a temple often was.

METOPE—the interval between the Doric triglyphs.

OPISTHODOMOS, or POSTICUM—the chamber behind the cella, often used as a treasury.

ORCHESTRA—a circular level space, corresponding somewhat in position to the *pit* of a modern theatre; but anciently set apart for the chorus.

PEDIMENT, or FASTIGIUM—the triangular termination of the roof of a temple, resting upon the entablature which surrounds the building, and enclosing the tympanum.

PERIBOLUS—the wall or colonnade surrounding the temenos, or *close*, in which a temple usually stood.

PERÍPTERAL—having columns all round the cella.

PERISTYLE—the walk round the outside of the edifice between the columns and the wall.

PILASTER—a square *engaged* pillar; i. e. attached to a wall.

PORTICO (πρόναος)—the covered space in front of the cella. The term portico was sometimes applied to any walk covered with a roof and supported by columns, whether attached to a temple or not.

PRECINCTIONES—the landings, or gangways, which separated and gave access to the ranges of seats in theatres.

STYLOBATE—the basis or substructure on which a colonnade is placed.

TETRASTYLE—having a front range of four columns.

TRIGLYPH (τρίγλυφος)—the distinguishing ornament of the Doric entablature, being a tablet fluted with upright grooves.

TYMPANUM—the surface framed within the pediment; so called by the Latins from its analogy to the skin in the frame of a drum; and δίπτερος by

the Greeks, probably because the tympanum of the earliest temples dedicated to Jupiter was usually ornamented by an eagle in relief.

VOLUTE—the Ionic scroll; a characteristic of the Ionic, as the Triglyph is of the Doric order.

VOMITORIA—passages facilitating egress from a theatre.

The three orders of Grecian architecture are, as we have seen,—

1. The *Doric*, the eldest, the most simple, and the most dignified of all. A shaft of massive proportions, *without a base*, crowned with the simplest of capitals and the heaviest of *abaci*, supports an entablature massive like itself, and composed of a very few bold members. The great characteristic is the triglyphs, originally the ends of the cross-beams appearing through the entablature. The grave simplicity and Æschylean majesty of a Doric temple admirably expresses the mind of the race among whom it originated. "The Doric character," as Müller observes, "created the Doric architecture."

2. The *Ionic* order retains the impress of the refinement and delicacy of the Ionians among whom it arose. It is the flowing liquid dialect of Herodotus, as compared with the broad strength of a Spartan inscription. The great characteristic of the Ionic pillar is the *volutes*, or spiral projections at each angle of the capital; said to have been suggested by the curling down of bark at the top of the *wooden* column of primitive ages. The pillar is furnished with a base in both the Ionic and the Corinthian orders. Colonel Leake has made the important observation, that of the two early forms of Grecian architecture, the Ionic was usually employed for buildings on a level surrounded with hills; whereas the massive and majestic Doric was best displayed on a lofty rock. The columns of the Doric temple at Nemea, situated in a narrow plain, have proportions not less slender than some examples of the Ionic. It was, in fact, situation that determined the Greeks in all the varieties of their architecture. "So far," says Leake, "from being the slaves of rule, there are no two examples of the Doric, much less of the Ionic, that perfectly resemble each other either in proportion, construction, or ornament."

3. The *Corinthian*, the third and last of the Grecian orders, with its tall slender columns, its elaborate cornice, and, above all, with its chief characteristic—its highly-wrought capitals—is the direct opposite of the original Doric. "Here," says Mr. Freeman, "the utmost lightness of proportion and the most florid gorgeousness of detail have utterly banished the sterner graces of the elder architecture; so completely had commerce, and the wealth and luxury which attended it, changed the spirit of the famous city whose name it bears, since the days when her two harbours were first added to the conquests of the invading Dorian."

According to Vitruvius, the inventor of the Corinthian order was Callimachus, who was accidentally struck by seeing some leaves entwining round a basket, and embodied the idea in the exquisite capitals "with many a woven acanthus-leaf divine"—a legend too graceful to be omitted.

"We must remember," again to quote Mr. Freeman (*History of Architecture*: London, 1849), "that the Grecian orders do not, like the styles of Gothic architecture, each represent the exclusive architecture of a single period. The invention of new forms did not exclude the use of the elder ones; and the three orders were employed simultaneously. Consequently there were many cases in which the architect who adopted the stern grandeur of the Doric order chose it in actual preference to the elegant Ionic and florid Corinthian, which were in contemporary use."

With regard to this part of our subject, we cannot do better than refer the reader to the chapters in Mr. Freeman's work which relate to Grecian architecture; and to the dissertation on the history of Greek Art by Mr. Scharf, junior, prefixed to the last edition (1853) of Dr. Wordsworth's *Greece*. Respecting the vexed question as to whether the true principle of the *arch* was known or not to the ancient Greeks, Mr. Scharf decides in the affirmative; and we shall have occasion to mention some examples of its use in the course of the following pages.

III. A full and yet concise account of the arrangements and component parts of the Greek Temple, Theatre, &c. will be found under the proper heads in Dr. Smith's *Dictionary of Antiquities*. The traveller will do well to refresh his memory by an attentive perusal of these articles before leaving England. Greece is pre-eminently the country to justify Dr. Johnson's famous remark, that if a man wishes to bring back knowledge from his travels, he must take a good deal of knowledge with him when he sets out. The alphabetical list of technical terms given above will supply the most requisite practical information.

The Temple is of course the most important and characteristic form of Hellenic architecture. "Other Grecian remains, however interesting as matters of archæology, throw but little light upon architecture. The magnificent propylæa of Athens are simply a Doric portico, differing in no essential respect from those forming the fronts of the temples. The vast theatres, whether constructed or hewn in the rock, teach us no new lesson, and can hardly be called works of architecture in the strictest sense. Still less can we look for domestic architecture among the Greeks; it was an art not likely to be cultivated among a people who looked with envy on any individual display of magnificence as betokening designs against their liberties."—*Freeman.*

l. OUTLINE OF GREEK HISTORY.

A short Sketch of the Modern History of Greece — Latin Princes — Turkish Conquest — Mode of Government by the Turks — the Klephts — Armatoles — Popular Poetry — Insurrection of 1770 *— Progress of Education — Rhigas — Coray — Capo d' Istria — the Hetairia — Ali Pasha — War of Independence — Battle of Navarino — General Reflections.*

Though frequent reference will be made, under their separate heads, to the annals of her more famous cities and localities, it would, of course, be foreign to the plan of this work to give a systematic account of the *ancient* History of Greece. A brief outline of her *modern* History is, however, requisite, as far less familiar to the general reader or traveller, but still indispensable to a right understanding of the present condition of the country and people.

During the three centuries which preceded the reign of Alexander the Great, Greece exhibited one of the most splendid and active scenes of social and political existence which the world has ever witnessed. Legislation, military science, and diplomacy are, in a great measure, indebted for their origin to this golden age of Hellas; while at the same period all the arts which embellish the life and adorn the mind of man attained a degree of perfection which has never since been surpassed. Two centuries succeeded, during which the energy which had so long animated the rival states gradually died away, for the independence of Greece was controlled by the Macedonian kings. The year 146 B.C. witnessed the last faint struggle of

Grecian freedom against the still mightier power of Rome. Reduced to the condition of a province, Greece followed the fortunes of her conqueror—she became the theatre of the contests with Antiochus and Mithridates, and of the fierce strife of the civil wars; and then fell upon her that devastation of her cities and depopulation of her territory from which she has never yet recovered. The tranquillity of the first two centuries of the empire was shared by Greece along with the rest of the Roman world; but in the succeeding ages she was deluged with successive streams of Slavonians, Albanians, and other invaders from the north. These barbarians have left deep traces of their presence in the names of places, as well as in the language and blood of the Greeks; still the present inhabitants of Hellas are undoubtedly, for the greater part, the descendants of the ancient Hellenes; as much so, probably, as the mass of the population of England is descended from the Anglo-Saxons, though with a considerable intermixture of other races.

In the partition of the Roman world by Constantine, Greece fell to the share of the Eastern empire. When, in A.D. 1204, the decrepitude of the Cæsars sank prostrate before the Venetian fleet of Dandolo, and a small army of Latin crusaders, a portion of the sea-coasts, and nearly all the islands, were seized upon by Venice; while northern Greece and the Peloponnesus were shared out among adventurers from Western Europe. Hellas now heard of *Lords* of Argos and Corinth, *Dukes* of Athens, and other titles, strange to classic ears, but some of which have been rendered familiar to Englishmen by the genius of Shakspeare. Castles, churches, and other edifices—as well as various names of places—still remain to attest the conquests in Greece of these nobles of the West. Though the Latin empire in Constantinople lasted only fifty-seven years, the Latin princes generally retained their principalities, as vassals of the restored Byzantine Emperors, until the whole of Greece was finally reduced under the sway of the Ottomans about the middle of the fifteenth century. Venice still retained her hold on Crete, on some other of the islands, and on various portions of the coast, and bore during several ages the chief brunt of the Moslem arms. Towards the end of the seventeenth century she lost Crete and gained, for a short time, the Peloponnesus; but, after the Peace of Passarowitz in 1718 A.D., her flag floated on the Ionian Islands alone. (*See Introduction to Section* I.)

Using the rights of conquest after the fashion of the Normans in England, the Turks had everywhere, except in the Cyclades, in which they did not settle, seized on the greater part of the most fertile lands. Under the title of Agás, a word corresponding to our *country gentlemen*, they formed the landlord class of Greece; while the Rayahs, as the Turks style their non-Mussulman subjects, usually farmed the territories of their proud and insolent masters on what is called the *Métayer* system. A poll-tax, named *Kharatch* (*i. e. salvation*), was paid annually by each Christian for permission to live and practise his religion; "death or tribute from unbelievers" being the glad tidings of the false prophet of Arabia. Oppressive *corvées*, frequent extortions, and the constant rapacity of the Turkish Governors, kept them in a perpetual state of misery; the justice administered by the Mahommedan *Cadis*, or judges, was venal and partial; the personal, domestic, and national honour of almost every Greek were daily exposed to the most cruel insults from the ignorant and fanatical Turks. The mainland of Greece, like the rest of the Ottoman empire, was divided into separate governments, each presided over by a Pasha or Viceroy. With the exception of Crete, in which the Mahommedans formed about a third of

the whole population, and which was always administered in the same way as the Continent—the Islands, generally, were left to their own local administrations: the Capitan-pasha, or High Admiral, was their Governor-General, and periodically sailed round to collect the taxes, and to enforce a regular supply of seamen for the Imperial navy.

The Greeks, however, were not totally devoid of landed property; for the Church, whose hierarchy was sometimes, from motives of policy, rather courted than persecuted by the conquerors, retained a part of its ancient possessions, as did also the descendants of certain Christian families; these latter, with those who had raised themselves to wealth by commercial enterprise, formed the native gentry. Under Turkish supervision and control, all influence was in their hands and in those of the higher clergy; they, like the *head men* of villages in India, regulated the local affairs of the districts in which they resided. By the Turks, they were styled Khoja-bashis (literally, *old heads*), and by the Greeks, *Archons* (Ἄρχοντες), or *Primates* (Προεστοί). Themselves the slaves of their Ottoman masters, the characters of these men too often exhibited the vices generated both by servitude and by the exercise of despotic power; they adopted many Turkish customs; and the oppression which they exercised over their own countrymen was sometimes little less galling than that of the Turkish functionaries. The mountaineers on the continent, and the Ægean islanders of all classes, being less exposed than their brethren to the hateful influence of tyranny and slavery, were, in general, of a superior character to their less favoured countrymen. For an account of the Phanariots, or Constantinopolitan Greeks, we refer to the *Handbook for Turkey*.

The mountain-ridges which occupy so large a portion of the surface of Hellas have been in all ages the seat of a wild and rude independence. The Mainotes, as the clans inhabiting the fastnesses of Taygetus in the Peloponnesus are named, were never completely reduced under the Turkish yoke; the same was the case with the dwellers on the precipitous ranges of Ossa, Olympus, and Pindus. Like the Scotch Highlanders of old, these mountaineers infested the inhabitants of the neighbouring plains and valleys by their constant depredations; and the appropriate appellation given to them was that of Klephts (Κλέφται, corrupted from κλέπται), or *Robbers*. But it is to be remembered, that to be a Klepht in Greece under the old Turkish *régime* was no more considered a disgrace than to be a pirate in the days of Homer, to be an outlaw in the time of Robin Hood, or a "gentleman-cateran" in the Highlands of Scotland a hundred and fifty years ago. On the contrary, the Klephtic chieftains were looked upon with favour and admiration by the mass of their Christian fellow-countrymen, as their only avengers on their Mahommedan oppressors, or, at worst, as merely spoilers of the Egyptians. They were the popular heroes, the Hercules and Theseus of modern Greece: in the worst of times they kept alive some sparks of the old Greek spirit; and their exploits formed the chief subject of the national ballads which were sung throughout the country by the wandering minstrels, the genuine descendants of the bards and rhapsodists of ancient Hellas. (*See Fauriel's Chants populaires de la Grèce.*) "So," it has been observed, "the English peasants sympathized entirely seven hundred years ago, and still do partly sympathize, with those gallant outlaws who retired from Norman tyranny to the depths of the forests, where they found 'no enemy but winter and rough weather.' A captain of Greek Klephts used to reason like Roderick Dhu, in the *Lady of the Lake*,—

'Pent in this fortress of the North,
Think'st thou we will not sally forth
To spoil the spoiler as we may,
And from the robber rend the prey?' "

These robbers of Greece were no vulgar or indiscriminate plunderers. The Turkish Agás were the chief objects of their assaults, though their necessities obliged them at times to levy contributions also on the richer classes of their own compatriots. In the passes of Pindus, at the beginning of the present century, there flourished a regular Robin Hood, with a Greek priest—a complete Friar Tuck—in his band. This ecclesiastic used to take up a position in an old hollow oak, and his comrades, on catching a prisoner, were wont to bring him before this new Dodona, when a dialogue to the following purport ensued:—

Robber-Captain.—"Speak, O holy oak, worshipped by our fathers, what shall we do with this captive of our bow and spear?"

Oracle.—"Is he a Christian believer, or an infidel dog?"

Robber-Captain.—"Thou knowest, O holy tree, that he is a Christian believer."

Oracle.—"Then bid our brother pass on his way rejoicing, after exchanging the kiss of love, and dedicating his purse to relieve the wants of his poorer brethren."

But if the captive was a Mussulman, the answer of the Oracle was speedy and decisive: "Hang the unbeliever to my sacred branches, and confiscate all that he hath to the service of the true church and her faithful children."

It is a significant proof of the estimation in which the Klephts were held by their countrymen, that the patriotic or national, in contra-distinction from the erotic and satirical songs of Modern Greece, were styled *Klephtic ballads* (Κλεφτικὰ τραγούδια). Unable to subdue or destroy them, the Turks treated with the Klephts on favourable terms, recognizing their right to bear arms, and, in many districts, organizing them into a kind of local police or militia, called Armatoles (Ἀρματωλοί), and analogous to the ancient *Black Watch* in Scotland. This species of force was unknown in the Peloponnesus, but was common in Northern Greece, where it became the nucleus of the armies of the future war of independence. Each company of Armatoles was commanded by a captain (καπετάνος), and the *Palicars* (παλληκάρια—a word used in a similar sense with "boys" in Ireland), or common soldiers, were armed with the usual weapons of their country, viz. a long gun, pistols, and *yataghan*, or dagger. Their arms, in the use of which they were generally very expert, as well as their dress and accoutrements, were often brilliant and costly; gay and rich apparel being the joy of all half-civilized warriors.

Such was, in brief outline, the condition of the Greeks under the Turkish yoke. Our description of course is no longer applicable to the new kingdom of Greece, and but very partially so even to those Greek provinces of European Turkey which are not yet re-united to Christendom. For the Ottomans have been so thoroughly alarmed by the shock of the Greek Revolution, and the policy of Turkey is so completely controlled by the ambassadors and consuls of the great Christian powers, that the Rayahs are now in an utterly different position, politically and socially, from that which they occupied at the beginning of the present century. The *Tanzimat* of 1839 even professes to be a sort of *Magna Charta*, and to confer to some extent equal rights on all the subjects of the Sultan, without distinction of race or creed. Gross abuses still exist, and great corruption and oppression are occasionally practised; the dominion, too, of aliens in blood and religion

must ever be distasteful to their subjects; yet the Rayah of the present day has more reason to hate the ruling caste for what they were of old than for what they now are. He is regarded by the law more as a dissenter from the dominant religion than in any other light, while their increased knowledge and civilization, the number of European travellers whom they see among them, and their adoption of so many European maxims and habits, have undoubtedly wrought a favourable change of character among the Turks.

The first attempt of the Greeks to shake off the Ottoman yoke took place in A.D. 1770, when a few hundred Russians were landed in the Peloponnesus from a squadron fitted out at the command of the Empress Catherine II., who was at that time at war with the Porte. Common hatred of the Turks and common attachment to the Eastern Church have always bound the Greeks to Russia; and the invading force was rapidly augmented by large bodies of insurgents. But as no further succours were sent, and the Sultan let loose a whole army of fierce and fanatical Albanians on the unfortunate country, the insurrection was crushed within the space of a few months, and such a terrible vengeance was inflicted that no other open outbreak took place for the next fifty years.

During this interval many patriotic Greeks, both at home and abroad, sought by their writings to re-animate the spirit of their countrymen, and to prepare their minds for appreciating and regaining their independence. Schools were opened, in which the ancient literature of Hellas and a portion of that of Western Europe were taught, while translations were made into modern Greek of various useful and scientific works. Then, too, Rhigas—a native of Thessaly—the new Tyrtæus—composed that stirring hymn (Δεῦτε παῖδες τῶν Ελλήνων, translated by Lord Byron), which has since, like a trumpet-call, summoned the youth of Greece to many a deed of heroism. Rhigas himself fell an early victim, having been delivered up by the Austrians to the Turks in 1798, and put to death at Belgrade; but his place was soon supplied by others equally zealous and more discreet; and, above all, by the illustrious Coray—a man who has perhaps rendered greater services than any other Greek of modern times to both the language and the liberty of his country. He was born in Chios, but resided during the latter years of his life at Paris, especially favoured and protected by Napoleon. Then too was formed a powerful political society, the Hetairia (Ἑταιρία), avowedly for the purpose of forwarding the emancipation of Greece. Its agents and associates spread themselves over the whole of the Ottoman Empire, the chief director being, as is generally believed, the celebrated Count John Capo d'Istria, a Corfiot by birth, but who, after leaving his native island in an humble rank of the Russian diplomatic service, speedily rose to be one of the most influential ministers of the Emperor Alexander. These various plans of agitation had already done their work, when in the spring of 1821 the war between the Sultan and his powerful vassal Ali Pasha of Joannina, by distracting the attention and arms of the Turks, afforded the Greeks a favourable opportunity for open insurrection. The long silent voice of patriotism and nationality had been heard once more. The past glories of Greece and bright prophecies of future fame and splendour yet awaiting her liberated people had become themes familiar not only to the scholar in his closet, but which tingled in the ears of the shepherd on the mountain-side, of the vine-dresser among his grapes, of the tradesman behind his counter, of the mariner on the Ionian and the Ægean Seas. Within a few months after that memorable morning, April 6, 1821, when Germanos, the patriot Archbishop of Patras, that Mattathias of Greece, first

raised the standard of the Cross on the mountains of the Peloponnesus, the whole of the ancient Hellas, with the exception of a few towns and fortresses, was in the hands of the Christians, and a National Congress had assembled to draw up a code of laws and a constitution.

Our limits forbid us to detail in this place the disasters which subsequently befell the patriotic cause—the efforts in its behalf of so many of our countrymen (such as Generals Church and Gordon, Lord Cochrane, and, above all, Lord Byron)—and the fluctuating fortunes of that long struggle which was terminated *really* by the battle of Navarino in October 1827, and *formally* in September 1829, by the recognition on the part of the Ottoman Porte of the independence of Greece in the Treaty of Adrianople. Some account of its subsequent history, under the governments of Count Capo d'Istria and King Otho, will be found in the Introduction to Section II. of this work; and for the War of Independence itself we refer the reader to the two best authorities, viz. Gordon's *History of the Greek Revolution* and Keightley's *History of the War of Independence*. To some of its most striking scenes allusion will be made in the following pages, but we shall now conclude this necessarily most imperfect sketch by some general reflections.

"The character of the Greek War of Independence has not been sufficiently appreciated in Western Europe, for it was, if all its circumstances are taken into consideration, the most heroic strife of modern times. There are many excellent persons who seem systematically to refuse all praise and admiration to the great exploits of recent history. In their eyes, events of standard celebrity shine more splendid through the dim obscurity of ages, as mountains loom larger in the mist; to them, in the historical as in the natural world, 'tis distance lends enchantment to the view,' and they look down with cold disdain on the present people of Greece, even while professing an extravagant veneration for their ancestors. And yet to contemplate Mesolonghi with other feelings than those with which all educated men will, to the end of time, contemplate Thermopylæ and Salamis, argues either ignorance or prejudice. If we consider the circumstances under which the struggle was begun and carried on, the late defence of the Greeks against the Turks must appear more admirable than that of their forefathers against the Persians. During their wars with Darius and Xerxes, the Greeks were flushed with recollections of national pride and glory; their several communities were flourishing in all the energy of youth and freedom; they were inured to military life and exercises; they were led by the most distinguished of their fellow-countrymen; there were no foreign powers to interfere in the contest; the population of Attica alone was almost as great as that of all Greece Proper in 1821; and they possessed sailors and soldiers as superior to the Persians in discipline, physical strength, weapons, and spirit, as were the Spaniards under Cortes to the Mexicans, or the English under Clive to the Hindoos. Now to look on the other side of the picture. At the outbreak of the recent War of Independence the Greeks had been enervated and cowed by four centuries of the most cruel slavery—

> ἥμισυ γάρ τ' ἀρετῆς ἀποαίνυται εὐρύοπα Ζεὺς,
> ἀνέρος, εὖτ' ἂν μιν κατὰ δούλιον ἦμαρ ἕλῃται— *

they had long been forbidden the use of arms; the Turks not only were immeasurably superior in discipline and resources, and could bring against

* Od. xvii. 322. In Pope:—
"Jove fixed it certain that whatever day
Makes man a slave takes half his worth away."

them overwhelming forces by land and sea, but they were already cantoned in all their chief towns, fortresses, and villages; the most wealthy, the best educated, and the most influential of the Greeks themselves were generally either merchants in foreign countries or diplomatic servants of the Porte; the chief Christian Powers to whom they had looked for support, or at least for sympathy, did all they could, during the first five years of the contest, to browbeat and crush the insurgents as *rebels to their legitimate sovereign;* and the population of Constantinople *alone* exceeded that of the whole revolted province. Yet,—though driven from their fields and homes to the haunts of the wolf and the vulture, 'in deserts and mountains, in dens and caves of the earth;' and though—what was more galling than all the arms of the infidels—appalled to find themselves treated as the common enemies of Christian Europe,—those scanty levies of mountaineers from the continent, and of fishermen and traders from the islands, still never lost heart—for six long years destroying or baffling in succession all the fleets and armies which the Sultan sent against them. Nothing, indeed, can be more admirable than the tenacity with which the Greeks have always clung to their race and creed. How few renegades of pure Hellenic blood were found during the four centuries when apostacy not only rescued the renegade from the most bitter oppression, but opened him a direct path to all the dignities and honours of the empire, making him at once a master instead of a slave!

"The cruelties which they occasionally exercised on their Turkish prisoners have been repeatedly urged against the Greeks. But we must remember that the insurgents saw in their opponents their private as well as their public foemen—not only the bitter enemies of their race and creed, but also the desolaters of their country, the robbers of their property, the dishonourers of their dearest relatives. Their conduct cannot, therefore, fairly be judged according to the humane code of modern warfare. Most of the Turkish leaders, too, set the example of giving no quarter. And yet the Greeks never committed any such atrocities during the late struggle as the execution in cold blood of the Platæans and Melians *by their fellow-countrymen* during the Peloponnesian war. Let us at least be consistent in our praise and blame. Moreover, such was the nature of the War of Independence, that, in reading its annals, we behold, in all their simple nakedness, those mysteries of the heart—those fiercer passions and ruder outlines of character which are softened and smoothed down in quieter times and by modern civilisation. Hence, not only in the same nation, but often in the same individual, were displayed all the weakness and all the strength of mankind—the meanest vices mingled with the noblest virtues.

"It is true that it was the battle of Navarino which finally assured liberty to the Greeks. Still it would be unjust and ungenerous to deny them the credit of having fought out their own independence against their old master. For the Satrap of Egypt was virtually a foreign ally, and only nominally a vassal of the Sultan; and when Ibrahim appeared in Peloponnesus in 1825, the cause of Turkey was as desperate as that of Greece in 1827. While the energies of the insurgents were fresh, they might probably have baffled the combined forces of the Ottomans and of the Egyptians; but the latter came on the scene when they were already exhausted by their long death-struggle with the former. The allied fleets then only frustrated one foreign interference by another, and placed the Greeks once more on the footing which they had held before the arrival of Ibrahim."—*Bowen.*

m. Sketch of the present condition of the Greek Church.

The great Christian communion generally known in the West as the *Greek Church* calls itself the *Orthodox Church of the East* (Ἡ Ὀρθόδοξος Ἀνατολικὴ Ἐκκλησία). It includes among its members an overwhelming majority of the whole population of the Russian Empire, of European Turkey, of the kingdom of Greece, and of the Ionian Islands; and the larger portion of the Christian subjects of the Ottoman Porte in Asia. Altogether it embraces not fewer than seventy millions of souls—a far greater number than is claimed by any other Christian communion, except the Church of Rome.

From an early age the Greek Church has been governed by the four ancient Patriarchs of Constantinople, Antioch, Jerusalem, and Alexandria. In the latter part of the sixteenth century, a fifth Patriarch, that of Moscow, was created for the Church of Russia, which had previously been subject to the see of Constantinople. But Peter the Great suppressed this office, after it had lasted little more than a century; and since his reign the Church of Russia has been governed by a synod of its own bishops.

The Churches of the East and West have had many acrimonious controversies from the earliest ages, especially on the subject of images and about the extent of their respective jurisdictions. But the final schism did not take place until A.D. 1054, when Cerularius, Patriarch of Constantinople, was formally excommunicated by the Pope, on account of his refusal to submit to the supremacy of Rome. The Crusades had the effect of embittering the dispute, for the Latin Crusaders in many places plundered the Greek monasteries, profaned the churches, and insulted or expelled the clergy. Some attempts at union were made subsequently, but they all failed. In the sixteenth century the Lutherans sought, but ineffectually, a union with Constantinople; and in the seventeenth century, and later, some intercourse took place between that see and the English Church. For instance, Cyril Lucar, Patriarch of Constantinople, dedicated one of his works to King Charles I., and presented to him the celebrated Alexandrian MS. of the Bible. The main points of dogmatic difference between the Greek and the Roman Churches are, the doctrine of purgatory, the papal supremacy, and the double procession of the Holy Spirit; the Orientals objecting to the Latin interpolation of *filioque* in the Nicene Creed. The grounds on which the Greek at present refuses communion with the English Church were briefly stated as follows by the Professor of Dogmatic Theology in the University of Athens, in one of his Lectures delivered in 1850. He said that the English Church persisted in the Latin interpolation of the *filioque*, and that also she was carried astray (παρεσύρθη) by the stream of Reformation in the time of Henry VIII.; and that, consequently, the articles *given her by Queen Elizabeth* contained Lutheran and Calvinistic errors.

Neither the bitter persecution of the Moslems, nor the still more galling insults of the Latins, were ever able to alienate the affections of the Greeks from their national Church. This devotion is based on political as well as on religious grounds. For the Greek, like the Spaniard in the middle ages, owes to the preservation of his peculiar form of faith the preservation also of his language and his nationality, which would otherwise have been absorbed in those of his conquerors. To their Church and her ministers, under Providence, the Greeks are indebted for their very existence as a distinct people from the fall of the Eastern Empire down to the outbreak of the Greek Revolution.

The Patriarch of Constantinople is still the Primate of the Ionian Islands

(INTRODUCTION TO SECT. I.); but the Church in the new kingdom of Greece is governed, like that of Russia, by a synod of its own bishops (INTRODUCTION TO SECT. II.). European Turkey and a large portion of Asia Minor are under the supremacy of the see of Constantinople. The Greek bishops in the Turkish dominions are personages of considerable political importance, as they are regarded by the government as the heads of the Christian community, and are generally allowed to settle all civil causes among their co-religionists. In fact, the metropolitan bishop is the most important functionary in a province after the pasha, or viceroy (see HANDBOOK FOR TURKEY). The revenues of the Greek clergy are derived from Church-lands and fees; tithes seem never to have been paid to them in any age.

Greek Monasteries.—Greek monasteries are divided into two classes: 1. Cœnobia (*κοινόβια*—i. e. *where all live in common*); 2. Idiorhythmic (*ἰδιόρυθμα*—i. e. *where every one lives in his own way*). In the Cœnobia every single member is clothed and lives alike; and the government is strictly monarchical, being administered by an abbot (*Ηγούμενος*). But the Idiorhythmic convents are not monarchies, but rather aristocracies; or, as a monk of Mount Athos remarked to Mr. Bowen, "*constitutional states, like England.*" These last are under the administration of wardens (*Επίτροποι*), two or three of the fathers annually elected, like the officers of an English college, and who have authority only over the finances and general expenditure of the society; bread and wine being issued from the refectory to all the members, who add to these *commons*, in their own cells, what each can afford to buy.

The primitive idea of monasticism was simply retirement from the world for the purpose of devout contemplation. This idea is still to a certain extent realized in the Greek convents; learning and intellectual exercises belong to some of the Western orders. St. Bernard has remarked that "the words of St. Peter, 'We have left *all* to follow thee,' are those which first founded cloisters and peopled deserts." The earliest monks renounced literature altogether, devoting themselves entirely to religious exercises, and to that contemplation which suits so well the climate of the East, and the temperament of Orientals. It was in after ages, and when the increase of their wealth had rendered unnecessary all manual labour (still practised in the East), that some of the Western orders, and especially the Benedictines, betook themselves to secular studies, particularly such as tended to the service or defence of the Church and Pope. There are a few convents for women also in Greece; but their inmates resemble rather the Sisters of Charity than the recluses of the Roman Church.

Greek Churches.—The churches and chapels of Greece are all erected, more or less, after the Byzantine type, of which the most complete development is embodied in the celebrated St. Sophia, or Church of the Divine Wisdom, at Constantinople. Some Eastern churches partake more of the *Basilican* character, and exhibit, partly, the earliest arrangements of the West: but "A true Byzantine church," says Mr. Neale, "might most fitly be defined as a gabled Greek cross, with central dome, inscribed in a square, or quasi-square. This square has on the west an addition, not usually under the same roof, and sometimes a mere lean-to; and is on the east, externally for the most part, and almost always internally, triapsidal. . . . . The three apses are, that on the north for the chapel of Prothesis; that in the centre for the altar; that on the south for the sacristy." The interior arrangement involves a four-fold division:—1. The *Narthex*, or vestibule, properly set apart for catechumens or penitents, divided from the rest of

the church by a skreen, and often forming the *western* addition alluded to above. 2. The *Nave*. 3. The *Choir*. These two divisions are less distinctly, and often not at all separated; sometimes there is a low wooden barrier between them, corresponding to the *rood-skreen* in Western churches. The choir is surrounded by stalls, as is also often the nave. 4. The *Bema*, or *Sanctuary*, is the distinguishing characteristic of Greek churches. In all of them, even to the smallest chapel or oratory, a solid wooden skreen, reaching to the roof or ceiling, cuts off the apse or apses at the east end. This skreen is called the Iconostasis (Εικονόστασις), from the icons, or holy pictures, on its panels, and answers to the *altar-rails* in our churches. The inner space, corresponding with the *Holy of Holies* in the Jewish temple, contains the altar, and is entered through one central and two side doors pierced in the Iconostasis.

There is but one altar in a Greek church; and the ancient division of the sexes is strictly maintained, and generally architecturally carried out—a women's gallery extending over the *narthex*, or west end. It is to be observed that all pictures in Greek churches are executed after a traditional and conventional model, which has been enjoined by ancient ecclesiastical authority, and specifies exactly the colour of the hair and eyes, the size of the features, &c. However ill executed in poorer or more remote districts, the same type is always preserved, resembling, in a measure, the countenances of the earlier Italian painters, e. g. of Perugino. For to the Greeks it appears profanity to exhibit those objects which are proposed for their veneration with the expressions of earthly, every-day humanity: and, consequently, they regard as irreligious and debasing the ideal paintings of saints and angels which decorate Latin churches, and the "eyes of most unholy blue" which beam from the canvas of the Italian masters.

All Greek ecclesiastics let their hair and beards grow to their full length, which, coupled with their dark caps and flowing Eastern robes, give them a very primitive and striking appearance. Some of the vestments worn in the celebration of the sacred offices are rich and splendid. Priests and Deacons are allowed to be married if they entered upon matrimony previously to taking Holy Orders; but Bishops must be unmarried or widowers. The learning of the Greek clergy at the present day resembles that of the English clergy at the time of the Reformation; or even, according to Mr. Macaulay, in the age of Charles II.; *i. e.* there are many learned men in the hierarchy, in the chief cities, and in the Universities and Colleges, but the great body are comparatively illiterate.

The best authority on all subjects connected with the Greek Church is *Neale's History of the Holy Eastern Church* (London, 1850), to which we refer our readers. The Byzantine architecture of Greece is scientifically explained and illustrated in the work of a French architect—*Choix d'Eglises Byzantines en Grèce, par A. Couchaud* (Paris, 1842).

n. OBSERVATIONS ON THE MODERN GREEK LANGUAGE.

In the Preface to his *Researches in Greece*, Colonel Leake observes as follows:—"The modern dialect of the Greeks bears the same comparison with its parent language, as the poverty and debasement of the present generation to the refinement and opulence of their ancestors. In regard to practical utility, however, it has the advantage of being the spoken dialect of two or three millions of people at the present day, and of being actually in use by a greater or smaller proportion of the inhabitants in every part of the Turkish empire. A perfect knowledge of it cannot be acquired without

the previous study of Hellenic; but it would be a very suitable appendage to the customary academical pursuits, and by leading to a better understanding of the physical and national peculiarities of Greece and its inhabitants, as well as to a variety of analogies in the customs and opinions of the ancients and moderns, it will introduce us to a more correct acquaintance with the most important branch of ancient history, and to a more intimate familiarity with the favourite language of Taste and Science." Even in its most vulgar use, we may add, Modern Greek is rather to be considered a dialect of the old Hellenic than a separate tongue or a corrupted jargon. There are, indeed, numerous instances in which the most ancient forms and meanings of words are preserved in the modern dialect with less change or corruption than in many of the Hellenic authors. Homer differs more widely from Xenophon than Xenophon differs from an Athenian newspaper of the present time.

The universality of the language in its present form would be a convincing proof, if other arguments were wanting, that it must be, in its essential features, as old as the time of Justinian, anterior, at least, to the dismemberment of the Byzantine empire. This appears sufficiently from the name *Romaic* having been applied to it; so the Greek peasantry still generally call themselves *Romans* (Ρωμαῖοι), not Hellenes. Many of the most common words in the vulgar dialect are undoubtedly ancient. Thus ψωμίον, *bread*, and ὀψάριον, *fish*, (contracted colloquially into ψωμὶ and ψαρὶ), are found in the Greek Testament; and νερόν, *water*, is connected with νάω, *to flow*, and with *Nereus*, *Nereides*, &c. So again, the adoption of many Latin terms (*census*, *custodia*, *speculator*, &c.) in the Hellenistic Greek, is an exemplification of the usage which led in later times to the adoption of Venetian and Turkish words.

At the present day, throughout the whole extent of the countries where Greek is spoken—from Corfu to Trebisond, and from Adrianople to Crete—the only dialect essentially different from the ordinary language is that of a small mountainous district between Argos and Sparta, vulgarly called *Tzakonia*, (Τζακωνία), a corruption of Laconia, of which it formed the north-eastern frontier. Increased facilities of communication are causing the Tzakonic dialect to fall rapidly into disuse. It is not now spoken by more than 1500 families, chiefly in and near the town of Leonidi. The Tzakonians retain some slight vestiges of the ancient Doric, some Hellenic words which are not found now in common Greek, and some grammatical forms of a distinct nature; but it is a matter of great doubt whether these peculiarities be relics of the dialect of the Cynurians, who, as Herodotus informs us (viii. 73), were, like the Arcadians, original inhabitants of the Peloponnesus, and consequently of the Pelasgic race, or of those Laconians called Oreatæ, whose traditions, according to Pausanias (Lacon. xxiv.), were different from those of the other Greeks. The reader will find full information on this curious subject in Leake's *Researches in Greece* and *Peloponnesiaca;* and in Thiersch *Ueber die Sprache der Tzakonen* (in the Transactions of the Royal Academy of Munich).

The spoken Greek of the present day is more or less mixed by the vulgar with Turkish, Italian, or Albanian words, according to the geographical position or political condition of each separate district. "In the Ionian Islands," says Leake (*Researches*, chap. I. sect. 2), "most ideas above the ordinary usage of the vulgar, and even many of the most common phrases, are denoted by Italian words with Romaic terminations and inflexions; and thus the language of these islands is one of the most corrupt in Greece." But the substitution in 1852 of Greek for Italian as the official language will soon make a great change there. Among seafaring Greeks both in the

Ionian and Ægean seas, many nautical phrases and technical terms, borrowed from the Venetians and Genoese, are still in use. On the whole, there are dialectical and local varieties in Greece, as in all other countries; but it may safely be asserted that the dialects of Modern Greece have not so marked a difference as those of distant provinces in France and England. The vulgar dialects least removed from the ancient tongue are naturally to be found in the most remote and primitive districts, just as the purest Anglo-Saxon is now spoken by the peasantry of the mountainous parts of the north of England and south of Scotland.

It has been the usual practice of writers and travellers to assert that Modern Greek bears the same affinity to the language of the Ancient Greeks as Modern Latin—if Italian may be so called—to the language of the Ancient Romans. Doubtless the spoken dialects of both languages exhibit many parallel corruptions; but there is a vital distinction between the two cases. In Modern Greek such corruptions have never been reduced to a system, as in Italian; they are merely colloquial, and are now generally repudiated by well-educated Greeks. The origin of this distinction is the fact that Latin was lost as a living language as early as the sixth or seventh century; whereas Hellenic was written and spoken by the learned of Greece down to the Turkish Conquest. Even the degraded condition of Greece under the Ottomans has operated powerfully to preserve the affinity of the ancient and modern dialects, by preventing that methodising and refining of the language, which produced the Italian as a distinct tongue at the revival of letters in Italy, where literature was fostered by a remarkable concurrence of advantages, by the arrival of fugitive scholars from Constantinople, the recent discovery of printing, the establishment of libraries and academies, and, above all, by the protection and encouragement of the Dukes of Milan and Ferrara, the houses of Medici and Sforza, and certain of the Popes, and of the Doges of Venice.

"It is natural," says Leake (chap. i. sect. 2), "to ascribe the changes which the ancient Greek has undergone to the same causes which have transformed Latin into Italian. It would be impossible to fix the period of the first operation of these causes, or to trace their exact progress; but there is every reason to think that the irruption of the barbarous nations of the East and North into Greece and Italy corrupted the ancient languages of both countries nearly at the same time and in the same manner, by forcing the conquered people, already speaking a dialect corrupted in phrase and simplified in arrangement, to accommodate it still further to the forms used in the barbarous countries from whence the invaders came; to adopt the use of articles and auxiliary verbs, instead of the more elegant discrimination of inflexions, moods, and declensions; together with a syntax or construction, deprived of those transpositions and inversions which distinguished ancient Greek and Latin for elegance, expression, and harmony." During the last half-century, and particularly since the emancipation of Greece, the language has been reformed and purified on the old Hellenic model; Greek terms have been coined for the expression of modern ideas, and of the technical phraseology of modern arts and sciences; and thus Greek has acquired the character and style which it now assumes in the writings and conversation of Greeks of learning and judgment. This style may, with tolerable accuracy, be defined to consist in Hellenic words, arranged in some degree according to the syntax of modern Europe, with a grammar mainly Hellenic, but partly modern. Inversions and transpositions occur, as every scholar may perceive by casting his eye over an Athenian newspaper, with about the same degree of frequency as in Italian; and the

arrangement in general is not much more complex than that of our own language. In short, an English scholar travelling in Greece will find little difficulty except on two main points:—1. How to reconcile pronunciation by accent with pronunciation by quantity. 2. How to pronounce the letters of the Greek alphabet, so as to be understood by the Greeks themselves. It is necessary, therefore, to make some *practical* remarks on these subjects, referring those who wish for full and methodical information to—1. Leake's *Researches in Greece;* 2. An article, ascribed to Bishop Blomfield, in the *Quarterly Review*, No. 45 (for May, 1820); 3. Tennent's *Modern History of Greece*, chap. xiii.; 4. Pennington's excellent volume on the *Pronunciation of the Greek Language;* 5. Blackie *on Greek Pronunciation;* 6. Corpe's *Modern Greek Grammar* (the only tolerable one published in England).

The study of Greek was revived in western Europe by the Greek scholars who fled from Constantinople on its capture by the Turks, and who naturally taught their own language according to their own pronunciation. This method was afterwards successfully impugned by Erasmus, after whom the pronunciation still in vogue in England—but of late years very generally discarded in Germany and elsewhere on the continent—is denominated the *Erasmian* system. Its introduction was long and violently opposed in our Universities, especially by Bishop Gardiner, Chancellor of Cambridge, who in 1542 fulminated a furious decree against the new-fangled heretical method and all who encouraged it. But it worked its way, perhaps quite as much as a badge of Protestantism as of true philology; and since the time of Elizabeth—to quote honest old Thomas Fuller—"this new pronunciation has prevailed, whereby we Englishmen speak Greek, and *are able to understand one another, which nobody else can.*"

The pronunciation of Greek, whether prose or verse, is regulated by the Greeks themselves solely according to *accent*, no regard being paid to *quantity*. Indeed, the prosody of the ancient language is little studied by the moderns, except as a matter of antiquarian curiosity. In England we are generally negligent of accents, because they interfere with quantity; whereas in Greece they are generally negligent of quantity, because it interferes with accent. An English scholar, who, for the first time, hears a Greek read or recite in his own language, will probably consider his accentuation destructive of every kind of harmony. If asked by the Greek on what principle *we* pronounce in England, he will, in all likelihood, reply, "According to quantity." But the Greek will soon prove to him that it is not so. For instance, Englishmen say Miltiades, not *Miltiadés*, as they should, if they adhered to the principles which they profess. Again: take the two first lines of the *Iliad;*—an Englishman places the accent on the first *short* syllables of θεα and οὐλομένην; whereas the Greeks, by placing the accent on the final syllable of θεά, adapt the pronunciation to quantity in an instance where an Englishman does not so adapt it; and, by accenting the *third* syllable of the dactyl in οὐλομένην, they recede from quantity only in the same degree as the Englishman. In fact, we Englishmen, in reading Hellenic poetry, fall into the very same error of violating the quantity, of which we accuse the Greeks; for we have come, according to the practice of *our own* language, to throw back the accent as often as possible on the antepenultima; in other words, we *do* pronounce Greek chiefly by *accent*, and not *quantity;* but we put our *English* accents on *Greek* words, disregarding the traditional accentuation of the Greeks themselves. The truth probably is, that the *elevation and depression of tone* in a syllable—in other words, its *accent*—has no necessary connexion with its *quantity, i. e.* its *extension.*

Thus there is no reason why the accent on the first syllable of Ὄλυμπος should make that syllable long in point of time, any more than there is any reason why the accent on the first syllable of the English word *hónestly* should make that syllable long, or the *second* syllable short. Moreover, if any practical Englishman—after reading Pennington's and Blackie's treatises—still asks *How Homer or Sophocles should be read?* let him reflect that it was probably never intended that they should be *read* at all, but rather *chanted*, or *recited*, as in the *recitative* of a modern opera. And every one knows that accentuation in singing is a very different thing from accentuation in reading.

We shall now proceed to give some practical directions for the pronunciation of Greek letters according to the practice of the modern Greeks, without entering upon the *vexata quæstio* of how far their system agrees with that of the ancients. Those sounds only will be noted wherein we Englishmen are at variance with the Greeks. Some explanation will be subjoined of the more striking peculiarities of the Neo-Hellenic grammar and syntax.

α is pronounced by the Greeks like	*a*	in	*father.*
ε and αι	*a*	. .	*vale.*
η, ι, υ, ει, οι, υι	*ē*	. .	*mē.*
ο, ω	*o*	. .	*gone.*
ου	*ou*	. .	*soup.*
αυ	*af, av*	. .	*after, avow.*
ευ	*ef, ev*	. .	*effort, ever.*

Again, β invariably has the force of . . *v* in English.

(When Greeks wish to express in writing the B and D of English names, they use μπ and ντ.) γ has a sound between the English *g* and *y* consonant, akin to that of the same letter in German. Before γ, κ, ξ, χ, it has the sound of *ng*. When the Greeks wish to give the sound of our *g* before the slender vowels, they use γκ.

δ is pronounced like *th* in *thus.*
θ . . . . . *th* . *think.*

χ is pronounced like the English *h*, with the addition of a slight guttural intonation. There are corresponding sounds in Irish, Scotch, and Spanish.

Aspirations are placed by the moderns in *writing* wherever they were used by the ancients; but in *speaking* they are quite dropped, as in Italian.

Accents are placed wherever they were placed by the ancients. No distinction of sound is made between the circumflex and acute accent.

Number, case, and gender. The same as in the Hellenic grammar, among *educated* moderns, except that the dual seems universally dropped.

Articles. The definite article is the same as in Hellenic. The indefinite article is borrowed, as in other modern languages, from the first numeral, ἕνας, μία, ἕν.

Substantives are declined, as in Hellenic, by the educated in writing, though all sorts of solecisms are committed colloquially. Thus the accusative of imparisyllabic nouns is frequently substituted for the nominative in names both of places and of things. An analogous practice in Latin very probably produced Italian, for the nouns of that language are generally formed from the oblique cases of Latin; e. g. *regno* from *regnum.*

It is to be observed that many of the substantives taken from the Hellenic have undergone a remarkable change of meaning. Leake says, "The use of generals for specifics, of specifics for generals, of attributes and accidents for the objects themselves, will account for the etymology of many words in the

modern dialect." Thus ἄλογος, *irrational*, converted into a neuter substantive, has become the common word for *horse*, as being *the* irrational animal most frequently mentioned.

Diminutives are used in modern Greek, as in Italian, in a caressing or endearing sense, like the ὑποκορισμὸς of the ancients (*Arist. Rhet.*, iii.), *e. g.* παιδί, *a child*; παιδάκι, *a little child*. *Augmentatives* are very rare: *e. g.* πεθαρη from πόθος. Sometimes caressing expressions are applied to hateful ideas, *e. g.* the *small-pox* is called ἐυφλογία, just as the Furies were called Eumenides, as if to disarm their wrath. Another class of diminutives is come into great use as patronymics, which have been frequently formed by adding πουλος (from πωλος, by a common and ancient conversion) to the name of a father or ancestor, *e. g.* Christopulos (Χριστόπουλος) is made the family name of the descendants of a Christos, &c. Other patronymics have been formed in ἰδης. The last generation of Greek peasants rarely had any surnames. Like their ancestors, individuals of the same name were distinguished by the addition of the names of their fathers, and by those of their native places. Parallel examples may be found in the nomenclature of clans and families in Wales and Scotland.

Adjectives are theoretically the same as in Hellenic; but in practice there are many corruptions, especially in the degrees of comparison, *e. g.* μιγαλήτερος for μείζων.

Pronouns. As in Homer, so in modern Greek, the oblique cases of the article are often used for the third personal pronoun. The enclitics used possessively for the plural of συ and ἐγω are σας and μας, perhaps archaic forms. The ancient possessive pronouns are, however, returning into use among the learned and polished; but the more common way of expressing them is by attaching to nouns the genitive of the primitive pronoun as an enclitic, *e. g.* ἡ γνώμη μου, *my opinion*. There are a host of irregular pronominal adjectives in vulgar use—

e. g. κάτι, *some*
κάθε, *each* } indecl. &c. &c.

Verbs have undergone little change in most of their inflexions. The 3rd pers. pl. of the pres. ind. generally ends in ν instead of σι—*e. g.* γράφουν for γράφουσι.

The moderns have adopted as auxiliary verbs the present and imperfect of θέλω, and the past tense of ἔχω; *ex. gr.* θέλω γράψει, *I will write*; ἤθελον γράψει, *I would have written*; ἔιχα γραψει, *I had written*. The future active is supplied by the present tense of θέλω and the Hellenic first future infinitive, with the final ν elided, according to a common practice. In the passive voice the adjunct is formed by the elision of νσι from the 1st aorist infinitive. The gradual neglect of the future, and the growing use of its substitute, may be traced up to the earliest period of the decline of the Greek language. Leake quotes from an old Romaic poet the following lines which exemplify the formation of these adjuncts:—

θέλεις χαρῆν καὶ τιμηθῆν καὶ ζήσειν καὶ πλουτίσειν,
καὶ τοὺς ἐχθρούς σου στὸν λαιμὸν θέλεις κάτσπατήσειν.

These verses, moreover, are a sample of the usual metre of Romaic ballad poetry—a metre which Lord Byron compares to that of the famous ditty:

"A captain bold of Halifax who lived in country quarters."

The substantive verb εἶμαι (ἰμι) is not used as an auxiliary, but it has many irregular inflexions, of which the principal are:—

Present Indicative . . . εἶμαι, εἶσαι, εἶναι, εἴμεθα, εἶσθε, εἶναι.
Perfect . . . . . ἐστάθην, &c. (borrowed from ἵστημι).

Pluperfect . . . . . εἶχα σταθῇ, &c.
Future . . . . . θέλω εἶσθαι, &c.
Present Subjunctive . . . ἧμαι, ἧσαι, ἧναι, ἤμεθα, ἧσθε, ἧναι.

The Imperative Mood in a present or future sense is expressed by ἄς (contracted from ἄφες, *let*) with the Hellenic subjunctive; *ex. gr.* ἄς γράψῃ, *let him write.*

The Infinitive Mood is beginning again to be used as a noun of neuter gender, but as a verb its place is supplied by prefixing νὰ (ἵνα) to the Hellenic present or 1st aorist subjunctive; *ex. gr.* βιάζεις νὰ γράψω, *you force me to write.*

Adverbs, Conjunctions, &c. are, among the highly educated, the same as in Hellenic; but there are many corrupted forms in vulgar use.

Prepositions have now, in theory, the same rules as in Hellenic, but, in practice, they are generally all coupled with the accusative case.

It is necessary to remark, in conclusion, that the foregoing observations are by no means intended to embrace an entire system of Neo-Hellenic grammar; much less, it is hoped, will they be construed into an ambitious attempt to reduce into order the irregularities of the modern tongue. The uncertainties and variations to which a dialect not yet thoroughly methodised is liable, render almost impossible any such endeavour even in a native of Greece. All that has been attempted is to give such a sketch of the present condition of the language, as spoken by educated Greeks, as will explain some of its apparent anomalies, and facilitate its acquisition sufficiently for common purposes. The great majority of the English travellers who pass annually through Greece converse with no individual among the natives above the rank of a guide or a muleteer, and because the dialect of such men is not purely classical, they jump to the conclusion that the modern Greeks no longer speak the language of Æschylus and Thucydides. These hasty critics forget that if a Greek traveller, well acquainted with English literature (as many Greeks are), were to associate in our own country with none but Highland *gillies* and London cabmen, he might with about equal reason pronounce that the modern English no longer speak the language of Milton and Clarendon.

o. Character, Manners, and Customs of the Inhabitants of Greece, and of the Greek Provinces of Turkey.

Besides a few thousand Jews in some of the chief towns, and the Turks who form the ruling caste in the Greek provinces of the Ottoman Empire (*see Handbook for Turkey*), the three distinct nations inhabiting the countries described in the present work are—1. The Greeks; 2. The Albanians; 3. The Wallachs.

1. *The Greeks* (*Hellenes*).

The following account of the Greek character, and of the travellers who have described it, is extracted from a letter addressed, in October 1843, to the *Morning Chronicle*, under the signature of "Demotes:"—"Travellers in Greece are generally of the following classes—classical and literary, who concern themselves little with what has happened there since the days of Pericles, or at least of Marcus Agrippa. The next most numerous are naval and military; the former have seen Greece twenty years since, or during the war of 1824 to 1830, and the era of piracy just afterwards. Their estimate must necessarily be fallacious, for, touching rapidly in many parts, they have only seen the mixed population of the towns, and confuse the Greeks of Hellas with the Montenegrins, the Albanians, the Ionians, the

Turkish Greeks, and the islanders under the sway of Mehemet Ali. They speak of a period only sixteen years since, truly; but, if counted by the progress of a free people, a period as long as from William and Mary to Victoria. They relate habits and anecdotes belonging to that period, and quietly assume them to be just indications of the state of Greece after sixteen years of peace. I have heard one of these gentlemen, who, by the way, commanded a ship at Navarino, loudly declaim against the Greeks, as knowing them well; and upon my asking him if he had been at Athens, he replied, 'Oh, yes; we sailed round *the whole island*.' Yet this gentleman's opinions were believed, because he had been in Greece; though he knew not the difference between Poros and Attica. Again, the military travellers are generally young men from the garrisons of the Ionian islands, who at once transfer to Greece all the prejudices they have contracted against the Ionians, a very different race, whom we have certainly not saved from the contamination of Venetian blood and laws. These young men run over a part of Greece rapidly, cast a glance at its mountains and ruins, find muleteers and boatmen cheat them, laugh at Otho's army, and at once condemn the whole race, without knowing a single gentleman, or even a single peasant in the country, or having learned a sentence of the language.

"The next class are the passengers to and from India. Accustomed to luxury, they are annoyed at not finding it, and surprised at being at a point as distant from India and England morally as it is geographically; merely passing by accident, a mere passing glance has been sufficient for them, of a country in which they neither feel nor pretend to feel an interest. Next come the book writers—German princes, for instance, or noble marquesses from England, whose books are like Chinese maps, the writer himself representing the Celestial Empire, and the subject some small islands which fill up the rest of the world. These noble authors are not likely to give any very accurate ideas to their respective countrymen.

"Lastly, there are the disappointed jobbers, would be settlers, &c. They have found Greeks a good deal keener at a bargain than themselves, or as they think, stupidly waiting while the Pactolus is flowing before them, and while, in fact, they are 'aye biding their time.' Thus it is that fewer travellers can give a decent account of Greece than of any other country, and scarcely any have attempted to speak of the Greeks from personal knowledge, for this simple reason—they have never been able to speak to them for want of a common language. The Greeks are often called assassins, robbers, &c., yet I knew the commander of police well, when a whole winter at Athens—the population being 20,000—and there was no case of *housebreaking* or murder. Indeed, my kitchen was cleared of its contents, being an outhouse, and a householder killed in a village; but the one, as most other pilferings, was the work of Bavarians, and the other the crime of a British subject—a Maltese. Greeks are generally called rogues, yet in commerce no Greek merchant of consequence has failed; and both an astute English merchant and a canny Scotch agent have often told me a bill, with three good Greek names to it, is security never known to fail. The peasants are in the habit of borrowing money without any legal security, and always repay it; and I have known a couple of sheep-stealers hunted through the country, and forced to take to the mountains for having stolen sheep from their own village—a crime their fellow-peasants never forgive. Lastly, as to cruelty, when the Bavarian army was defeated in 1834, in General Hiedecle's absurd expedition to enforce taxes in Maina, not a single soldier was put to death when the conflict was over, though every one was in the power of the Mainotes. Whatever may be the faults of the Greeks, they

have two great redeeming virtues, which, if fostered, must lead to great results—a universal and deep-rooted respect for the Christian religion, and an ardent thirst after knowledge. Athens, in 1840, had 3000 of its 20,000 souls under education; a larger proportion, perhaps, than any other capital in Europe."

In forming an estimate of the present *character* and condition of the Greeks, it is only simple justice to bear constantly in mind that we are contemplating a people divided among three different states, and of which more than a full moiety is still subject to the debasing despotism of Turkey, while a generation has not yet passed away since the new kingdom of Greece emerged from a war of extermination. With all their manifold disadvantages the progress effected by the Greek nation during the last quarter of a century entitles it in many respects to our applause and admiration. For example, the hereditary ingenuity and perseverance of the Greeks are displayed to an extraordinary degree by the manner in which they have contrived, in about thirty years, to found and retain their present extensive commerce. Already the large and rapidly increasing corn trade of the Black Sea and a great portion of the general traffic of the Mediterranean are almost exclusively in the hands of Greek merchants. Nor is there a great city in Europe, Asia, or even America, where there are not extensive Greek mercantile houses. In a printed official report, Mr. Green, late British consul at the Piræus, declares—"Though it would be ridiculous to say that the Greeks are not sharp to a defect, I have no doubt but that their success is to be attributed to their talents, foresight, experience, untiring activity, economical habits, and the local advantages which they possess. Those who deal in general accusations against the Greek mercantile body would be more likely to compete with it by the imitation of some of the above-named qualities." The Greek firms in England itself, with branch houses in the Levant, now exceed 200, and the yearly amount of their transactions in the grain trade alone is computed at no less than four millions sterling. Their business is universally allowed to be conducted with the utmost diligence and exactness; and even in Great Britain the Greeks successfully compete with merchants from all parts of the world. This part of our subject may be aptly summed up in the words of the author of *The Ionian Islands under British Protection*:—"We shall indeed be proud and happy if any labours of ours, now or hereafter, can prove of service to any part of the Greek race, by diffusing in England accurate information as to their present condition and character. They have been much misrepresented, partly through ignorance, partly through prejudice. Classical travellers have been too ready to look down with cold disdain on the forlorn estate of a people for whose ancestors they profess even an extravagant veneration;—foreigners resident among them have been too ready to accuse of every meanness and every vice the sons of those fathers who taught honour and virtue to the ancient world."

No doubt the Greek character has suffered much from centuries of slavery. All the vices which tyranny generates—the abject vices which it generates in those who quail under it—the ferocious vices which it generates in those who struggle against it—have occasionally been exhibited by Greeks in modern times. The valour which of old won the great battle of European civilization, which saved the West and conquered the East, was often most eminently displayed by pirates and robbers. The ingenuity, of old so conspicuous in eloquence, in poetry, in philosophy, in the fine arts, in every department of physical and moral science, was often found to have sunk into a timid and servile cunning. Still, to repeat—as foreigners in the

Levant are frequently repeating—that those plausible barbarians, the Turks, have more honour and honesty than the Greeks, is but faint praise. They have never had the same necessity, or, at least, the same sore temptation, to practise fraud and falsehood. What other arms against their Latin and Moslem oppressors were left for many centuries to the unhappy Greeks?

We envy neither the head nor the heart of the man who can travel from Thermopylæ to Sparta, and from Sparta to Corcyra, and say that all is barren, or who is ever seeking for motes in the bright eyes of Hellas. For our own part we love the country and the race. Despite their many faults we call to mind their misfortunes and the blood that is in them, and still love the Greeks. Their forefathers were the intellectual aristocracy of mankind. To them may be traced the beginnings of all mental refinement, and of all free political institutions. Christianity itself is inseparably connected with the Greek language. No other nation can ever do for the human race what the Greeks did. It has been said of Newton that he was a fortunate man, for there was only one system of the universe to discover. We may, in like manner, say of the Greeks that they were a fortunate people, for they took the one great step from the stationary into the progressive form of society; the advance from the darkness of Asiatic barbarism into the light of European civilization could only be made *once*. Lord Bacon is "Il gran maestro di color che sanno" in the modern, as Dante said of Aristotle in the ancient world; and he has thus written of the Greeks—"Scientiæ quas habemus, ferè a Græcis fluxerunt. Quæ enim scriptores Romani, aut Arabes, aut recentiores addiderunt, non multa aut magni momenti sunt; et, qualiacunque sint, fundata sunt super basim eorum quæ inventa sunt a Græcis."—*Novum Organon*, i. 71.

The *manners and customs* of the higher and best educated classes among the Greeks now differ but little from those of Western Europe. Both ladies and gentlemen generally dress in the fashions of France and Italy. A considerable number of the latter, however, wear the Greek national costume on the same principle as that which induces many Scotchmen to assume the kilt. This dress is generally worn by King Otho himself, and by many members of the senate and assembly. It is the Albanian costume, and has been adopted in Greece only since the Revolution. It may be made very costly. Those who can afford it wear two or three velvet jackets, one inside the other, all richly embroidered with gold and lace, and with fanciful patterns of birds, flowers, stars, &c. with white *fustanelles*, or kilts, bound round the waist by a shawl or belt, generally containing pistols and daggers, often with silver hilts and scabbards curiously worked, and sometimes studded with precious stones. An Albanian chieftain wears also at his belt a whole armoury of little silver cartouche-boxes, and a small silver ink-horn; in fact he invests all his money in his arms and apparel. Embroidered mocassins and sandals, the *fez*, or red skull-cap, with a flowing blue tassel, and the shaggy white *capote*, or cloak, complete this truly classical costume. The dress of the Greek women varies in different districts. Those of the higher classes, who have not yet adopted French fashions, wear a red skull-cap, often set with pearls, an embroidered jacket fitting close to the body, and a loose petticoat of gay colours.

The national dress is almost universally worn by the peasantry on the main land, but the islanders, both of the Ionian and Ægean Seas, wear a garb of a very different cut—consisting of a jacket of rough dark cloth, with wide blue trowsers, descending only as far as the knee. The red *fez*, and long stockings and sandals, complete the island costume.

Among the Greeks, families are usually more united than in other

countries; and it is an unfrequent consequence of the death of a father that the children should divide the property which they inherit and separate; the more general course being that the elder son, though entitled to no greater portion, should become the head of the family, and manage the common inheritance for the common benefit of all his brothers and sisters. Poor relations, dependants, and servants are almost universally kindly treated by the Greeks.

The influx of foreign customs has of late years brought about a great difference in this respect, as in Others, at Corfu, Athens, and other large towns, but elsewhere marriages are generally managed by the parents or friends of a young couple. This *royal* mode of match-making is still as common among the Greeks now as of old. Even in the Ionian Islands young ladies, with few exceptions, seldom go into society before marriage. However, girls are nowhere married without a dowry; and the first care of parents, of whatever condition, is to set aside such portions for their daughters as their station in life requires. Moreover, it is common among the young Greeks to refrain from taking a wife themselves until their sisters are married; indeed the marriage of a son (except under peculiar circumstances advantageous to his family), until his sisters have been settled in life, would be calculated to shock the feelings of the circle in which that family moved.

It has been truly observed that the domestic habits of the Greek peasantry, and indeed of all classes which have not as yet learnt to imitate the manners of the West, seem not to have undergone any great change since the time of Homer. Many even of their superstitions are probably as old as the age of Hesiod. That their manners are almost identical with those of the Turks, except in those points in which their respective religions have given rise to a difference, may be attributed to the strong tincture of Oriental customs, which is traceable in the Greeks of every age, in consequence of their situation on the borders of the Eastern World. But though the resemblance may thus partly be traced to a common origin, the Turks have probably adopted most of their present customs in the progress of their conquest of Greece and Asia Minor, during which they gradually exchanged the rude and simple habits of Tartary for the comparative refinement and luxury of the Byzantine empire.

It may be worth mentioning, that all Levantines, whether Greeks or Moslems, may frequently be seen twirling a string of beads in their fingers. This is a mere restless habit, and is nowise connected with any religious observance, such as the use of rosaries among the Latins.

The superstitious belief in the *Evil Eye* is common in Greece, as in the rest of the East. Amulets are often worn as safeguards against its influence.

It is due to the Greeks to mention that inebriety is a vice almost unknown among them. They are great drinkers of water (ἄριστον μὲν ὕδωρ), and very particular about its taste and coolness. Salted olives, coarse bread, and a few common vegetables are now, as they always appear to have been, the food of the lower classes. A Greek peasant's meal would still be well described by some lines of Antiphanes (apud Athenæum), beginning with τὸ δεῖπνον ἐστι μάζα, &c.

One of the most interesting inheritances which the modern Greek peasantry have derived from their forefathers is their national dance, the Romaïka, as it is now generally called, though it probably bears a traditional resemblance to the Pyrrhic dance of antiquity. Though weapons are not now generally brandished by the male dancers, the whirls and inflexions of the body in which they sometimes indulge seem imitations of a

warrior parrying and giving blows, handed down from the times when it was a sword-dance. At the present day the chief action devolves upon two leaders, the others merely following their movements in a sort of circular outline, and with a step alternately advancing and receding to the measures of the music. The leading dancer, with an action of the arms and figure directed by his own choice, conducts his partner by the hand in a winding and labyrinthic course; each of them constantly varying their movements in obedience to the music, which is either slow and measured, or lively and impetuous. The rapid and frequent change of step and expression render the Romaïka a very pleasing dance. Dr. Holland describes in forcible language how much he has "enjoyed its exhibition in some Arcadian villages; where in the spring of the year, and when the whole country was glowing with beauty, groups of youth of both sexes were assembled amidst their habitations, circling round in the mazes of this dance: with flowing hair, and a dress picturesque enough even for the outline which fancy frames of Arcadian scenery. It is impossible to look upon the Romaïka without the suggestion of antiquity; as well in the representations we have upon marbles and vases, as in the description of similar movements by the poets of that age."

A favourable opportunity for seeing the Romaïka, and the dresses of the peasantry, is afforded by the annual *festa* celebrated at Corfu on Ascension-day, in an olive-grove near the town. The mountaineers of Albania dance, of course, with greater energy and wildness. Every one will recollect Lord Byron's description of their dances, and paraphrase of their songs, in 'Childe Harold' (ii. 71, 72)—a poem which should be the pocket-companion of every traveller in Greece.

The modern Greeks have still retained many relics of the customs observed by their ancestors at the birth of their children, at their marriages, and at their funerals. In the remoter and more primitive districts of the country most of the ancient ceremonies expressive of veneration for the dead are still preserved. The deceased is dressed in his best apparel, crowned with a garland of flowers, and carried in procession to the grave, with dirges sung by mœrologists, or professional mourners, like those of the Scotch Highlands. "The last embrace is concluded," writes Dr. Wordsworth, "with a chant of the solemn and melodious hymn attributed to Damascene:—'Seeing me speechless and breathless, oh! weep over me, all my brothers, friends, kindred, and acquaintance; for yesterday I was speaking to you. Give me the last embrace, for I shall not walk or speak with you again. I go away to the Judge, with whom there is no respect of persons; I go where servants and masters stand together, kings and soldiers, rich and poor, in equal dignity; for every one will be either glorified or condemned, according to his own works.'"

2. *Albanians* (Αλβανῖται; *Skipetar*).

There can be little doubt but that the Albanians of the present day are the representatives of the ancient Illyrians, and that they were driven southward by the Slavonian migrations which settled in Dalmatia and the adjacent provinces during the decline of the Roman power. The name of Albania is now given to the whole of the ancient Epirus, and also to the southern provinces of ancient Illyria, as far north as the Rhizonic Gulf, or *Bocche di Cattaro*, and the mountains of Montenegro. Ptolemy (Geog. III. 13) mentions the tribe of Albani, and the town of Albanopolis, the modern Elbassan; and the name of this obscure clan seems to have been extended over the whole nation; just as the Græci (an Epirot tribe) have

given to the Hellenes the appellation by which they are known in Latin, and, through Latin, in most modern languages. Some of the later Byzantine writers use the term Albanitæ (Αλβανῖται) in its present signification; and perhaps *Arnaout*, the Turkish word for the Albanians, is a corrupted form of it. Numerous colonies of this nation, allured by the prospect of plunder and conquest, settled during the middle ages in southern Greece; indeed, nearly a third of the inhabitants of the modern kingdom are at this day Christian Albanians, both by race and language. Such are the peasantry of most parts of Attica, Argolis, Bœotia, and other districts of the mainland; and the islanders of Hydra and Spetzia, the most gallant champions of Greek independence, though laying no claim to Greek blood. The Albanians in Greece, however, are fast being *Hellenized;* and are allowing their peculiar language and customs to fall into disuse. The real type of the nation must now be sought in Albania itself.

"The eastern coast of the Adriatic," writes Dr. Arnold, "is one of those ill-fated portions of the earth which, though placed in immediate contact with civilization, have remained perpetually barbarian." Northward of the Ambracian Gulf, and lying without the limits of ancient as of modern Greece, the various Epirot tribes of the Chaonians, Thesprotians, Molossians, &c. occupied the coast of the Ionian Sea as far as the Acroceraunian Promontory, reaching inland as far as the central range of Pindus. Beyond the northern boundary of the Epirots dwelt the still wilder and ruder Illyrian tribes, the ancestors of the Albanians of the present day. The ancient and modern annals of these countries resemble each other closely, and their inhabitants from the earliest times have led a similar existence. They live for the most part now, as of old, in villages scattered over the mountains, or in green glades opening amidst the forests, always wearing arms, and with the outward habits, retaining much of the cruelty and restlessness of barbarians; attended by their fierce Molossian dogs, and supporting themselves chiefly by pasturage. In the most remote antiquity Epirus shared in some of the mythical glories of Hellas; and the oracle of Dodona was once no less famous than that of Delphi afterwards became. Even within historical times, though the mass of the population is styled barbarian by Thucydides, yet some of the Epirot chieftains seem to have boasted Greek descent and manners. Olympias, an Epirot princess, became the mother of Alexander the Great; and her brother, Alexander of Epirus, perished in Italy while defending the Greek colonies against the Lucanians. Their cause was afterwards espoused, though unsuccessfully, against the Romans by King Pyrrhus, under whose rule the larger part of Epirus seems to have been formed into one monarchy, and its people to have been considerably Hellenized. His family was extinct in his fourth successor; after which Epirus was only a loose confederacy of republics for about fifty years, until, in B.C. 167, it fell under the Roman yoke, and thenceforward followed the fortunes of the Empire. The Romans made from Dyrrachium to Thessalonica the celebrated Egnatian road, extending 262 miles, and connecting the Adriatic with the Ægean. The civil wars, and the other causes which led also to the depopulation of Greece, had rendered Epirus almost a waste in the time of Strabo; and, under the Byzantine emperors, a number of Wallachian and Illyrian colonies settled in it. On the partial conquest of the Eastern Empire by the Latins in A.D. 1204, a prince of the Imperial Comnenus family established himself as Despot, or Lord of Albania, and his dynasty maintained their authority for more than two centuries. The last and greatest of the native chieftains was George Castriot, called by the Turks *Scanderbeg*—the hero of Epirus in modern as was Pyrrhus in ancient

times. For more than twenty years he struggled against the whole force of the Ottomans; and it was not until after his death that Albania finally became a Turkish province. Even after their nominal reduction, the impracticable nature of the country and of its inhabitants long rendered the various Albanian clans as virtually independent of the supreme government as were the Scotch Highlanders until the middle of the eighteenth century. They were first reduced to a condition somewhat resembling order and obedience by the celebrated Ali Pasha, himself originally a simple Albanian chieftain, but who, partly by force and partly by fraud, gradually made himself master of the whole country. At present, Albania is divided into three pashalics—Scutari or Scodra, Berat, and Joannina. Most districts are now nearly as accessible as any portion of Greece, and have been explored by a succession of travellers since Gibbon (less than a century ago) wrote of Albania, "A country within sight of Italy is less known than the interior of America."

The Albanian language is harsh, guttural, and very monosyllabic; and is mixed with many Greek, Turkish, and Slavonic words. It has, however, a distinct grammar and essential character; and its inflexions and vocabulary prove it to belong to the class of Indo-European languages. The Albanians call themselves *Skipetar*, that is *Highlanders*, in their own tongue. Those of the natives who can write use the Greek characters, having none of their own; Greek is also very generally understood and spoken; Turkish very rarely. The best authorities on the Albanian language are Leake (*Researches in Greece*, chap. ii., sect. 1) and Ritter von Xylander, who, in 1835, published *Die Sprache der Albanesen*, a work containing a grammar and vocabulary.

Except a few officials sent from Constantinople, there are no Ottomans (*i. e.* Turks by race) in Albania; and although the Mahommedan Albanians now comprehend full half the nation, they are all the descendants of renegades who have apostatized from Christianity during the last four centuries, either to avoid persecution or to open to themselves a career. Their new faith, however, sits very loosely on most of them, and they often confound together Christian and Mahommedan, and even heathen, rites and names. Equally feared and hated by both Greeks and Ottomans, natives of Albania are to be found as mercenary soldiers in all parts of the Turkish Empire. The aggregate number of the race probably does not in all much exceed a million. They are divided in their own land into four principal tribes:—

1. The *Ghegs*, who occupy the northernmost parts of Albania, and whose chief towns are Scodra and Durazzo. A portion of this tribe are Christians of the Latin Church, and are known by the name of *Merdites*.

2. The *Toskes*, who dwell chiefly inland, extending from Delvino to Elbassan. Berat is their capital.

3. The *Liapes*, who occupy the entire maritime country to the southward and westward of the *Toskes*, reaching as far as Delvino.

4. The *Tjames*, who are the most southerly of all the Albanian tribes. Their territory begins near Delvino, and they occupy the maritime country of southern Epirus, as far inland as the Greek districts about Joannina.

The genuine Skipetar are generally of the middle stature, and of lighter complexion than the Greeks; very spare and muscular, and particularly slight round the waist. They shave their hair on the fore part of the head, but suffer it to flow in profusion from the crown, ὄπιθεν κομόωντες, as Homer calls it. The lower classes are filthily dirty, often wearing the same coarse woollen shirt and kilt till they fall to pieces. The dress of the soldiery and

higher orders is very graceful, and, as we have already seen, has been adopted since the Revolution as the national costume of Greece. The peasant women of Albania, like those of Greece, are generally handsome and well formed when young, but hard fare, exposure, and the field labour which they undergo, soon nip their beauty in its bud. The unmarried girls carry their whole fortune on their heads, in coins of many ages and countries, braided in their hair, or fastened in rows on their caps. This is a prevailing fashion, and, as it has been judiciously observed, enables a lover to reckon up the dowry as well as the charms of his fair one before he declares his affections.

The *character* of the Albanians is summed up by Lord Byron as follows:—

> "Fierce are Albania's children, yet they lack
> Not virtues, were those virtues more mature.
> Where is the foe that ever saw their back?
> Who can so well the toil of war endure?
> Their native fastnesses not more secure
> Than they in doubtful time of troublous need:
> Their wrath how deadly! but their friendship sure,
> When Gratitude or Valour bids them bleed,
> Unshaken rushing on where'er their chief may lead."

Nationality, a passion at all times stronger in mountaineers than in inhabitants of the plains, is their strongest characteristic. No foreign country or new scenes can take from them the remembrance and the love of their mountains, their friends, and their own villages. They are perpetually making invidious comparisons between their native place and every thing about them in other countries. They consider all men, whether Turks or Christians, as cowards, if opposed to their own countrymen; and justly pride themselves on their established fame as the best soldiers in the Turkish empire. All of them are warriors, and equally capable of using the sword and the long gun; and as they all carry arms, it is not easy to distinguish the soldier from the peasant. Their arms are not worn for parade, every district having been for years engaged in defensive war against bands of robbers, or in alliance with them in rebellion against the Porte. The recesses of Metzovo, and of the hills of Agrapha, which command the passes from Greece and Thessaly into Albania, were the favourite haunts of these formidable bands of banditti, who had spies throughout the country to give notice of the approach of any one they could plunder. They lived in caves or in the open air during the summer, returning to the towns in winter. Treachery is a vice rarely found among the Albanians. Those who have once "eaten your bread," and even those who are hired into your service, are capable of the most devoted attachment. Lord Byron says, "No nation is so detested or dreaded by their neighbours as the Albanese; the Greeks hardly regard them as Christians, or the Turks as Moslems; in fact they are a mixture of both, and sometimes neither. Their habits are predatory; all are armed; and the red-shawled Arnaouts, the Montenegrins, Chimariots, and Guegues are treacherous; the others differ somewhat in garb, and essentially in character. As far as my own experience goes, I can speak favourably. I was attended by two, an Infidel and a Mussulman, to Constantinople and every other part of Turkey which came within my observation; and more faithful in peril, or indefatigable in service, are rarely to be found. The Infidel was named Basilius, the Moslem, Dervish Tahiri; the former a man of middle age, and the latter about my own. Basilius was strictly charged by Ali Pasha in person to attend us; and Dervish was one of fifty who accompanied us through the forest of Acarnania to the banks of Achelous, and onward to Mesolonghi in Ætolia.

There I took him into my own service, and never had occasion to repent it till the moment of my departure.

"When, in 1810, after the departure of my friend Mr. Hobhouse for England, I was seized with a severe fever in the Morea, these men saved my life by frightening away my physician, whose throat they threatened to cut if I was not cured within a given time. To this consolatory assurance of posthumous retribution, and a resolute refusal of Dr. Romanell's prescriptions, I attributed my recovery. I had left my last remaining English servant at Athens; my dragoman was as ill as myself, and my poor Arnaouts nursed me with an attention which would have done honour to civilization. They had a variety of adventures; for the Moslem Dervish, being a remarkably handsome man, was always squabbling with the husbands of Athens, insomuch that four of the principal Turks paid me a visit of remonstrance at the convent, on the subject of his having taken a woman from the bath—whom he had lawfully bought, however—a thing quite contrary to etiquette. Basilius also was extremely gallant amongst his own persuasion, and had the greatest veneration for the church, mixed with the highest contempt of churchmen, whom he cuffed upon occasion in a most heterodox manner. Yet he never passed a church without crossing himself; and I remember the risk he ran in entering St. Sophia, in Stamboul, because it had once been a place of his worship. On remonstrating with him on his inconsistent proceedings, he invariably answered, 'Our church is holy, our priests are thieves;' and then he crossed himself as usual, and boxed the ears of the first 'papas' who refused to assist in any required operation, as was always found to be necessary where a priest had any influence with the Khodjà Bashi of his village. Indeed a more abandoned race of miscreants cannot exist than in the lower orders of the Greek clergy. (?)

"When preparations were made for my return, my Albanians were summoned to receive their pay. Basilius took his with an awkward show of regret at my intended departure, and marched away to his quarters with his bag of piastres. I sent for Dervish, but for some time he was not to be found; at last he entered, just as Signor Logotheti, father to the ci-devant Anglo-consul of Athens, and some other of my Greek acquaintances, paid me a visit. Dervish took the money, but on a sudden dashed it to the ground; and clasping his hands, which he raised to his forehead, rushed out of the room, weeping bitterly. From that moment to the hour of my embarkation he continued his lamentations, and all our efforts to console him only produced this answer, 'Μ' ἀφιέτι,' 'He leaves me.' Signor Logotheti, who never wept before for any thing less than the loss of a para (about the fourth of a farthing), melted; the padre of the convent, my attendants, my visitors wept also—and I verily believe that even Sterne's 'foolish fat scullion' would have left her 'fish-kettle' to sympathize with the unaffected and unexpected sorrow of this barbarian."

3. *The Wallachs* (Βλάχοι, *Romouni*).

Amidst the innumerable emigrations of different races which characterize the history of Eastern Europe, from the decline of the Roman Empire until the conquest of Constantinople by the Turks, the Wallachs formed to themselves a national existence and a peculiar dialect in the country which they still occupy on the northern bank of the Danube. They grew out of the Roman colonies, which spread the language and civilization of Italy in those regions, by amalgamating themselves with a portion of the ancient Dacian population. As early as the twelfth century a portion of the Wal-

lachian race had settled in Thessaly, which, from their occupancy, is often styled in Byzantine history Great Wallachia. The remains of this Wallachian colony still exist in that part of the chain of Pindus which separates Albania from Thessaly, where they now inhabit the towns of Metzovo and Kalarytes, and some large villages. Their whole number, however, in this district, is stated by Mr. Finlay not to exceed 50,000 souls. (For the Description of Wallachia and Moldavia *see* HANDBOOK FOR TURKEY.) Like their countrymen north of the Danube, the Wallachs of Pindus belong to the Greek Church, and have preserved their own language, a debased Latin strongly resembling Italian, but spotted with foreign terms and idioms, and still call themselves *Romouni*, Romans (in German *Romaner*). In Slavonic, *Wallach*, or *Vlak*, signifies a Roman or Italian, being akin to the epithet of Welsh or Velsh, given by the Anglo-Saxons to the Italianized provincials of Britain, and by the Germans to the Italians.

Besides keeping flocks and cattle in their native mountains, the Wallachs are to be found in *nomade* encampments throughout Northern Greece, whence their name is often applied by the Greeks, indiscriminately of race, to denote any wandering shepherds. They perform, moreover, a great part of the carrying trade between Thessaly and Albania, for which occupation Metzovo, situated near the Zygos pass, is a convenient position. The Wallachs have more peaceable habits and industry than the Albanians; and if they are endowed with less native acuteness and desire for information than the Greeks, they possess at least equal steadiness and perseverance.

SECTION I.

IONIAN ISLANDS.

Special Introductory Information.

1. *Historical Sketch and actual Condition, &c.*—2. *Climate, Soil, &c.*—3. *Packets.*—4. *Money.*—5. *Shops, Servants, &c.*—6. *Inns and Accommodation for Travellers.*

1. Historical Sketch and actual Condition, &c.

The Ionian Islands lie along the coast of Epirus, Acarnania, and the Peloponnesus, between the parallels of 36° and 40° N. lat., and 19° and 23° E. long. The principal islands, with their area and population in round numbers, are as follows:—

Name.	Area in Square Miles.	Population.
Corfu	227	65,000
Cephalonia	348	70,000
Zante	156	40,000
Santa Maura	180	20,000
Ithaca	45	10,000
Cerigo	118	10,000
Paxo	26	5,000
Total . .	1,100	220,000*

The above seven islands alone possess local governments; but there are a number of others of minor importance (Fano, Merlera, Salmatrakí, Antipaxo, Meganisi, Calamos, Petalà, Cerigotto, &c.) dependent on them, and together with them constituting *the United States of the Ionian Islands* (Τὸ Ηνωμένον Κράτος τῶν Ἰονίων Νήσων), which is the official designation. Under the Venetian régime, Butrinto, Parga, Prevesa, Vonitza, and one or two other stations on the coast of the mainland, were also annexed to the Ionian Islands, and, equally with them, were governed by a great Proconsul, styled *Provveditore Generale.*

An outline of the history of each of the islands will be given under its separate head, for in ancient times they were connected by no common bond of union, but formed separate states, often distinct both in race and polity. Like the rest of Greece, they passed under the Roman sway, and in the decline of the Empire were partitioned out among various Latin princes, and desolated by the ravages of corsairs, Christian as well as Mahommedan. After many vicissitudes, the inhabitants of Corcyra, or Corfu, placed themselves in A.D. 1386 under the sovereignty of Venice; and the other islands of the Ionian Sea successively fell during the next two centuries under the dominion of that modern Carthage. The Greek possessions of the Republic were systematically governed by corruption and tyranny. In each island, the executive was composed entirely of natives of Venice, presided over by needy and rapacious *Provveditori*, sent out to enrich themselves, after the old Roman fashion, on the spoils of the provinces. These officials rarely swerved from the maxims laid down for their guidance by the famous Venetian Councillor of State, Fra Paolo Sarpi, and which are epitomized by Daru (*Histoire de Venise*, xxxix. 17) as follows:—"Dans les

* About 8000 may be added to this number for the English garrison, and other resident aliens, Maltese, &c.

colonies se souvenir qu'il n'y a rien de moins sûr que la foi des Grecs. Etre persuadé qu'ils passeraient sans peine sous le joug des Turcs, à l'exemple du reste de leur nation. Les traiter comme des animaux féroces; leur rogner les dents et les griffes, les humilier souvent; surtout leur ôter les occasions de s'aguerrir. *Du pain et le bâton*, voilà ce qu'il leur faut; gardons l'humanité pour une meilleure occasion."

In conformance with these amiable precepts, the Ionians were heavily taxed for the support of the Venetian garrisons and fortresses; the administration of justice was utterly corrupt; bribery was all-powerful in every department of government; the greater portion of the revenue was embezzled by the collectors; and open war was waged against a nationality which had endured throughout the vicissitudes of two thousand years. The young Ionians of the higher orders were sent to the Italian Universities, where, to quote the French General de Vaudoncourt (*Mémoires sur les Iles Ioniennes*, cap. ii.), "an act of the most perfidious Machiavelism, decorated with the pompous title of privilege," enabled them to purchase degrees without passing the regular examinations required of other students. At home, all education whatsoever was discouraged, and the Greek language was banished from all official documents and from the society of the upper classes, though the peasants in the country districts still clung fondly to their national dialect along with their national creed. The Roman Catholic was declared the dominant Church, though it numbered among its votaries few beyond the Venetian settlers and their descendants. Again, some of the insular oligarchies, by a more ample use of corruption, were empowered to oppress and overawe their own countrymen: hence factions arose in all the islands, which, though the laws have been faithfully and rigidly executed under the British Protectorate, are not yet totally extinct; and from time to time—as in Cephalonia in 1848 and 1849—have broken out into cruel and bloody excesses.

On the fall of Venice in 1797, the treaty of Campo Formio transferred the Ionian Islands to the French Republic, and they were occupied by a small French garrison, which was ere long expelled by a combined Russian and Turkish expedition. According to the provisions of a treaty between the Czar and the Sultan (March 21, 1800), the Ionian Islands were now erected into a separate state, under the vassalage of the Porte, and dignified with the title of the Septinsular Republic. But within the short space of two years, all the Seven Islands had been guilty of treason and rebellion against their general government, while each separate island had also risen repeatedly against its local authorities. Horrors resembling those of the Corcyræan factions described by Thucydides were of daily occurrence; in Zante alone assassinations have been so numerous as one for each day in the year—an unusual average for a population of less than 40,000. Terrified by this condition of their affairs, the principal Ionians sent, in 1802, an envoy named Naranzi to the Russian Emperor, to implore his immediate interference, as the only means of putting an end to such anarchy. Naranzi was instructed to state that the Ionians were disposed to receive with blind resignation whatever new constitution might be granted to them; that they wished it to be the work of the "adorable hand" of the Autocrat himself, or, at all events, of "a single legislator;" and that it should be supported by "an imposing force of Russian soldiers." In consequence of this address, the Czar empowered his plenipotentiary, Count Mocenigo, a native of Zante, to remodel the form of government established in 1800; and under his auspices, new forms of administration were proclaimed both in 1803 and 1806. But by the Treaty of Tilsit in 1807, the Islands were surrendered by Russia to Napoleon, when the Septinsular Republic "ceased to exist," and was incorporated with the French Empire. In 1809 and 1810, all the islands, except Corfu and Paxo, were captured by an English expedition, which was enthusiastically welcomed

by the inhabitants. Paxo fell early in 1814; Corfu itself, saved from attack by its strong fortresses and large French garrison, was strictly blockaded until the fall of Napoleon, when one of the first acts of the restored Bourbons was to direct its surrender to the British forces. Finally, on November 5, 1815, a Treaty was signed at Paris by the Plenipotentiaries of Russia, Austria, Prussia, and England, whereby the Ionian Islands, of which England was then in actual possession—six by right of conquest and one by surrender from the French—were erected into "a free and independent state" under the immediate and *exclusive* protection of the British Crown. Moreover, the military command of the islands was reserved to the Protecting Sovereign, who was to be represented by a Lord High Commissioner, invested with authority to regulate the laws and general administration, the forms of summoning a Constituent Assembly, and its proceedings in drawing up a Constitutional Charter.

Sir Thomas Maitland, the first Lord High Commissioner, was an officer of great talents and experience, and is well described by his usual *sobriquet* of *King Tom.* A Constitutional Charter drawn up under his direction was adopted by the Ionian Constituent Assembly in 1817. In it were embodied with great skill such principles of liberty as would enable the Protecting Power to grant, so soon as the people should be fitted to receive it, a perfect system of self-government. Whatever may have been the defects of the Constitution of 1817, and of various functionaries employed under its provisions, it undoubtedly conferred on the Ionians thirty years of peace and prosperity, utterly unparalleled in the history of their country. Justice was at last administered among them without corruption; the revenue was freed from peculation; life and property became secure; the people were no longer a despised or degraded caste; the native functionaries were treated with respect and courtesy; and every man, high and low, found in every representative of England a power with both the will and the means to support the right and redress the wrong. At the same time, every form of material prosperity received an impetus; excellent roads, previously unknown in the Levant, were made throughout the islands; harbours, quays, and aqueducts were constructed; trade and agriculture were encouraged; educational institutions for every class and grade were founded: taxation is light, and levied almost exclusively on imports and exports; direct and municipal taxes of all kinds are nearly unknown. The instinct of nationality has doubtless produced a general, though vague, desire, especially in the southern Islands, for an *ultimate* union with the kingdom of Greece, when it shall have become more orderly and civilized; but all enlightened Ionians see that for such a consummation they must bide their time, and meanwhile are well content to enjoy the many practical benefits of British connexion.

In 1848 and 1849, Lord Seaton, then Lord High Commissioner, introduced some sweeping changes into the Ionian Constitution, including vote by ballot, a very extended suffrage, and a liberty of the press less restricted practically than in any other country of the world. The relations between the protecting power and the protected people have not been so smooth and cordial after as before these reforms; but it is yet too soon to pronounce an opinion on their ultimate results; nor does such an inquiry come within the scope of the present work. For full information on the recent political history of the Ionian Islands, the reader is referred to the Parliamentary Papers published on the subject at various periods between 1816 and 1853, and to two articles in the *Quarterly Review*, Nos. 57 and 182.

The following is a sketch of the Ionian Government as at present constituted:—

The Legislature is composed of the Lord High Commissioner (Αρμοστής), a Senate (Γερουσία), and an Assembly (Βουλή).

The Lord High Commissioner is the representative of the protecting sovereign, has a veto on all the acts of the Senate and Assembly, conducts the foreign relations of the state, and has under his own immediate control the police and health departments. He is represented in each of the six southern islands by an English functionary styled Resident, whose position, with respect to the local government, is as that of the Lord High Commissioner with respect to the general government. The Secretary of the Lord High Commissioner, in addition to his other duties, acts also as Resident of Corfu.

The Senate is the Upper House of Legislature, and also the Executive Council of the State. All appointments, with very few exceptions, are made by it, subject to the approbation of the Lord High Commissioner; and all orders emanate from it to the local governments. It consists of a president, nominated for five years by the protecting sovereign, and of five members, one for each of the four larger islands (Corfu, Cephalonia, Zante, Santa Maura), the three smaller islands supplying one senator in rotation. The members of the Senate are nominated by the Lord High Commissioner, and three of the five must be chosen out of the Assembly. The ordinary duration of the Senate, like that of the Assembly, is five years. The Lord High Commissioner has the power of proroguing the Ionian Parliament, but that of dissolution is vested only in the protecting sovereign.

The Assembly consists of forty-two deputies, of whom Corfu, Cephalonia, and Zante return ten each, Santa Maura six, and Ithaca, Cerigo, and Paxo two each. It meets at Corfu every second year, on the 1st of March, unless convoked oftener in extraordinary sessions. The management of the finances of the State is entirely in the hands of the Assembly, with the exception of 38,000*l.* out of an annual revenue averaging upwards of 160,000*l.* This sum is reserved, after the manner of the civil lists in the British colonies—25,000*l.* being yearly paid over to the commissariat at Corfu as a military contribution towards the expenses of the garrison, and 13,000*l.* being apportioned for the salaries of the Lord High Commissioner (5000*l.* per annum), of the Chief Secretary, of the Residents, and of some other principal functionaries.

Besides the general government, of which Corfu is the seat, each of the seven islands has also a local government, consisting of a municipal council, elected by popular suffrage, and presided over by an Ionian functionary, styled Regent (Ἔπαρχος).

Since 1851, Greek has been the official language of the Ionian government and courts of law. Previously, Italian was used.

The *judicial power* is lodged in a Supreme Court of Appeal at Corfu, and in Civil, Criminal, and Police Courts established in all the islands. Since the Ionians came under the English Protectorate, a code of laws, founded partly on the *Code Napoléon*, has replaced the confused mass of Venetian edicts and perplexed regulations previously in force.

The *Greek Church* was restored by the Constitution of 1817 to its proper position as the dominant creed of the Ionian Islands. Some of the Sees are very ancient, and the names of Ionian bishops appear in the records of the early ecclesiastical councils. Each of the seven islands now possesses its own bishop, elected by the clergy, approved by the Senate and Lord High Commissioner, and confirmed by the Patriarch of Constantinople. The prelates of the three smaller islands enjoy the title of Bishop (Ἐπίσκοπος) simply; whereas the Bishops of Corcyra, Cephallenia, Zacynthus, and Leucas are styled Metropolitans (Μητροπολῖται), and, though without suffragans, have the rank of archbishops. Each of these four prelates is named in turn for five years to the office of *Exarch* (Ἔξαρχος), who is the medium of communication between the Ionian Church and its Primate—the Patriarch of Constantinople. An *Ecclesiastical Semi-*

nary, for the education of the Greek clergy, is attached to the University of Corfu.

There is a *Roman Catholic* Bishop at Corfu; but the number of Latins in all the islands amounts only to a few thousands, of whom the greater part are aliens, or descendants of aliens. The *Anglican communion* is represented by three military chaplains, stationed respectively at Corfu, Cephalonia, and Zante.

Titles of Honour.—About fifty Ionian families enjoy the title of *Count*, conferred on their ancestors in former days by the Venetians for civil or military services. The English *Order of St. Michael and St. George* was founded for the express purpose of decorating distinguished Ionians and Maltese, and such British subjects as should have filled high offices in those islands.

The principal *Public Institutions* are established at Corfu. Such are—the *Penitentiary*, lately constructed on a plan which admits of the introduction of the most approved systems of classification and prison discipline; the *Lunatic Asylum*, in the suburb of San Rocco, near the Penitentiary; the civil *Infirmary*, *Foundling Hospital*, *Poor-house*, &c.

Education.—An annual sum exceeding 10,000*l.* is applied to purposes of education. *Primary* schools have been established in all the chief villages; and in each island there is also a *Secondary* or grammar school, supported by Government. A *University* was founded at Corfu, in 1823, by the late Earl of Guildford, an enthusiastic Philhellene, where lectures are delivered and degrees conferred in the four faculties of theology, law, medicine, and arts. Attached to the University is the *Seminary* already mentioned, and a *Collegiate School*. A small collection of antiquities is preserved in the basement story of the University, which occupies a building at the southern end of the Esplanade, formerly a Venetian barrack. There is also a tolerably good *Library* in the University.

The number of students attending these various public institutions amounts (1853) to about 6000. There are also several *private* schools in each of the islands.

The *character* of the Ionian population has been summed up as follows by General Sir Charles Napier, who was Resident in Cephalonia for several years:—"However full of faults the Ionians may be, I maintain that they have not more than might be expected from the corruptness of the Venetian domination, from those human frailties which are so conspicuous in small societies, and from a natural vehemence of character which distinguishes the Greek people; but, on the other hand, they are endowed with virtues that are no less prominent. If they have received much evil from education, they have received much good from nature; and I found more of the latter than the state of society led me to expect. The richer classes are lively and agreeable in their manners; and, among the men, many are well-informed. The women possess both beauty and wit in abundance, but their education has been, generally speaking, much neglected. The poor are not less industrious than other southern nations; and an extraordinary degree of intelligence characterises all ranks. A spirit of commercial enterprise distinguishes the hardy mountaineers of Cephalonia; they are full of pleasant humour and vivacity; and their resemblance to the Irish people is striking in everything but their sobriety; for, though the Cephalonian labourer drinks freely of the potent wines, which his mountains so abundantly produce, yet a drunken man is seldom to be seen, and, amongst the rich, inebriety is unknown. Such is the character of the people with whom I have passed the most pleasant years of my life."—Napier's *Colonies*, London, 1833.

In the same work Sir Charles Napier enlarges on the great importance to England of the occupation of this interesting dependency:—"The Ionian Islands possess a central position, being surrounded by countries undergoing

great political changes, in which changes England, right or wrong, will interfere; with which countries she drives a considerable traffic, and among which she oftentimes has waged, and may again wage war. We see that the Ionian Islands are midway between England and the Persian Gulf; are two-thirds of the way to the Red Sea. They are conveniently situated to communicate with all parts of the Levant; they block up the mouth of the Adriatic Sea. Constantinople, Smyrna, Alexandria, Tripoli, Tunis, Malta, Syracuse, Naples, Leghorn, Genoa, Ancona, Venice, Trieste, form a belt of great towns around them at no very unequal distances: a steamboat could go from the Ionian Islands to any one of those great commercial cities in about 60 or 80 hours; in short, a steamer from the Islands can reach large cities in Asia, in Europe, and in Africa, within a few hours' time. They are central to these three continents, and they bear strongly on the lines of the Mediterranean commerce." The English garrison of the Ionian Islands averages about 3000 men of all arms, of which number two-thirds are usually quartered at Corfu, while the remainder is dispersed in detachments in the southern islands. The annual expense of this force to the Imperial treasury may be estimated at nearly 150,000*l.* The military contribution due from the Ionian treasury, according to the provisions of the treaty of Paris, is now fixed at 25,000*l. per annum;* but this sum has never been very regularly paid. Besides its importance as a military station, and as a commercial *entrepôt*, it is to be remembered that the possession of Corfu is as essential to the safeguard of the route to India by Trieste, as is Malta to the safety and convenience of that by Marseilles. In short, it may be said of this celebrated island as Burke said of Gibraltar, that it is "a post of power, a post of superiority, of connexion, of commerce—one which makes us invaluable to our friends and dreadful to our enemies."

2. CLIMATE, SOIL, &c.

The *Climate* of the Ionian Islands is generally temperate, but subject to sudden changes. Their winter is rather too rainy and their summer is rather too hot, but their spring and autumn are delicious. The average range of the thermometer is from 44° to 91° Fahrenheit; the annual average of rainy days is little short of 100. It is not, however, from variations in the barometer and thermometer that the climate can at all be appreciated, the most minute registers often failing to account for the sensations which are communicated to the feelings by the various winds; and a stranger must have resided some time in the islands to be able to describe or even imagine them. The *Scirocco*, which blows from the south-east—

> "rabies Noti
> Quo non arbiter Adriæ
> Major, tollere seu ponere vult freta"—

is the most depressing and disagreeable. Frost is rare; and snow seldom falls except on the tops of the hills. Hurricanes (called here *borascas*) are frequent; as are also earthquakes, especially in Zante and Santa Maura.

These islands have, generally speaking, rugged irregular coasts, and a very uneven surface. Their geological formation is mainly limestone, intermixed with grey gypsum, and masses of sandstone; and there are few organic remains. The soil is more favourable for olives and vines than for corn, which is chiefly imported from the shores of the Black Sea. More than three-fourths of the surface available for tillage is laid out in currant-grounds, vineyards, and olive-plantations. Cattle and sheep are imported in numbers from Greece and Albania. Agriculture is not very far advanced, especially in Corfu, owing in great measure to the minute divisions of property. The land is principally in the hands of small proprietors, who let it out to the peasantry on the *métayer*

system, receiving a stipulated portion of the produce as rent. The people of the southern islands are more industrious than the Corfiots, partly because they are encouraged by the gentry residing on their estates during some part of each year; whereas in Corfu, the taste for a town life, universal under the Venetian régime, still exercises some influence. The Corfiot proprietor has hitherto resided but little in his country-house; and his land has been neglected, while he has continued in the practice of his forefathers, who preferred watching opportunities at the seat of a corrupt government to improving their fortunes by the more legitimate means of honourable exertion and attention to their patrimony. In this respect, however, as in so many others, a material change for the better has taken place within the last thirty years.

The Ionians possess no manufactures of importance. A little soap is exported from Zante; and earthenware, silk, blankets, and goat-hair carpets are also made to some extent in the islands. The wives of the peasants spin and weave a coarse kind of woollen cloth, sufficient for the use of their families. Some pretty jewellery is made in the towns, especially rings and brooches exhibiting the emblems of the seven islands, as found on ancient coins and medals.

3. PACKETS.

For an account of the Austrian Steamers from Trieste, &c., and of the English Steamers to and from Malta, see GENERAL INTRODUCTION, *b*. The quickest communication between England and Corfu is by Trieste: letters, &c., can arrive by this route in six days from London. There are post-offices in all the islands. That at Corfu is near the Waterport.

The Austrian Steamers keep up a communication about twice a week between Corfu, Cephalonia, and Zante. A Steamer belonging to the Ionian government calls at Paxo, Santa Maura, and Ithaca once a fortnight or oftener, but visits Cerigo only once in three or four months. Sailing-boats can always be hired in all the islands for excursions among them, or to the mainland. (See GENERAL INTRODUCTION, *h*.)

4. MONEY.

The money in general circulation in the Ionian Islands is:—

Gold Coins.—British Sovereigns and Half-sovereigns.

Silver.—British Crowns and Half-crowns, Shillings, and Sixpences.

Threepences—coined in England for Ionian circulation—with the figure of Britannia on one side, and the winged lion of St. Mark on the other.

	s.	*d.*
Spanish Pillar dollar (*Colonnato*)	= 4	4
Mexican and South American dollar	= 4	4
Austrian and Venetian dollar	= 4	2
French 5-franc piece	= 4	0

Copper.—British Pence and Halfpence, and Ionian farthings and half-farthings, called *obols*.

In the Ionian Islands, as elsewhere in the Levant, bargains are generally made in Spanish dollars.

There is an Ionian Bank established at Corfu, with branches at Cephalonia and Zante. The principal direction is at 6, Great Winchester Street, London, where letters of credit are granted to most of the principal towns in Europe. The Ionian Bank-notes are printed in Greek, Italian, and English, and are current in all the Seven Islands. They can be changed at Athens and Patras, but not elsewhere in Greece.

5. SHOPS, SERVANTS, &c.

There are a few English shopkeepers and tradesmen at Corfu. *Mr. J. W. Taylor*, on the Esplanade, is a well-known agent, &c., and will hire lodgings and servants, and make all other arrangements. It has been already stated, that it will be the better course for travellers to make Athens their head-quarters; but those who prefer to begin their journey on the mainland from Corfu, must procure their travelling equipage and hire a servant, to act as guide and interpreter, before leaving that island (see GENERAL INTRODUCTION, *h*, *j*.). Among the many individuals who will offer themselves, the traveller should engage no one who is not well recommended by his previous employers, for much of the comfort of his journey will depend on his selection. It is absolutely necessary that the servant chosen should be thoroughly acquainted with the districts to be visited, and be possessed of perfect knowledge of the places where horses are to be hired and lodgings procured, of the people, the roads, the distances, &c. He should be able to speak Albanian as well as Greek and Italian. He should likewise understand cooking, and be capable of taking upon himself the trouble and responsibility of making bargains and purchasing everything that is required. The person selected should be strong, active, and able to undergo great fatigue. The usual wages for a good servant are one dollar a day, exclusive of board. Many will go for less, and some will even demand more; it is never wise or, in the end, economical, to take an inferior servant, and be perpetually annoyed by his blunders, ignorance, and delays (see pp. 14–17).

6. INNS, AND ACCOMMODATION FOR TRAVELLERS, &c.

A first-rate Hotel is much wanted at Corfu: the best is now *The Club*, which is better than its outward appearance would seem to warrant. Other inns are *La Bella Venezia*, and *Il Cavallo Bianco*. Saddle-horses may be hired at Corfu for about a dollar a day; if taken for a week or a month, the charge diminishes in proportion. Carriages may likewise be engaged in the same manner.

There is a small inn at Argostoli, the chief town of Cephalonia; and another in Zante; but there are no *inns* in the smaller islands, though lodgings may be procured in them all. As a general rule, travellers, before visiting the southern islands, should endeavour to procure letters of introduction to the Residents, and to some of the English officers quartered there.

There is a *Theatre* at Corfu, where Italian operas are given during the winter, and plays and amateur representations at other seasons. There are also small theatres at Argostoli and Zante.

At Corfu, there is an excellent *Garrison Library* in a building adjoining the Palace. Strangers can be introduced by any member for one month, and will find English newspapers and periodicals, besides the best works of history and science respecting the Ionian Islands and Greece. The hospitality of the mess-tables in this, as in all other military stations, is unbounded. British subjects will have no trouble about their luggage or passports on landing at Corfu. Gentlemen usually wait on the Lord High Commissioner soon after their arrival; or, at least, leave their names and address at the Palace.

ROUTES AND DESCRIPTIONS OF THE SEVERAL ISLANDS.

1. CORCYRA (CORFU).*

It may safely be asserted, without prejudice to the poetical fame of Ithaca, that of all the Ionian Islands, Corcyra, or Corfu (an Italian corruption of Κορυφώ, the Byzantine name for the island, derived from the two peaks, or κορυφαί, on which the citadel is now built), is the one which in all ages has played the most important part on the stage of history. From the peculiar character of its beautiful scenery and delightful climate, it forms a connecting link between the East and the West, like Madeira between the Old World and the New. Its geographical position on the high road of navigation between Greece and Italy has made Corcyra a possession of very great importance both in ancient and in modern times. "Here (Thucydides, vi. 42) was passed in review that splendid armament which was destined to perish at Syracuse—the Moscow of Athenian ambition. Here—400 years later—the waters of Actium saw a world lost and won. Here again, after the lapse of sixteen centuries, met together those Christian Powers which off Lepanto dealt to the Turkish fleet—so long the scourge and terror of Europe—a blow from which it has never recovered." But our space will allow us to draw only an outline of the glories of Corfu—the seat of government in these regions under both the Venetians and the English—and for so many ages one of the main outposts of Christendom.

The ancients universally regarded Corcyra as identical with the Homeric Scheria (derived, perhaps, from the Phœnician *schara, commerce*), where the enterprising and sea-loving Phæacians dwelt, governed by their King Alcinous. The island is said also to have been called from its shape Drepane (Δρεπάνη), or the *Sickle;* it describes a curve, the convexity of which is towards the W.; its length from N.W. to S.E. is about 40 miles; the breadth is greatest in the N., where it is nearly 20 miles, but it gradually tapers towards its S. extremity. The historical name of Corcyra appears first in Herodotus. About B.C. 734 a colony was planted here by the Corinthians; and that maritime activity for which the Corcyræans were afterwards celebrated may have partly arisen from the fusion of the Dorians with the original inhabitants. Homer states that the Phæacians had come from Sicily; but it seems probable that they were a branch of the Liburnians, that enterprising and sea-faring people who long continued to occupy the more northerly islands in the Adriatic along the Dalmatian and Illyrian shores. Corcyra soon became rich and powerful by its extensive commerce, and founded many colonies on the neighbouring mainland, such as Epidamnus, Apollonia, Leucas, and Anactorium. So rapid was their prosperity that the colonists soon became formidable rivals of their mother-country; and about B.C. 665 a battle was fought between their fleets, which is memorable as the most ancient sea-fight on record. Corcyra appears to have been subjugated by Periander (Herod. III. 49, *seq.*), but to have soon recovered its independence. During the Persian war the Corcyræans are stated by Herodotus (vii. 168) to have played false to the national cause, and their names did not appear on the glorious muster-roll of Salamis. At a later period Corcyra, by invoking the aid of Athens against the Corinthians, became one of the proximate causes of the Peloponnesian war. During the progress of that contest her political power and importance were irretrievably ruined, in consequence of the fierce factions and civil dissensions which agitated the island, and in which both the aristocratical and popular parties were guilty of the most horrible atrocities. It has

* For an account of the inns, shops, &c. of Corfu, see p. 60, under 5 and 6.

been truly observed, that "it was the state of parties and of politics at Corcyra that the greatest of ancient historians made the subject of a solemn disquisition, considering that they were a type of the general condition of Greece at the period of the Peloponnesian war, and that the picture which he then drew of his countrymen belongs, in its main outlines, to all ages and nations. He who would discuss that most interesting problem, the state and prospects of the Modern Greeks, can hardly do wrong in adopting for his observations the same basis as Thucydides."

For some generations after the Peloponnesian war the fortunes of Corcyra were various. Though it appears never to have recovered its former political consequence, a gorgeous picture of the fertility and opulence of the island in B.C. 373 has been drawn by Xenophon (Hellen., vi. 2). When it was invaded in that year by the Spartans under Mnasippus, it is represented as being in the highest state of cultivation and full of the richest produce; with fields admirably tilled, and vineyards in surpassing condition; with splendid farm-buildings, well-appointed wine-cellars, and abundance of cattle. The hostile soldiers, we are told, while enriching themselves by their depredations, became so pampered with the plenty around them that they refused to drink any wine that was not of the first quality. At a later period the island was alternately seized by the Spartans, the Athenians, and the Macedonians. King Pyrrhus, of Epirus, occupied it during his Italian wars; and it finally fell under the Roman dominion B.C. 229. From its situation near Brundisium and Dyrrachium—the Dover and Calais of the ancients—Corcyra was frequently visited by illustrious Romans. Here Augustus assembled his fleet before the battle of Actium, and we have notices of the presence of Tibullus, Cato, and of Cicero, whose friend Atticus possessed large estates on the opposite coast of Epirus—probably in the plain of Butrinto, now so much resorted to by English shooting-parties. The last mention of Corcyra in the ancient authors seems to have been that by Suetonius, who relates that the Emperor Nero, on his way to Greece, sang and danced before the altar of Jupiter at Cassiope.

Henceforward there is little notice of Corfu until the times of the Crusades, when its geographical position caused it to be greatly frequented. Robert Guiscard seized the island in A.D. 1081, during his wars with the Eastern Empire; and another great Norman Chief, Richard I. of England, landed here on his return from the Holy Land in A.D. 1193. After remaining in the island for some time, he continued his voyage to Ragusa, whence proceeding by land towards his dominions, he was made captive by the Duke of Austria.

During the decline of the Empire, Corfu underwent many changes of fortune, being sometimes in the hands of the Greek Emperors, sometimes in those of various Latin princes, particularly of the House of Anjou, then governing Naples, and always exposed to the incursions of freebooters and pirates. At length, in A.D. 1386, the inhabitants sent a deputation to Venice to implore the protection of that Republic, under whose sovereignty they remained until its downfall in A.D. 1797. We have already drawn an outline of the political condition of the Ionians under Venetian rule, and of their subsequent fortunes until placed under the British Protectorate. Venice made Corfu her principal arsenal and *point d'appui* in Greece, and surrounded the town with extensive and massive fortifications, which set at defiance the whole power of the Ottomans in the assaults of 1537 and 1570 and, above all, in the celebrated siege of 1716, remarkable as the last great attempt of the Turks to extend their conquests in Christendom. On this occasion the Republic was fortunate in its selection as Commandant at Corfu of Marshal Schulemberg, a brave and skilful German soldier of fortune, who had served under Prince Eugene and the King of Saxony. While directing the retreat of a division of the Saxon

army before the Swedes, he had formerly extricated himself, when apparently lost, by throwing his forces over the river Oder—a manœuvre which drew from Charles XII. himself the exclamation, "Schulemberg has conquered us to-day!" A statue of the Marshal, erected by the grateful Senate of Venice, stands on the esplanade at Corfu, in front of the gate of the Citadel.

The Turkish fleet of 60 ships-of-war and a number of smaller vessels appeared before the place on July 5th, 1716; they were commanded by the Capitan-Pasha or Lord High Admiral of the Empire in person; while the Seraskier or General-in-Chief led on the army of 30,000 picked troops, which was ferried across by the boats of the fleet from Butrinto to Govino. On July 8, the Venetian fleet entered the north channel, and by saluting the Virgin of Cassópo gave notice of their approach to the Turks, who might otherwise have been taken at a disadvantage. During the subsequent siege, neither party felt sufficiently strong to force on a sea-fight, but stood, as it were, at bay, the Ottoman vessels stretching across from Butrinto to Govino, and the Venetians from Vido to Sayáda.

On July 16, the Seraskier established his head-quarters at Potamò, and laid waste the country far and wide, the peasantry having mostly taken refuge within the walls of the town. The garrison amounted to 5000 men, chiefly Germans, Slavonians, and Italians. The Turks erected batteries on Mount Olivetto, above the suburb of Manduchio, on August 1, and, after several failures, carried Mount Abraham by assault on August 3. Their advanced works were then abandoned by the besieged, when the Turks pushed their approaches through the suburb of Castrades, and closely invested the town. For several days there were frequent assaults by the Infidels and sorties of the Christians, with heavy loss on both sides, the inhabitants, including, it is said, even the priests and the women, fighting along with the soldiers on the ramparts and in the trenches. An hour before daybreak on August 19 the Turks made their grand assault, and effected a lodgment in *Scarponi*, an outwork of Fort Neuf. Schulemberg then headed a sally in person, and after a desperate contest drove them from this vantage-ground with immense loss. In the night of the 22nd they retreated to Govino, re-embarked, and sailed away to Constantinople, where both the Admiral and General paid with their heads the penalty of their failure. The Turks abandoned in their trenches all their ammunition and stores, including 78 pieces of artillery; and they are stated to have lost, during the siege of 5 weeks, full half their army in action and by disease, for it was the most deadly period of a very unhealthy season. The Venetians lost 2000 out of their garrison of 5000 men. An excellent account of the Siege of Corfu in 1716 will be found in the *Corps Papers of the Royal Engineers*, vol. i., pp. 262-272.

The first approach to Corfu, whether from the north or the south, is extremely striking. The south channel will be described hereafter (Section II., Route 1). From the north, the traveller sails close under those

> "Thunder-cliffs of fear,
> The Acroceraunian mountains of old fame"—

an uninterrupted chain of lofty mountains, rising abruptly from the very brink of the sea in precipitous cliffs or rugged declivities, and terminating in craggy peaks, capped with snow during nine months in the year. Here and there an Albanian hamlet hangs like a snow-wreath on the mountain-side. Wherever there is a break in the heavy masses of cloud which robe so often the further summits of the Pindus range, and the sun of Greece tints them at mid-day with golden, at even with rosy radiance, the mind delights to figure to itself, far away amid those dim mysterious crags, the region of the "wintry Dodona," now shorn, indeed, of its ancient sanctity and honour, but still tenanted, as in Homer's time, by a race "with unwashed feet and sleeping on the ground." (*Il.*, xvi. 235.)

As we advance, the coast of Corfu

rises to the southward, presenting a long swelling mountain-ridge,

"Spread like a shield upon the dark blue sea."
Od. v. 281.

The outlines of the island are very graceful; and its surface is a dark mass of luxuriant groves of olive, cypress, and ilex. The eastern extremity of the mountain-ridge of San Salvador (the Istone of the ancients, but now called by the Greeks Παντοκράτωρ) projects within 2 miles of the mainland. On the right the vessel passes the ruined walls of the mediæval fortress of Cassópo, erected on the site of the Hellenic city of Cassiope; on the left opens the plain or valley of Butrinto, the ancient Buthrotum, where Æneas was entertained by his kinsman Helenus. On clearing this strait, the sea again expands into an open gulf between the two coasts, and the citadel and town of Corfu appear in sight, forming the centre of an amphitheatre of rich and varied scenery. In front, the green slopes of the islet of Vido, crowned with extensive lines of fortifications, all bristling with cannon, form a breakwater for the harbour. Behind, the promontory on which the town is built terminates to the eastward in the citadel, built on a huge insulated rock, with its summit split into two lofty peaks, the *aeriæ Phæacum arces* of Virgil (*Æn.*, iii. 291), from which the modern name of the island is derived. The hoary cliff is bound round with forts and batteries, while its base is strewn with white houses and barracks, perched like sea-fowl, wherever they can find a resting-place. The ramparts and bastions mingle with Nature's own craggy fortifications, mantled by a profusion of cactuses, evergreens, and wild flowers.

Across the bay, the Albanian coast presents now a less rugged aspect. The ridges of snowy mountains retire further into the distance, while the hills in the immediate vicinity of the sea offer, by their bleak but varied landscape, a fine contrast to the richly wooded and cultivated shores of the island. In the general view of the town, the Palace of the Lord High Commissioner stands out among the other buildings as prominently as did that of King Alcinous of old;—"a child might point the way." (*Od.*, vi. 300.)

The channel which separates Corfu from Albania varies in breadth from 2 to 12 miles, and appears one noble lake from the harbour, whence its outlets are not visible. It certainly affords one of the most beautiful and stirring spectacles in the world. Its northern extremity narrows until it is lost among lofty mountains, swelling each over each like the waves of the stormy ocean; while, gradually widening as it extends to the southward, it spreads round the indentations and promontories of the fair and fertile island. But the whole forms a scene which addresses itself to the eye and to the heart rather than to the ear. The memory of those who have once beheld it will long carry a vivid impression, which they will find it hard to describe in adequate language.

The ordinary landing-place is at the Health Office Mole, but there is another for man-of-war and yacht boats in the ditch of the citadel, whence a flight of steps leads immediately to the esplanade, enlivened by the parades and reviews of the British garrison. Here many an English traveller has felt sentiments akin to those so well expressed in some verses written on arriving at Gibraltar:—

"England! we love thee better than we know:
This did I learn when, after wanderings long
'Mid people of another stock and tongue,
I heard at length thy martial music blow,
And saw thy warrior-children to and fro
Pace, keeping watch before those mighty gates,
Which, like twin giants, watch the Herculean Straits."

The esplanade occupies the space between the town and the citadel, and is laid out with walks and avenues of trees. On its northern verge stands the Palace, or Government House, of white Maltese stone, ornamented with a colonnade in front, and flanked by the two Gates of St. Michael and St. George, each of which frames a lovely picture of the sea and mountains. The Palace was erected under the administration of Sir Thomas Maitland, and

contains, besides the town residence of the Lord High Commissioner, a suite of excellent ball-rooms, and the offices of the Chief Secretary, and of the Senate. The *casino*, or villa of the Lord High Commissioner, was built by Sir Frederick Adam in a beautiful situation, about a mile to the south of the town. At the southern extremity of the esplanade is a terrace overhanging the sea, a little circular temple erected in memory of Sir Thomas Maitland, and an obelisk in honour of Sir Howard Douglas. There is also a statue of Sir Frederick Adam in front of the Palace, and of Marshal Schulemberg in front of the drawbridge which leads into the citadel. To the west, the side of the esplanade next the town is bounded by a lofty row of private houses with an arched walk beneath them.

The stranger in Corfu had better devote his first hour of leisure to inspecting the splendid panoramic view of the town and island presented from the summit of the citadel. Immediately at his feet, and within the drawbridge, he will see the residences of the General in command, and of some of the other principal officers of the garrison, besides barracks, powder-magazines, the military hospital, ordnance stores, &c. The *Garrison Church* is a large building, with a Grecian portico, at the south side of the citadel. The ramparts are of various ages; some of them dating as far back as A.D. 1550. At the opposite, or western extremity of the town, rises another fortress, erected by the Venetians at the end of the sixteenth century, and still generally known as *Fort Neuf*, or *La Fortezza Nuova*. The hill on which it is built is less lofty and precipitous than that of the citadel. The fire of these two fortresses, and that from the island of Vido, efficiently protect the harbour. Vido cannot be visited except in company of an officer of the garrison, or with a pass from one of the military authorities. The fortifications on it have been erected by the English at a great cost. After their completion the greater part of the very extensive lines and outworks which had been raised by the Venetians around the town, on the land side, were demolished, as they would have required a garrison of 10,000 men to defend them effectually. They are now in process of being remodelled on a more simple plan.

The town, including its suburbs of *Manduchio* to the W. and *Castrádes* (called in Greek Γαρίτζα) to the S., contains 20,000 inhabitants, about a third of the population of the whole island. There are 4000 Latins, with an archbishop of their own, and 5000 Jews, which latter live in a separate quarter of the town; the remainder of the people belong to the Greek Church. The cathedral, dedicated to *Our Lady of the Cave* (Ἡ Παναγία Σπηλιώτισσα), is situated on the Line-wall, not far from Fort Neuf. There is a great number of other churches, the most remarkable being that of St. Spiridion, the Patron-Saint of Corfu, whose body is preserved in a richly ornamented case. The annual offerings at this shrine amount to a considerable sum, and are the property of a noble Corfiot family, to whom the church belongs. Three times a year the body of the Saint is carried in solemn procession around the esplanade, followed by the Greek clergy and all the native authorities. The sick are sometimes brought out and laid where the Saint may be carried over them. The Lord High Commissioner, and all the English functionaries and officers of the garrison, were formerly obliged to follow in these processions, bearing wax candles, with the bands of the regiments attending; but of late years only a royal salute has been fired from the citadel. St. Spiridion was bishop of a see in Cyprus, and was one of the Fathers of the Council of Nice in A.D. 325. After his death his embalmed body was believed to have wrought many miracles. Various and contradictory accounts have been given of the cause and manner of its conveyance to Corfu.

The town has undergone great improvements during the last 30 years, but it is still cramped and confined, like

most fortified places. The main streets have been widened, sanitary regulations have been enforced, markets have been built, an efficient police organised here (and throughout the islands), new roads and approaches have been constructed, especially the *Strada Marina* round the bay of Castrades, which now forms one of the most charming public promenades in Europe. Above all, a copious supply of water, of which the town was formerly destitute, has been brought in pipes from a source above Benizze—a distance of 7 miles. The suburbs were formerly richly planted with olive and mulberry trees, but they were cut down by the French in order to clear a space before the fortifications, and their removal is supposed to have contributed in some degree to the improved salubrity; fevers, however, are still prevalent in autumn, though they are rarely of a malignant character.

Dr. Wordsworth has truly remarked that Corfu is a sort of geographical mosaic to which many countries of Europe have contributed colours. The streets are Italian in their style and name; the arcades, by which some of them are flanked, might have come from Padua or Bologna; the winged Lion of St. Mark is seen marching in stone along the old Venetian bastions; a stranger will hear Italian from the native gentry, English from the garrison, Greek from the peasants, Arabic from the Maltese grooms and gardeners; Albanian from the white-kilted mountaineers of the opposite coast. He may see Ionian venders haggling with Scotch or Irish soldiers for how much they are to receive for their wares in Greek obols, bearing the Venetian lion on one side and Britannia with her ægis on the other —no bad epitome of the modern history of the island, and forming a curious addition to the silver records which tell what Corfu was in past ages. The prow of a ship, a Triton striking with his trident, a galley in full sail, the gardens of Alcinous, and a Bacchus crowned with ivy—these are some of the monetary memorials of the ancient power, commerce, and fertility of Corcyra.

We have the authority of Thucydides for the identity of Corcyra with the Scheria or Phæacia of Homer; but it is impossible to draw a map of the Homeric island which shall coincide with the existing localities. Ulysses was brought to the island by a north wind, which would seem to mark Fano as Calypso's isle. The only stream of any consequence is that which empties itself into the sea between Manduchio and Govino, while the tradition of the peasantry points to the *Fountain of Cressida*, a copious spring gushing out near the sea, 3 miles S.W. of the modern town, as the spot where the nymph-like Nausicaë and her train of maidens received the suppliant Ulysses. She is the most interesting character in all ancient poetry; and we turn away with repose and delight from the savage feuds and massacres of the Peloponnesian war to the contemplation of the fair daughter of Alcinous.

But wherever may have been the Phæacia of Homer, there can be no doubt but that the Corcyra of Thucydides occupied the peninsula between the channel and the Lagoon, now called *Lake Calichiopulo*, after a noble family of Corfu, and whose shores have been converted by the English into a race-course. Excavations in this direction everywhere produce sculptures, tombs (such as that of *Menecrates*, near the *Strada Marina*), and other memorials of the past; and on a cliff over-hanging the sea, behind the Casino, are the remains of a small Doric temple, with the copious fountain of *Cardachio* below it. It is obvious from Thucydides (iii. 72) that Lake Calichiopulo is the *Hyllaic harbour*, and the port of Castrades "that opposite *Epirus*." As Scylax (Per. 29) mentions *three* ports at Corcyra, it may be presumed that the present harbour was also used in ancient times. Vido may have been the Ptychia of Thucydides, though that islet is identified by some antiquaries with the rock at the mouth of Lake Calichiopulo, and by others with the vast insulated crag on which the citadel is now built, and which

was probably a stronghold in all ages.

Corfu is divided—for electoral purposes—into four districts. 1. Oros, or the *Mountain*, the most northern of all; 2. Agiru; 3. Mese (Italicè *Mezzo*), or *Midland;* 4. Leucimne (Italicè *Leftimo*), the southern extremity of the island, so called from its *white* cliffs. All the prospects in Corfu present a union of a sea-view with a rich landscape, for the water appears everywhere interlaced with the land. The roads are excellent, and all the principal villages can be reached in a carriage; but the varied beauties of the island cannot be thoroughly appreciated except by those who have traced out on horseback some of the thousand-and-one bridle-paths which wind through the olive groves with the freedom of mountain streams. The general absence of hedges, and of almost all show of division of property, give the landscape a unity which is very pleasing to the eye. The olives of Corfu, it must be remembered, are not the pruned and trained fruit-trees of France and Italy, but picturesque and massive forest trees; and their pale and quivering foliage is relieved by dark groups of tall and tufted cypresses, appearing at a little distance like the minarets of the East or the spires of a Gothic cathedral.

The favourite and most frequented drive, ride, and walk at Corfu, is to what is called the *One-gun-battery* (from a cannon having formerly been placed there), situated above the entrance to Lake Calichiopulo, 2½ miles S. of the town, and commanding a charming prospect. In the centre of the strait below, and crowned with a small chapel, is *one* of the islets (for there are *two* competitors) which claim to be the *Ship of Ulysses*, in allusion to the galley of the Phæacians, which on her return from having conveyed Ulysses to Ithaca was overtaken by the vengeance of Neptune, and changed into stone within sight of the port. (Od. xiii. 161.)

"Swift as the swallow sweeps the liquid way,
The winged pinnace shot along the sea;
The God arrests her with a sudden stroke,
And roots her down an everlasting rock."

The other competitor for this honour is an isolated rock off the N.W. coast of Corfu, and which certainly at a distance resembles much a petrified ship in full sail. It is visible from the pass of San Pantaleone.

In the olive-groves, near the *Chapel of the Ascension*, on the summit of a hill, about half-way between the town and the *One-gun-battery*, is annually celebrated on Ascension-day a most interesting Greek *festa*, which the traveller should stay to see, even at the expense of some inconvenience. It will afford him an excellent opportunity of witnessing the performance of the *Romaika* or Pyrrhic dance, and of becoming acquainted with the picturesque costumes of the peasantry.

There are three principal excursions, all over excellent carriage-roads, which will give a stranger a good general idea of the interior of Corfu.

1. To *Paleocastrizza*, 16 miles from the capital: as the name imports, an ancient fortress doubtless stood here formerly, on the ground now occupied by a convent of the middle ages, strongly situated on a steep rock impending over the Adriatic Sea. During the summer several English families generally inhabit a part of this monastery, and are received with great good feeling and hospitality by the monks. The beauty, quiet, and coolness of this residence are all delightful. The sea-bathing is excellent, and many charming excursions may be made in the immediate vicinity, as to the ruins of the *Castle of St. Angelo*, a mediæval fortress in a strong and romantic position. The road from the Capital to Paleocastrizza crosses the centre of the island, passing (at 5 miles from the town) the bay of Govino, used by the Venetians as the harbour for their galleys and smaller craft. On the shore are the ruins of their arsenals, store-houses, &c. Thence the road strikes inland through a forest of venerable olives, until within two or three miles of the convent, when it is carried along the face of a hill covered with arbutus, myrtle, and evergreens of various kinds. Below a precipice

falls sheer down to the Adriatic, studded with rocks and islets, and sparkling with those "countless smiles" (the *ποντίων κυμάτων ἀνήριθμον γέλασμα* of Æschylus), the full charm of which can be appreciated only by those who have seen southern waves flash up in a southern sun.

2. The *pass of Pantaleone* (13 miles from the town) is the Simplon of Corfu, and the highest point of the road which is carried over the mountain-chain of San Salvador. It is the only carriage-road to, and commands a splendid prospect over the northern district of Corfu, the islands of Fano, Merlera, Salmatraki, and the *second* insulated rock which claims to be *the ship of Ulysses*. A favourite spot for English *pic-nics* is under a huge oak-tree, 3 miles to the north of the pass.

3. The *pass of Garuna* (8 miles) affords a fine view over the southern districts of the island; and is also very striking, though not so elevated as that of San Pantaleone.

These three excursions should by no means be omitted; others almost equally picturesque are—to *Benizze* (7 miles); to *Petleka* (7 miles); and to the village of *Santa Decca* (8 miles), situated on the slope of the mountain of the *Ten Saints* (ἅγιοι Δέκα, corrupted into *Santa Decca*), the second in height in the island. The road to *Leftimo* (the ancient *Leucimne*), the southern district of Corfu (26 miles), passes through Santa Decca. The island terminates in a *white* cliff, called *Cavo Bianco* by the Italians, a translation of Leucimne. From CapeBianco to the *Sybota* Islands, close to the coast of Epirus, the southern entrance to the channel of Corfu is about 5 miles across.

The mountain of *San Salvador* (Istone) rises about 3000 feet above the sea, and is the highest point in the island, forming a striking object from the town. The best way to ascend it is to cross the bay (a distance of 8 or 10 miles) in a sailing or row-boat, and land either at *Karagol*, or a little to the eastward of the village of *Ipso*, where horses or mules may be procured, and a guide to the Convent which crowns the summit. The path rises by a steep ascent through olive woods, and then over the barren and rocky mountain side. Before reaching the small village of *Signies*, are passed several deep wells, round which the shepherds assemble their flocks. Here too, as at the other fountains of Greece, may generally be seen groups of the peasant women, who give an Oriental charm to the scene with their long flowing drapery, and ample folds of white linen, falling over their heads and shoulders. It is a toilsome ascent from *Signies* to the Convent, which is not inhabited by the Monks, except at certain festivals. A pilgrimage is made to this shrine every year on the anniversary of the Transfiguration (August 6—18); and the going up of the people to the "high place" is a very pretty sight. The view from the summit is magnificent. In clear weather the coast of Italy is just visible above the horizon to the N.W.; while to the E., the eye ranges along the chain of the Acroceraunian mountains, and penetrates far into the interior of Albania, commanding the castle and plain of Butrinto, with its two lakes and river, and several villages picturesquely scattered over the hills. To the S., the channel, city, and whole island of Corfu are stretched out like a map, with Paxo and Santa Maura in the distance.

Off the N.W. coast of Corfu are her three island dependencies of *Fano* (Othonús), *Merlera* (Ericúsa), and *Salmatraki*, containing altogether about 1800 inhabitants, a peaceful and industrious race, exporting annually olive oil, honey, grapes, &c. A serjeant and about a dozen English soldiers detached from Corfu keep garrison in Fano, which would be an important look-out station in time of war, if it possessed a good harbour. A fine sea-cavern is of course pointed out as *Calypso's Grotto* by the islanders to every stranger: it is now frequented by seals and wild pigeons. Fano is visited by the English chiefly in the spring, for the purpose of shooting quails, which

abound there during the annual migration.

Some account of the *shooting* at Corfu is required in this work, as so many Englishmen now visit the island every winter in search of it. Snipes and wild fowl are found in considerable numbers during the winter in the *Val di Roppa*, a marshy valley 7 miles inland from the town. Woodcocks are also killed in all parts of the island, and are generally sold in the market for a few pence each. Hares are scarce, owing, partly, to the number of foxes and jackals. Santa Maura is the only one of the Ionian Islands where wolves are still found.

But it is on the opposite coast of Albania that the really good shooting is to be had. *Butrinto*, *Kataito*, and *Livitazza* (at the mouth of the river Kalamás, or Thyamis) are the best grounds for snipes, woodcocks, and wild-fowl of all kinds; and *Pteliá* and *Paganiá* for deer and wild boars;—which latter are also found on the *Sybota* (*i.e. Swine Islands*), two wooded and uninhabited rocks at the southern entrance of the channel. In Corfu they are now generally called *Murto*, from an Albanian hamlet on the neighbouring shore; but they are celebrated under their classical name on account of the action between the Corcyræans and Corinthians fought off their shores in the year before the beginning of the Peloponnesian War. There is a sheltered bay between the two principal Sybota, and another between the inner island and the mainland. The neighbouring village occupies apparently the site of the place which Thucydides calls "the continental Sybota," and where the Corinthians erected a trophy after the sea-fight, while the Corcyræans, who equally claimed the victory, set up their trophy at the "insular Sybota" (*Thucyd.*, i. 54); "whence," says Colonel Leake, "it would seem that there were villages of that name on either side of the inner strait or harbour."

It must be borne in mind that Turkey is always held by the Christian Powers in that state which the Health-Offices of the Levant call *contumacy* (contumácia)—that is to say, all intercourse with its coast is subject to a quarantine of greater or less duration according to its reputed sanitary condition for the time being. This restriction never ceases entirely, owing to the general neglect of strict quarantine regulations by the Turks—a consequence of their ideas of fatalism. In ordinary times, however, all persons from Corfu who have secured the escort of a *guardiano*, or Health-Officer, who is answerable for their not coming into contact with the natives, or with any "susceptible" substance, are allowed to disembark in Albania and range at liberty in the open country. Thus scarcely a day elapses in winter without two or three shooting-parties crossing over; and there is a great charm in the wildness and variety of the sport and of the scenery. There is no danger whatever in these excursions; for any serious outrage would be certain to be severely punished by the Turkish authorities, who are always eager to conciliate the English Government, to whose good offices they owe so much—while against petty aggressions the double-barreled guns of the sportsmen themselves are a sufficient protection. The few shepherds occasionally fallen in with, sometimes make urgent entreaties for *baráti*, or gunpowder—a present most acceptable to them; and stories are told of cases having occurred where petitions for such favours have been presented after the fashion of the beggar in 'Gil Blas,' with the cap in one hand and the musket in the other. Even the tales of such cases, however, are very rare, if we consider the savage character of Albania and of its inhabitants—how little Englishmen are distinguished for the art of conciliating foreigners, and how natural it would be that they should be viewed by the Albanian mountaineers rather in the light of poachers and marauders than of friendly visitors.

The beautiful scenery of the Lake of Butrinto is well worthy of a visit. It is connected with the bay (the Pelodes Limen, or *Muddy Harbour* of Strabo

and Ptolemy) by a river about 3 miles long, and can be reached in a boat from Corfu without disembarking, and in less than 3 hours. The ruins of Buthrotum occupy a rocky hill at the southern extremity of the lake. It is said to have been founded by Helenus, the son of Priam; but the resemblance of the features of the surrounding country to those of the plain of Troy is a poetical invention of Virgil, and as visionary as the likeness of Monmouth and Macedon. Buthrotum had become a Roman colony as early as the time of Strabo; and fragments of the Roman walls still exist, mixed with remains both of later and of Hellenic masonry, showing that the city always occupied the same site. Two ruinous castles are the only relics of the station maintained by the Venetians during so many centuries at Butrinto. In one of them resides a petty Turkish officer, with some dozen ragged Albanian soldiers. This outpost of Islam is separated by a channel, only 9 miles in breadth, from the English garrison at Corfu; and yet how widely distinct in manners, ideas, civilization, government, and religion, are the shores parted by that narrow channel!

2. PAXOS (PAXO).

This little island, which is hardly mentioned by the ancient writers, seems to have always followed the fortunes of its powerful neighbour Corcyra, from the southern extremity of which it is only about 8 miles distant. Though less than 5 miles in length and 2 miles in breadth, and containing a population of little more than 5000, Paxo forms one of the "United States" composing the Ionian confederacy, and possesses a Resident, Regent, municipal council, courts of law, &c., of its own. A subaltern's detachment from the Corfu garrison is always quartered here. The island is oval in shape, and mountainous; its soil being so stony, and so destitute of moisture, that the inhabitants are sometimes obliged to depend for their supply of water on rain kept in tanks, or even to procure it from the neighbouring continent. The oil of Paxo is highly esteemed; and the island produces little else than olives, almonds, and vines, the quantity of corn raised being altogether insignificant. The capital, or rather principal village, consists of a cluster of houses at Port Gaio, on the E. side opposite Albania. The harbour is curiously formed by a small rocky islet, crowned with a fort, and sheltering a little creek which may be entered at both extremities.

Immediately south of Paxo, and separated from it by a narrow channel, is the barren and rocky islet of Antipaxo, uninhabited except by a few shepherds and fishermen, but resorted to by the English in the season for shooting quails, which sometimes alight here in almost incredible numbers.

The island of Paxo has been made an object of much interest by a legend recorded in Plutarch's *Defect of Oracles*, and so well told in the words of the old annotator on Spenser's *Pastoral in May*—"Here, about the time that our Lord suffered his most bitter passion, certain persons sailing from Italy to Cyprus at night heard a voice calling aloud, Thamus! Thamus! who, giving ear to the cry, was bidden (for he was pilot of the ship), when he came near to Pelodes" (the Bay of Butrinto) "to tell that the great god Pan was dead; which he doubting to do, yet for that when he came to Pelodes there was such a calm of wind that the ship stood still in the sea unmoored, he was forced to cry aloud that Pan was dead; wherewithal there were such piteous outcries and dreadful shrieking as hath not been the like. By which Pan, of some is understood the great Sathanas, whose kingdom was at that time by Christ conquered, and the gates of hell broken up; for at that time all oracles surceased, and enchanted spirits that were wont to delude the people henceforth held their peace."

The words in which Milton alludes to this legend in his Ode on the Nativity—

"The lonely mountains o'er,
And the resounding shore,
A voice of weeping heard and loud lament,"—

will recur to the memory of the English traveller as he sails—particularly if it be in the darkness of the night—by the island of Paxo.

3. CEPHALLENIA (CEPHALONIA).

This is the largest island in the Ionian Sea, and is situated opposite the coast of Acarnania and the entrance to the Corinthian Gulf. Along the northern half of the eastern shore of Cephalonia lies Ithaca, separated from it by a channel averaging less than five miles across; while the distance from the most southerly point in Cephalonia to the northernmost part of Zante is about eight miles. The size of this island has been variously stated by the ancient writers. Strabo (x. 2) asserts that it is 300 stadia, and Pliny (iv. 12, *ed. Sillig*) that it is 93 miles in circuit; but both these measurements are short of the real circumference, which is little less than 120 miles. The greatest length of the island is 31 English miles; its breadth is very unequal.

Cephalonia is called in Homer Same or Samos; which, perhaps, is putting the name of the then largest and most populous of its cities for the whole island; since the poet elsewhere uses the term *Cephallenians* (Κεφαλλῆνες) for the inhabitants, whom he describes as the subjects of Ulysses (Il., ii. 631; Od., iv. 671, &c.). They were probably of the same race with the Taphians who peopled the neighbouring islands, and they were fabled to have derived their appellation from Cephalus, who made himself master of the country by the help of Amphitryon. Cephallenia, as the name of the island, first occurs in Herodotus (ix. 28); in Italian, it is called *Cefalonia;* the English *Cephalonia* seems to be formed from the French *Céphalonie.*

In the Persian war the Cephallenians are not recorded to have taken any part, with the exception of the inhabitants of Pale, 200 of whose citizens fought on the national side at Platæa (Herod., ix. 28). At the commencement of the Peloponnesian war a large Athenian fleet visited the island, which joined the Athenian alliance without offering any resistance (Thucyd., ii. 30). In the Roman wars in Greece, Cephallenia opposed the Romans, but was reduced B.C. 189. Strabo informs us that C. Antonius possessed the whole island as his private estate. It was afterwards given by Hadrian to the Athenians; and then was subject to the Byzantine empire until the twelfth century, when it passed into the hands of various Latin princes, and finally under the rule of Venice. It was captured from the French by the English expedition of 1809; since which period it has followed the fortunes of its neighbours.

In ancient times there were four cities in Cephallenia, Pale, Cranii, Samos, and Proni; and remains still exist of them all.

Pale was situated close to the sea, a little more than one mile north of the modern town of Lixuri, which has probably been built in great part from its ruins. Little now remains, except a few scattered blocks and hewn stones, of the city which once successfully resisted the Macedonian arms (Polybius, v. 4), and which was identified by some ancient writers with Dulichium;—an opinion which Strabo (x. 2) rejects, while Pausanias (Eliac., ii. 15) adopts it. The coins of Pale bear the head of the hero Cephalus with the epigraph ΠΑ or ΠΑΛ.

The city of the *Cranii* was situated on some rugged heights on the opposite side of the harbour from the modern town of Argostoli. Here the Messenians of Pylos were established by the Athenians, when that fortress was restored to the Spartans after the peace of Nicias (Thucyd., v. 35). The people of Cranii had previously repulsed an attack of the Lacedæmonians at the beginning of the Peloponnesian war (Thucyd., ii. 34). There are still extant silver coins of this city with the epigraphs Κρα., Κραν., and Κραν. The ancient walls were nearly three miles in circumference, and can be traced along the crests of several rocky summits. They are well preserved in some parts, and afford a good specimen of Hellenic military architecture. Here,

as elsewhere in Greece, scarce a vestige of any foundations can now be discovered within the line of walls; whence it would appear that the chief design of these extensive fortified enclosures was to provide a refuge in periods of danger for the inhabitants of a whole district, along with their cattle and property.

The site of *Samos*, a city often mentioned by Homer, still exhibits extensive and most interesting ruins; and excavations in this neighbourhood have produced various specimens of ancient ornaments, vases, fragments of statues, &c., as well as coins bearing the inscriptions of Σαμαι. and Σαμαίων. The ancient city was built near the shore of the bay which so deeply indents the northern part of the island. A rich and fertile valley, about 3 miles in width, extends hence 6 miles inland to the roots of the mountains. At its N.E. extremity, on two craggy hills, separated by a deep ravine, are the remains of the massive Cyclopean and Polygonal walls of the Acropolis, and of another citadel, which Livy appears to designate under the name of *Cyathis*. It has been suggested that it was so called from its *cup-like* shape. The remainder of the town seems to have occupied the slopes between the Acropolis and the sea. It was in ruins in Strabo's time, but from some vestiges of Roman brickwork still extant it would appear that, like many other Greek cities, it was partly rebuilt during the prosperity and tranquillity of the Augustan age. The huge blocks of stone of which the walls of the Acropolis are constructed will remind the Italian traveller of Cortona and Fiesole, and are worthy of a town which, in B.C. 189, stood a four months' siege against the Romans (Livy, xxxviii. 28, 29). The ruins are beautifully overgrown with shrubs, creepers, and flowers; and there is a glorious prospect from among them. On the shore of the bay below is a small modern village, whence a ferry-boat crosses the channel to Ithaca. The broad but sheltered harbour of Samos, and its position on the strait which affords the most direct communication between the Adriatic and the Gulf of Corinth, point it out as a far more eligible site than that of Argostoli for the capital of the whole island.

The Bay of Samos abounds in a variety of excellent fish, which are usually taken at night. As elsewhere in these seas they are attracted by torches carried in the sterns of their boats by the fishermen, who present a singular and picturesque appearance amidst the darkness of the scenery, "like Genii armed with fiery spears." There are various curiosities in this neighbourhood well worthy the attention of strangers, besides the ancient ruins; and more particularly a stream of fresh water, rising in the sea about half-a-mile from the shore, and which, on a very calm day, may be seen gushing up at least a foot above the surface. Again, near the shore at this point there is a subterranean lake, or abyss, open at the top, the circumference of which is about 150 yards. Further up the valley of Samos, and near the road to Argostoli, is another singular cavern. Indeed, Cephalonia abounds in both artificial and natural curiosities.

The remains of *Proni*, or *Pronesus*, as it was also called, are to be found on the summits of the hills overlooking the beautiful valley of *Racli* (*i.e.* Heraclea), on the east side of the island. We learn from Polybius (v. 3) that it was of old an inconsiderable town; and its coins are now very scarce; they bear generally the club of Hercules and the legend ΠΡ., ΠΡΟ., and ΠΡΟΝΑΩΝ. N.B. *Nesiotæ* in Livy (xxxviii. 18) is probably a false reading for *Pronesiotæ*, the ethnic form of *Pronesus*. The valley of *Racli* is well worthy of a visit, as also the Bay of *Poros* in its vicinity. Here a Maltese colony and model-farm were established by Sir Charles Napier, while Resident of Cephalonia; but they are now given up (see Napier's *Colonies*, &c., London, 1833).

Besides these four city-communities, each of which was of sufficient importance to coin its own money, there are also some vestiges of a fifth upon *Cape Scala*, the S.E. point of the island.

These last remains are of the Roman period, and probably belong to the town, which, as we learn from Strabo, C. Antonius, the colleague of Cicero in his consulship, commenced building while residing in Cephallenia after his banishment from Italy. Moreover, from several Hellenic names, such as *Taphos* and *Aterra*, still remaining, it would appear that there were also other smaller towns or fortresses in the island. On a peninsula in the northern district, and commanding two harbours, stands the mediæval Castle of *Assos:* and a piece of Hellenic wall shows that here was probably the site of an ancient fortification. One of the most charming excursions in Cephalonia is that to Assos. The cottages and vineyards within the wide enclosure of the deserted walls are very pretty and cheerful; while the picturesque village of Assos on the shore below, with its groves and gardens, relieves the stern sublimity of the neighbouring sea and mountains.

Again, the port of *Viscardo*, near the northern extremity of the island (also called Cape Viscardo), is evidently the ancient *Panormus* (Πάνορμος), opposite Ithaca, alluded to in an epigram of the Anthology (*Anthol. Gr.*, vol. ii. p. 99, *ed. Jacobs*). The modern name is derived from Robert Guiscard (in Italian *Viscardo*), who died in Cephalonia A.D. 1085, on his second expedition against the Greek Empire. That great Norman chieftain had already founded the kingdom of Naples at the head of a few adventurers of his own race, and had seen the Emperors both of the East and of the West fly before his arms. Had it not been for his untimely death, it is not impossible that he might have forestalled the Latin conquest of Constantinople in A.D. 1204, and seated a Norman dynasty on the shores of the Bosphorus as well as on those of the Thames and of the Bay of Naples.

Cephalonia was correctly described by Homer and Strabo as a rugged and mountainous country. It has little of the soft beauty of Corfu and Zante. A lofty ridge runs across from N.W. to S.E., the lower declivities of which cover nearly the whole island. The highest summit of this range, rising to the height of 4500 feet, was called of old Ænus, and upon it was a temple of Jupiter Ænesius, as we learn from Strabo. Dr. Holland states that remains of an altar still existed here in A.D. 1813; but they have since disappeared. The *Black Mountain* (Monte Nero), as the Mount Ænos of antiquity is now called from the dark pine-forest with which it is partly clothed, is the most striking feature in the general aspect of Cephalonia. Like Soracte, as described by Lord Byron, it—

> "Swells like a long-drawn wave from out the main,
> And on the curl hangs pausing."

The summit is accessible without much difficulty. A good though steep road leads from Argostoli for about 6 miles to the Convent of St. Gerasimus, the patron-saint of the island, whose body is kept there, and to whom great veneration is paid. The road proceeds thence upwards on various parallels till it reaches the pass of San Liberale, and is thus far accessible in a carriage; it then becomes a bridle road for about 2 miles more, after which it dwindles into a mere goat-track, and proceeds through the pine-forest, skirting several precipices, to the summit. The magnificent view from this point amply repays the toil of the ascent. There is frequently snow on the Black Mountain for several months in the year. The pines have suffered from accidental fires, but were not thought unworthy of the notice of Napoleon. A Cephalonian gentleman is related to have been presented to him while the island was in the hands of the French, when the Emperor's first remark was about the forest on the Black Mountain, and the utility of its timber for ship-building. Such was the knowledge possessed by that great statesman and warrior of the resources even of the smallest of the many countries which owned his sway.

Currant-grapes are the staple commodity of Cephalonia. Wine and olive oil are also produced in considerable

quantities. Sufficient corn is grown for the consumption of only a few months. Want of water is the great natural defect of the island. There is not a single constantly flowing stream; while the springs are neither numerous nor plentiful, and some of them fail entirely in dry summers. Property is much more divided in Cephalonia than in Zante; about one-sixth of the cultivated land belongs to the Convents, of which there are more than twenty in the island, and many of them are very ancient. The Convent of *Sisi* was particularly honoured by the Crusaders, who frequently landed in Cephalonia to pay their vows and offerings at its shrine.

The Cephalonians are generally more enterprising and industrious than the other Ionians; indeed their quickness and activity have long obtained them distinction among all Greeks; and they may be found settled as traders, medical practitioners, &c. throughout the Levant. Since their island has been placed under British protection, the local and family feuds by which it was formerly distracted have been repressed, if not extinguished, though they still occasionally, as in 1848 and 1849, when stimulated by political excitement, and by foreign emissaries of revolution, break out afresh. In September, 1848, an armed band of insurgents marched to the attack of Argostoli, but were encountered on the causeway at the entrance of the town by a Serjeant's guard of a dozen English soldiers of the 36th Regt. Several of the assailants fell, and five of the English had been killed or wounded before reinforcements arrived; but the survivors gallantly maintained their ground against overwhelming odds. The Serjeant, who, like a new Horatius Cocles, had "kept the bridge so well," when asked by Lord Seaton, then Lord High Commissioner, what reward he wished from the Crown for his excellent conduct, replied, "I only ask that my wife may be allowed to come out to me." His moderate request was complied with, and he was also granted a medal, and a pension of 20*l.* a-year for life. In August, 1849, a second insurrection broke out in Cephalonia, when frightful horrors were perpetrated by the insurgents, who were, however, speedily crushed by the energetic measures of Sir H. Ward, the successor of Lord Seaton. (*See Quarterly Review, No.* 182.)

The chief town, *Argostóli* (Αργοστόλιον), is situated on the shore of a creek branching out on the E. side of the arm of the sea, which extends deeply into the island from the south. The harbour is sheltered and safe, but grows shallow towards its termination, where a causeway, 700 yards in length, has been thrown across it at a point where it is only a few feet deep. Here took place the struggle already described between the insurgent peasantry and an English detachment. Argostoli is entirely shut out from all prospect of the open sea; never having been fortified it stretches about a mile along the excellent quays which line the harbour and form a promenade for the inhabitants, who are about 8000 in number. Most of the public buildings in the capital, as well as of the splendid roads which open out the island in all directions, were constructed while Sir Charles Napier was Resident. A low ridge of hills, whose declivities are covered with villages, vineyards, and olive-groves, rises behind Argostoli, intervening between this branch of the gulf and the southern coast of the island. On the summit of these hills a telegraph has been placed on a point commanding an extensive prospect. Behind it and along the seashore stretch the two principal rides and drives of the Cephalonians, called respectively *Il grande* and *Il piccolo giro*, the former being 12, the latter 5 miles in extent. In the village of *Metaxata*, not far from the *grande giro*, and which can be conveniently visited on the same excursion, is the house occupied by Lord Byron during the three months which he passed in Cephalonia in the winter of 1823-4. Many other pretty villas are scattered throughout the island.

About 5 miles E. of Argostoli stands

on an insulated hill the Venetian Castle of St. George, which is well worthy of a visit. It is not now kept in repair; but during the middle ages, the chief town of the island clustered round the walls of this fortress; the incursions of corsairs making it unsafe to live nearer the shore.

On the W. side of the great gulf, and nearer the open sea than Argostoli, is situated the town of Lixuri, containing 5000 inhabitants. It is not so well built as the seat of government, but is its rival in trade and local importance.

About a mile and a half from Argostoli, near the entrance of the harbour, occurs a phenomenon apparently contrary to the order of Nature; the water of the sea flowing into the land in currents or rivulets, which are lost in the bowels of the earth, at a place where the shore is low and cavernous from the action of the waves. The descending streams of salt-water flow with such rapidity that an enterprising Englishman some years ago erected a grist-mill on one of them. The flow is constant, unless the mouths, through which the water enters, are obstructed by seaweed. The fact is, however, that the sea flowing into the land is only a new form of a phenomenon of frequent occurrence in Greece. In the land-locked valleys and basins of its mountains, lakes and rivers often find for themselves subterranean passages (called *καταβόθρα, i. e. καταβέεθρα*) through the cavities of the rocks, and even pursue their unseen course for a considerable distance before they emerge again to the light of day. Channels of this kind carry off the waters of the Lake of Joannina in Epirus, and of the Copaic Lake in Bœotia, and are frequent in Arcadia. (*See Leake's Morea*, vol. iii., pp. 45, 153-155, 263, &c.) Their familiarity with these freaks of Nature was probably the origin of the extravagant legends of the ancient Greeks about long submarine courses of rivers, *e. g.* of the Alpheus of Elis reappearing in the Sicilian fountain of Arethusa.

4. LEUCADIA (SANTA MAURA).

The earliest appellation of this island is that found in Homer—"the *peninsula* or Acte of the mainland"—*Ἀκτὴ Ἠπείροιο*—a term also applied to other remarkable projections of the Greek Continent, such as Attica (*Ἀτσική* for *Ἀκτική*), Argolis, and the promontory of Mount Athos (Od. xxiv. 377). The name of Epirus, or *Continent*, was anciently given, in contradistinction from the neighbouring islands, not only to Epirus *proper*, but also to Acarnania; the latter province having changed its name in after ages in honour of the hero Acarnan. The original inhabitants of this peninsula were Teleboæ and Leleges; but, in the seventh century before Christ, the Corinthians under Cypselus founded a new town called *Leucas* in the N.E. of the country, near the isthmus, in which they settled 1000 of their citizens, and in which they became amalgamated with the inhabitants of the Homeric *Nericos*, a city which probably stood on nearly the same site. The Corinthians also cut a canal through the isthmus, and thus converted the peninsula into an island. This canal was afterwards filled up by deposits of sand; and in the Peloponnesian war it was no longer available for ships, which on more than one occasion during that period were conveyed across the isthmus (Thucyd., iii. 81; iv. 8). It was in the same state in B.C. 218, for Polybius (v. 5) relates that Philip, the son of Demetrius, had his galleys drawn across the dry land in that year; and we deduce a similar inference from Livy (xxxiii. 17), who, in relating the siege of Leucas by the Romans in B.C. 197, has given an admirably graphic description of the locality: "Leucadia, nunc insula, et vadoso freto quod perfossum manu est, ab Acarnaniâ divisa, tum peninsula erat, occidentis regione artis faucibus cohærens Acarnaniæ . . . . . In his angustiis Leucas posita est, colli applicata verso in Orientem et Acarnaniam. Ima urbis plana sunt, jacentia ad mare, quo Leucadia ab Acarnaniâ dividitur. Inde terrâ marique expug-

nabilis est. Nam et vada sunt stagno similiora quam mari; et campus terrenus omnis, operique facilis." The subsequent restoration of the canal and the construction of a stone bridge replacing the isthmus, and of which some remains are still visible near the modern Fort Constantine, were probably the work of Augustus, for both the canal and the bridge appear from Strabo to have been in existence in the time of that Emperor, whose policy it was to facilitate communications throughout his vast dominions, and who would feel particularly interested in opening a direct route between his newly-founded colonies of Nicopolis and Patræ.

The Leucadians had three ships in the battle of Salamis (Herod., viii. 45); and afterwards sided, like the majority of the Dorian states, with Sparta during the Peloponnesian war. In the contest between the Romans and Philip of Macedon, the Acarnanians, of whom Leucas had become the capital and national centre ("Id caput Acarnaniæ erat, eoque in concilium omnes populi convenie-bant," *Livy*, xxxiii. 17), rejected the Roman alliance, and were reduced after a gallant defence, picturesquely described by Livy. Leucas thus fell under the power of Rome, but continued to be still a place of considerable importance, as appears both from the great number of Roman coins found in the island, and also from the fact of its having been made very early the seat of a Christian Bishopric. The Bishop of Leucas was one of the fathers of the Council of Nice in A.D. 325. On the conquest of the Byzantine Empire by the Franks in the 13th century, this island fell to the lot of a Latin noble, whose family seems to have retained possession of it, with some interruptions, until it was seized by the Turks in 1467. From that time forth until the fall of the Republic of St. Mark, Leucadia was sometimes held by the Porte, sometimes by the Venetians, to which latter power it was not finally ceded till the Treaty of Passarowitz in 1718. A few localities still preserve the names of their old Mahommedan proprietors, as is also the case on the mainland of Greece. After passing through, subsequent to 1797, a series of vicissitudes similar to those undergone by its neighbours, this island was occupied in the spring of 1810 by a detachment of the English forces, which in the preceding autumn had expelled the French from Cephalonia, Zante, Ithaca, and Cerigo. The Fort, garrisoned by several hundred French troops, held out for some weeks. General (then Major) Church, afterwards so well known from the command he held during the Greek War of Independence, was severely wounded in the assault which led to its capture.

Leucadia somewhat resembles the Isle of Man in shape and size. It consists of a range of limestone mountains, terminating at its north-eastern extremity in a bold and rugged headland, whence the coast runs in a S.W. direction to the celebrated promontory of Sappho's Leap—called, of old, *Leucates*—which has been corrupted by the Italians into *Capo Ducato*. The name of the cape, as well as of the island, is of course derived from its *white* cliffs, like our own *Albion*, and like *Leucimne*, the southern district of Corfu. At the N.E. headland already mentioned, the ridge makes a sudden bend to the eastward, and then runs S. in a course nearly parallel to the opposite hills of Acarnania, thus forming the channel between the island and the mainland. The southern shore is more soft in aspect and more sloping and cultivated than the rugged rocks of the northern coast: the bay of *Basiliké*, in particular, washes a rich and fertile valley; and the ancient name of *Hellomenum* is preserved in that of a harbour in this part of the island. The most populous and wooded district is, however, that opposite Acarnania. Here, where the valleys open out from among the mountains towards the sea, stand many picturesque villages, embowered in orange and olive groves. From under the N.E. extremity of the island, a *lido*, or spit of sand, 4 miles in length, sweeps out towards the shore of Acarnania, from which its ex-

tremity is separated by a shallow lagoon not more than from 2 to 5 feet deep. It is on this *lido*, at the distance of about ⅓ of a mile from Acarnania, and the same from Amaxíchi, that a harbour has been constructed by the Anglo-Ionian Government, and protected by a mole terminating in a lighthouse. Flanking this harbour stands the *Fort of Santa Maura*, erected in the middle ages by one of the Latin princes, but repaired and remodelled both by the Turks and the Venetians. It derives its name from a chapel within the circuit of its walls, dedicated to Santa Maura, whose festival is celebrated on May 3. The fort was connected with the island by an aqueduct, serving also as a causeway, 1300 yards in length, and with 260 arches. It was originally built by the Turks, but was ruined by the earthquake of 1825, and has not been since repaired. It forms a picturesque object spanning the lagoon.

The Venetian governor, his officers, and the chief men of the island, formerly lived within the fort, and kept their magazines, and the cars (ἅμαξαι) on which they carried down their oil and wine from the inland districts, at the nearest point of the island. The congregation of buildings thus formed, and to which the inhabitants of the fortress gradually retired as the seas became more free from corsairs, arose by degrees to be the capital and seat of government, and is called, in memory of its origin, Amaxíchi (Ἁμαξίχιον). Hence, the FORT *alone* is properly called *Santa Maura*, and the CAPITAL Amaxíchi; while the island at large retains its ancient name of Leucadia.

The private houses which formerly filled the wide area within the fort have now been mostly cleared away; and this, together with the northern breeze which sets in daily during the summer months, contributes to render it not unhealthy. The English garrison has not of late years exceeded a company of the line and a small detachment of artillery. A few cannon are mounted on the walls, which are not strong except in their almost insular position, especially as they are commanded, at the distance of about 1200 yards, by a small fort on the Acarnanian coast, erected at the beginning of the present century by Ali Pasha, but now dismantled and in ruins; as is also the case with another fortress, built by the same wily despot, at the southern extremity of the channel, at a period when he hoped to make himself master of the island, as he lately had of Prevesa. Fort Santa Maura, however, is not badly placed for the defence of the strait at the point where, though not narrowest, it is most easily fordable. A few palm and date trees give it a picturesque and Oriental appearance.

Amaxíchi is built in the most unhealthy position of the whole island, on the edge of the lagoons. It contains about 4000 inhabitants. The town has a wretched appearance, the houses being rarely more than two stories high, and the upper one being constructed of wood—a necessary precaution on account of the frequent earthquakes. Inside, the ceilings of the rooms are strengthened with massive joists of wood, making them look like the cabin of a ship. A bad earthquake, such as occurs here and in Zante about once every twenty years, throws all these houses on their beam-ends, but it is easy to right them again. The slight shocks which occur almost every month are merely like the rolling of a ship in a heavy sea. When an earthquake begins, all the churches are thrown open, and crowded by the population; the bells are rung and masses chanted to avert the awful calamity. This custom, particularly at night, has a very solemn effect.

Amaxíchi derives its only pleasing feature from a very ancient and venerable olive-wood behind it, stretching to the foot of the mountains, and variegated with cypresses and gardens. Beneath its shade, *festas* are frequently held, where the stranger will have an opportunity of observing the picturesque costumes of the islanders. The luxuriant vegetation, however, increases the *malaria* engendered by the stagnant waters of the lagoon.

This island produces corn sufficient for eight months' consumption of its inhabitants, and exports oil, wine, and salt, of which a considerable quantity is procured by evaporation in the lagoons. The currant-grape does not succeed here, any more than in Corfu. The only dependency of Leucadia is the island Meganési (Μεγανήσι), the ancient *Taphus*, off its southern shore, containing about 200 families, and growing corn and olives.

The lagoon of Santa Maura is so shallow that only light canoes (called *μονόξυλα*) can traverse it. Its length is about 3 miles, and in breadth it varies from 100 yards to a mile and a half. Between the fort and the town the Anglo-Ionian government have constructed a canal, with a towing-path, for boats drawing not more than 4 or 5 feet of water. A ship-canal, 16 feet deep, has also been commenced across the whole length of the lagoon, from Fort Santa Maura to Fort Alexander, a distance of about 3 miles. This work, if the state of the Ionian exchequer ever allows it to be brought to completion (which seems doubtful), will open a sheltered passage for large vessels along the Acarnanian shore, and will increase and facilitate the commerce of the island.

Colonel Leake (*Northern Greece*, vol. iii. p. 20) argues that Strabo could never have visited Leucadia, because he states that the isthmus, the ancient canal, the Roman bridge, and the city of Leucas, were all close together, while *Nericos* was in a different situation. The great topographer, following the common and superficial opinion, believes the isthmus and ancient canal to have been 3 miles *north* of the city of Leucas, and near the modern Fort Santa Maura. Though disinclined to dissent from a writer who generally hits off ancient topography by a sort of intuition, we, on the whole, agree on this occasion with K. O. Müller and others, who believe that the isthmus and canal of antiquity were a little *south* of the city of Leucas, *i.e.* between *Fort Alexander* in the island, and *Paleocaglia* on the main land. The channel is narrowest at this point, not being more than 100 yards across; and it is probable that the old capital would have been built close to the isthmus connecting the peninsula with the main land. Its ruins now cover several rocky eminences, and the foundations of its walls may still be traced down to the edge of the strait. The remains on the lower ground are of a more regular, and, therefore, more modern masonry than those on the higher ground behind. Hence it seems probable that *Nericos* was the ancient Acropolis, built on the heights commanding the isthmus; and that the Corinthian colonists gave the name of *Leucas* to the town which they erected on the shore below. Numerous instances occur in history of different quarters of the *same* city being known by distinct names. The long spit of sand on which the modern Fort Santa Maura has been built probably did not exist in antiquity, and may have been thrown up at first by an earthquake, for it is still yearly increasing, from the action of the winds and the waves.

Fort Alexander, mentioned above, as well as *Fort Constantine*, a few hundred yards N. of it, were built by the Russians when protectors of the Septinsular Republic, at the beginning of the present century, for the purpose of defending the narrowest part of the channel. On the Acarnanian shore, just opposite, are the remains of a fortified enclosure of the middle ages, called Paleocaglia (Παλαιοχαλιάς). In June, 1847, Theodore Grivas, a well-known chieftain of the revolution, revolted against King Otho, and was besieged here with his 130 followers. The royalists kept up a heavy fire of cannon and musketry on Paleocaglia for several hours, and it was returned from the small arms of the besieged; but no blood was shed on either side, as is often the case in these Greek skirmishes, both parties firing from behind rocks, &c., without exposing their persons or coming to close quarters, and none but the chiefs being really in earnest. During the night Grivas and his men escaped into the Anglo-Ionian territory.

He has since been amnestied, and lives in a tower on the Acarnanian shore, where he is happy to receive visits from any Englishman.

Nothing can be more delightful than a scramble among the ruins of the ancient city of Leucas. The crumbling walls of Cyclopean and Polygonal masonry cover several rocky heights, at the distance of only a short walk from the modern town. They are overgrown with ivy and creepers, and vineyards and olive-groves are planted among them. Below, a copious fountain (ἡ μεγάλη βρύσις) issues from the foot of the hill. Water is conveyed thence to Amaxíchi, a distance of 1½ miles, by a subterranean conduit, restored in late years, but originally constructed by the Turks, who rival the ancient Romans and shame modern European nations by their love of a copious supply of pure water. Around this fountain, and reaching down to the edge of the channel, was the cemetery of the Leucadians, as appears from the numerous sepulchral inscriptions, vases, &c., discovered in this vicinity.

Two excursions—first, to *Karus* or *Skarus*, and, secondly, to the Leucadian promontory, or *Sappho's Leap*, will enable the traveller to see all that is most remarkable in the interior of the island.

1. The hill of *Karus* forms the angle at the S.W. extremity of the channel separating Leucadia from Acarnania. Four hours' riding over rough mountain-paths are required to reach the summit from the town. The sides of the hill are covered with a primeval oak forest, full of deep dells and dark thickets, which recall the solemn lines of Dante at the opening of the *Inferno* :—

"In mezzo del cammin di nostra vita
Mi ritrovai per una selva oscura," &c.

And yet but a few steps lead the traveller forth into the bright sunshine of Greece, and lay before him, framed by the overarching branches, one of the most magnificent and stirring prospects in the world, with the waters of Actium on one hand, and the waters of Lepanto on the other. To the N. the river is bounded by the peak of San Salvador in Corfu, whence the eye ranges along the shore of Epirus, and the glorious range of Pindus, down to the plain of Nicopolis, the minarets and forts of Prevesa, and the low promontory of Actium, where it

"Ambracia's gulf beholds, where once was lost
A world for woman,—lovely—harmless thing."

In fine weather that beautiful inland sea shines like one vast mirror, reflecting on its surface the giant pinnacles of the surrounding mountains. In Greece, fair Nature, as Shakspeare says of fair woman, is "ever making mouths in a glass." Immediately below Karus are the ruins of the ancient city of Leucas, crowning the rocky summits of the hills which line the strait;—the modern Fort Santa Maura, insulated amidst the lagoons; the level headland on which Amaxíchi, embosomed in groves and gardens, is situated; and, across the narrow channel, the wild Acarnanian mountains, whose utter desolation contrasts strikingly with the flourishing villages and cultivated slopes of the island. To the S. the horizon is bounded by the mountains of the Peloponnesus, and by the curiously jagged outline of Mount Skopos in Zante. To the S.W. are Ithaca and Cephalonia, between which and the mainland the sea is dotted with groups of islets of every picturesque form and of every glowing colour.

The wood of *Karus* is the last stronghold of the wolves in the Ionian Islands. They do considerable damage among the flocks and herds, but are rarely known to have attacked men. It is asserted in Leucadia, and the story, if correct, is a curious one, that wolves had become quite extinct in this island before the Greek war of independence; but that, when the insurgents had been driven to the dens and caves of the mountains, these beasts of the wilderness, dislodged by the intrusion of man from their usual haunts, crossed the narrow and fordable channel, and took refuge under British protection. Jackals are still found in all the islands.

2. It requires 8 or 9 hours to ride,

from the town to *Sappho's Leap*. It will be necessary, therefore, to make provision for sleeping one night on the excursion, and for that purpose it is advisable to procure from the Resident a letter of recommendation to a hospitable *contadino*, or peasant proprietor, in the village of *Attáni*, 6 hours from Amaxíchi, in whose roomy cottage the English stranger is sure of a hearty and primitive welcome. After leaving the olive-woods around the town, the road ascends a steep hill, and thence sometimes winds along the western coast, sometimes strikes across the central heights. The interior of the island wears everywhere a rugged aspect. There is but little cultivation, except where terraces have been formed on the mountain sides, and planted with vineyards. The scene is occasionally enlivened by a grove of evergreen oaks embosoming a church, or by a village surrounded with clumps of olives and cypresses. During a portion of the winter, the highest ridge of Santa Maura, rising about 3000 feet over the sea, is robed in snow and mist, as it appeared to the eyes of Æneas (Æn. iii. 274):—

"Mox et Leucatæ nimbosa cacumina montis,
Et formidatus nautis aperitur Apollo."

In like manner, the deep water, the strong currents, and the fierce gales which they there encounter, have preserved among the Greek sailors of the present day the evil fame which the Leucadian cape bore of old. Nothing but the substructions of the once far-famed Temple of Apollo now exist on the promontory. A small monastery, dedicated to St. Nicholas, the patron of mariners, nestles in a sheltered nook at a short distance from it. It is a graceful feeling which has often induced men, both in ancient and in modern times, to cover with a temple or a church the cliffs of their native land. The temple of the Leucadian Apollo, and that of Athene on Sunium, are but the forerunners of such shrines as the lofty chapels of Our Lady above Honfleur and Marseilles, whence the "Star of the Sea" guides the sailor from afar to his home, and recalls his wandering thoughts to that other and happier haven which awaits him when the storms and troubles of this life shall have passed away for ever.

A broken white cliff, rising on one side perpendicularly from the sea to the height of at least 200 feet, and sloping precipitously into it on the other, forms "Leucadia's far-projecting rock of woe." Its summit is strewn with fragments of ancient pottery, glass, and hewn stones, the relics of the temple of Apollo; and the coins discovered on the spot generally bear a harp in honour of "the God of Love, of Light, and Poesy." The prospect is very extensive, but inferior to that from *Karus*, described above. The ancient associations of the spot form its chief charm. At the annual festival of Apollo it was the custom to cast down a criminal from this headland into the sea; to break his fall birds of various kinds were attached to him, and if he reached the water uninjured there were boats ready to pick him up (Strabo, x.; Cicero, Tusc. iv. 18; Ovid, Heroid. Ep. xv. 165). This appears to have been a kind of *ordeal*, or rather an expiatory rite; and it gave origin to the famous story that lovers leaped from this rock in order to seek relief from the pangs of love, after the example of Sappho when enamoured of Phaon. But that well-known legend vanishes at the first approach of criticism. It is prettily set forth by Moore in his *Evenings in Greece*:—

"The very spot where Sappho sung
Her swan-like music, ere she sprung
(Still holding in that fearful leap
By her loved lyre) into the deep,
And dying quenched the fatal fire
At once of both her heart and lyre."

On the island there is too little cover to furnish any quantity of game; but in Acarnania magnificent sport may be enjoyed in a magnificent country. During an easy excursion from Fort Santa Maura there may be found red-deer, fallow-deer, roe, wolves, jackals, &c., as well as an abundance of woodcocks, and every kind of wild fowl, from pelicans to jacksnipes. The best places to land at are *Saltoná* and *Encheleovivari* (Εγχελεοβιβάρι, ἐγχελεύς, vivarium, i. e.

eel-pond), which are only a short row across the lagoons. Farther to the southward, and nearly opposite to Ithaca, there is good shooting near the bay of *Tragamesti*, and at the *mouth of the Achelous*.

Unless the traveller should intend to make a tour in Albania, he ought by no means to omit visiting, while in this island, the Turkish town of *Prevesa*, and the ruins of Nicopolis, about 3 miles from it. (SEE SECTION IV.) With favourable weather, and a good boat, this excursion can easily be made in a few hours; going and returning the same day. It is only 9 miles by sea from Fort Santa Maura to Prevesa; but that narrow space of water divides from each other countries and nations more essentially apart than those separated by the Atlantic Ocean. Again, in the West of Europe, though there are distinct languages in different states, yet the traveller will observe generally only small and progressive varieties of customs and dress. But here the scene is suddenly shifted, and there are presented to his eyes *at once* many of those appendages of Oriental character, manners, and landscape, by which Englishmen — perhaps owing to their early knowledge of the Bible—are so powerfully attracted. From the familiar habits and features of a British garrison, and of civilized life, with all its glare and bustle, the English traveller who crosses to Prevesa is immediately introduced into the solemn stillness of the East. The sedate and bearded Ottoman, veiled women, latticed harems, are around him; and the Albanian mountaineers, with their singular stateliness of carriage, and arrayed in the most picturesque costume of the world. Then too there is the fantastic tracery of the mosque, and the tall slender minaret from which the Imaum prays with his face to Mecca; in a word, a voyage of little more than one hour has produced a greater contrast than the voyage between London and New York, or between Lisbon and Rio Janeiro.

5. ITHACA.

"There is, perhaps, no spot in the world where the influence of classical associations is so lively or so pure as in the island of Ithaca. The little rock retired into obscurity immediately after the age of its great mythological warrior and of his poet, and so it has remained for nigh 3000 years. Unlike many other places of ancient fame, it is indebted for no part of its interest to more recent distinctions, or to the rival associations of modern history;—so much as the name of Ithaca scarcely occurs in the page of any writer of historical ages, unless with reference to its poetical celebrity. Indeed, in A.D. 1504, it was nearly, if not quite uninhabited, having been depopulated by the incursions of Corsairs, and during the fury of the wars waged between the Turks and the Christians; and record is still extant of privileges offered by the Venetian government to the settlers from the neighbouring islands, and from the mainland of Greece, by whom it was repeopled. Here, therefore, all our recollections are concentrated around the heroic age; every hill and rock, every fountain and olive-grove, breathes Homer and the Odyssey; and we are transplanted by a sudden leap over a hundred generations to the most brilliant period of Greek chivalry and song."—*Bowen.*

Like so many other names of classical geography, Ithaca was said to be derived from a chieftain of primitive times called Ithacus, who is mentioned by Homer (Od. xviii. 207). The measurement of the island, as given by Strabo (x. 2), is very wide of the truth; its extreme length from N. to S. is really about 17 miles; its greatest breadth does not exceed 4. It may be regarded in fact as a single narrow ridge of limestone rock, everywhere rising into rugged hills, of which the chief is the mountain of Anoge (Ἀναγῆ), in shape and size not unlike Benlomond—towering over the N. shore of the great harbour. This, as being the highest and greatest mountain in the island, is, of

course, identified with the "Neritos ardua saxis" of Virgil (Æn. iii. 271), and the Νήριτον ἰνοσίφυλλον of Homer (Od. ix. 21), although the forests which once "waved their leaves" on its sides have now disappeared. That fact is the reason why rain and dew are not so common here now as they were in the poet's time; and why the island no longer abounds in hogs fattening upon acorns, and guarded by "godlike swineherds"—successors of Eumæus. In all other points Homer's descriptions are still as accurate in Ithaca as they are elsewhere—proving him to be the great father of History and Topography as well as of Poetry. His verses present a perfect picture of the island as it now appears:—

Ἐν δ' Ἰθάκῃ οὔτ' ἄρ' δρόμοι ἰερὶς οὔτι τι λειμών·
Αἰγίβοτος καὶ μᾶλλον ἐπήρατος ἱπποβότοιο·
Οὐ γάρ τις νήσων ἐπήλατος οὐδ' ἰδυλίμων
Αἵ θ' ἁλὶ κεκλίαται· Ἰθάκη δέ τε καὶ πεῖρ' πασέων.
(Od. iv. 603. Cf. also Od. xiii. 242.)

Thus translated by Pope:—

"Horrid with cliffs, our meagre land allows
Thin herbage for the mountain-goat to browse,
But neither mead nor plain supplies, to feed
The sprightly courser, or indulge his speed:
To sea-surrounded realms the gods assign
Small tract of fertile lawn, the least to mine."

The general aspect is one of ruggedness and sterility; it can hardly be said that there are a hundred yards of continuous level ground in the whole island; which warrants the expression of Cicero that Ulysses loved his country "not because it was broad, but because it was his own." Nevertheless the scenery is rendered striking by the bold and broken outline of the mountains and cliffs indented by numerous small harbours and creeks, the λιμένες πάνορμοι of the Odyssey (xiii. 193). And Ithaca is not without scenes of a softer character—in the cultivated declivities of the ridges, and in the opening out towards the sea of many narrow ravines, where the water is fringed with feathery woods of olives, oranges, and almond trees, and the slopes are clothed with vineyards, or with evergreen copses of myrtle, cypress, arbutus, mastic, oleander, that beautiful *rhododaphne* or *rose-laurel* of the ancients, and all the aromatic shrubs of the East. Here and there too among the rocks little green lawns glitter gaily with a thousand wild flowers.

The climate of Ithaca is very healthy, and its inhabitants are famous for their longevity. So it is from no empty patriotism that Ulysses says of his fatherland,—

Τηχεῖ μ' ἀλλ' ἀγαθὴ κουροτρόφος· οὔτοι ἔγωγε
Ἧς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι.

In Pope's paraphase:—

"Low lies our isle, yet bless'd in fruitful stores;
Strong are her sons, though rocky are her shores;
And none, ah! none so lovely to my sight,
Of all the lands that Heaven o'erspreads with light!"

(Od. ix. 27.) The lines immediately preceding, and also applied to Ithaca by Ulysses, have puzzled all the commentators, both ancient and modern:—

Αὐτὴ δὲ χθαμαλὴ πανυπέρτατη εἰν ἁλὶ κεῖται
Ἠεροειδέϊ ζόφῳ, αἱ δὲ ἄνευθε πρὸς ἠῶ τ' ἠέλιόν τε.

(Vid. Nitzsch. Cf. also Od. x. 196.) Strabo (x. 2) discusses the passage, and perhaps his explanation is the most satisfactory of any. He supposes that by the epithet χθαμαλὴ the poet intended to express how Ithaca lies *under*, as it were, the neighbouring mountains of Acarnania; while by that of πανυπερτάτη he meant to denote its position at the extremity of the group of islands formed by Zacynthus, Cephallenia, and the Echinades. For another explanation see Dr. Wordsworth's *Greece*.

The whole population of the island amounts to about 10,000. They are extremely laborious both by land and sea, cultivating with patient industry the light and scanty soil of their island, and maintaining at the same time a considerable part of the coasting trade of Greece, as well as of the general carrying commerce of the Mediterranean and the Euxine. Almost every family possesses a few roods of land of its own, as well as a share in one or more of the large and excellent ships which belong to their port, and are continually built and fitted out there. If we call to mind

that Ulysses, with the whole force of the neighbouring islands of Cephallenia and Zacynthus, only mustered 12 galleys as his contingent to the Trojan expedition, it must be admitted that Ithaca has no reason to complain of any falling off in her naval establishment since the heroic age. (Il. ii. 631, 637.)

The late Earl of Guildford, the founder and first president of the Ionian University, had intended, if insuperable difficulties had not been thrown in his way, to have established that institution in Ithaca. And certainly the healthy situation, beautiful scenery, and perfect seclusion of this island seem to promise great advantages, if it had been selected as the chief seat of the national education. Here—amid mountains and rocks hallowed by a thousand memories, and in groves and gardens which Plato would have preferred to his Academe—the scholar might have delighted his hours of leisure with the fair visions of Greek poetry and philosophy, for which the summer stillness of a Grecian sky appears a natural and congenial accompaniment. There is, however, in Ithaca, as in the other Ionian islands, a good secondary, or grammar school, supported by government; and in which ancient Greek, mathematics, history, geography, Italian, and English are taught. Primary schools also have been established in the chief villages. There are very few peasants who do not possess at least the rudiments of a good education; and, along with all the courtesy and good humour, they have even more than their share of the usual ready tact and cleverness (ἀγχίνοια) of the lower orders throughout Greece. The higher classes resemble those of the neighbouring islands. Among the Ithacans, as wherever else in Greece there is little admixture of Venetian, Albanian, or other foreign blood—the traveller will generally remark that Hellenic cast of features so familiar from ancient statues and coins. Certainly the modern Greeks are, both physically and intellectually, the true representatives of their ancestors, and form a striking exception to the principle laid down in the fine observation of Dante on the rarity with which human qualities descend from one generation to another—"because so it has been willed by Him who bestows them, that they may be called entirely His own gifts:"—

> "Rade volte risurge per li rami
> L' umana probitate: e questo vuole
> Quei che la da, perchè da Lui si chiami."
> (*Purgatorio*, vii. 121.)

The three principal clans into which the Ithacans are divided are called Petalas, Karabias, and Dendrinos. The chief families of the island all either bear these names, or, wherever branches of them have taken other appellations, the new patronymics were generally derived from some *sobriquet* applied to one of their ancestors. For instance, the family of Zabos is a principal branch of the Petalades, and came to be designated by its present name because its immediate founder had that epithet (ζαβός, i. e. *awkward*) given to him. Numerous parallel examples occur in the genealogies of the clans of Ireland and Scotland.

The civil government of Ithaca resembles that of the sister islands. Its ecclesiastical affairs are under the direction of a Greek bishop; and among the natives there is no other but the national religion. None of the churches are remarkable for architectural splendour or for costly decorations; but little chapels are as numerous in this as in the neighbouring islands, and indeed in most parts of Greece.

Ithaca is divided into four districts, Bathy, Aetos, Anoge, and Exoge; Βαθύ, Αετός, Ανωγῆ, Εξωγῆ, i. e. *Deep Bay*, *Eagle's Cliff*, *Highland*, *Outland*. The first at the southern, and the last at the northern extremity of the island, have each a fertile valley, but the rocky mountains of the two midland districts admit of little cultivation. Currant-grapes form the staple commodity of the Ithacans. A small quantity of oil and wine is also exported, the latter being reputed the best in the Ionian Islands. The produce in grain suffices only for three months' consumption; and even that quantity is raised by great

toil and industry. But the natives are enabled to supply themselves from abroad, partly by their profits in the currant trade, and still more by the activity in maritime affairs which forms so remarkable a feature in this little people.

The sight of the modern capital of Ithaca must always excite admiration. Bathy contains about 2500 inhabitants, and extends in one narrow stripe of white houses round the southern extremity of the horseshoe port or "deep" (Βαθύ), whence it derives its name. Large ships can moor in perfect safety close to the doors of their owners. In Bathy are the barracks for the garrison—a company of the line and a few artillerymen—the dwellings of the chief proprietors and merchants, several Greek churches, and the house of the Resident with the English flag,—

> "The wavy cross that marks Britannia's power,"

displayed before it. The beauty of the scene is enhanced by a small island, crowned with buildings, in the middle of the harbour, and by several insulated houses scattered over the rising ground behind the town, and surrounded with trees and gardens.

The whole prospect derives a singular aspect of seclusion from the mountains which hang over it on every side. It has no view of the open sea, because the creek on which it is built is an inlet of the wide and deep gulf, which, branching out into arms and bays sheltered by lofty hills and projecting cliffs, and running up into the heart of the island, divides it into two nearly equal portions, connected by a narrow isthmus. On the southern side of this great gulf, local tradition exhibits in a small creek the port of Phorcys, now called by the Ithacans Δεξία, probably because it is on the *right hand* of the entrance to the port of Bathy; and a little way up Mount St. Stephen above the harbour, the grotto of the Nymphs, in which the sleeping Ulysses was deposited by the Phæacians (Od. xiii. 116). The only entrance to this cave is a narrow opening to the N.W., admitting but little day. At the southern extremity there is a natural aperture, but more practicable for gods than for men. The vault within is lighted up by delicate gleams of a bluish hue, and is hung with stalactites, expanding here and there into what Homer calls webs of stone, where the Nymphs may be fancied to have woven their threads whose colour was like the purple of the ocean (Od. xiii. 108). It is highly probable that these are the very localities alluded to by Homer—indeed, this seems the only point exactly corresponding to the poet's data:—1. In admitting unobserved of a rugged walk over woods and cliffs (Od. xiv. 1) to the station of Eumæus at the extremity of the island nearest Peloponnesus (Od. xv. 36); 2. In being directly in front of Neritos, and so exactly adapted to the speech of the disguised Pallas, when she proves to Ulysses that he is in Ithaca by pointing to the mountain (Od. xiii. 345). It may here be remarked that a late Resident in the winter of 1850 came in a single day from Ithaca to Corcyra in one of the coasting boats of the island, which are very like ancient galleys both in appearance and in mode of navigation; so there is nothing wonderful in his predecessor Ulysses having accomplished in a single night—particularly with the aid of Athene—the voyage from Corcyra to Ithaca (Od. xiii. 81).

We have hitherto taken it for granted that this is the Ithaca alluded to by Homer. "Of that fact," says Mr. Bowen, "we have ample testimony in its relative position to Zacynthus, Cephallenia, Leucadia, and the neighbouring mainland of Greece, as will at once be seen by a mere glance at the catalogue of ships in the Iliad, or at the picture-like sketch of the surrounding scenery in Virgil. (Æn. iii. 270 *et seq.*) More detailed proofs may be drawn from numerous passages in the Odyssey, and from the internal features of the island; to every sceptic I would say, like Athene to Ulysses,

Ἀλλ' ἄγε τοι δίξω Ἰθάκης ἴδος, ὄφρα πεποίθῃς.*

"Wouldst thou thy breast from faithless doubts set free,
O come, and view thy Ithaca with me!"

"There is something," says Dr. Wordsworth, "very fascinating in thus being brought into immediate contact with Homeric scenery and characters, and in reading with our own eyes the original of which his poem is a transcript." The same accomplished writer argues that the author of the Odyssey must have been really acquainted with Ithaca from the leading idea and moral of his poem, namely, the paramount love of country, which all the dangers of sea and land and all the witcheries of fairy islands cannot uproot from the breast of his hero. It is impossible to doubt but that the poet had travelled in different regions of the world; and is it probable that he would have laid the scene of a long poem in a country which he had never visited in preference to one well known to him? And what is there in Ithaca—a mere rugged and barren rock—to justify such preference? Again, no one can pass from the description of Phæacia, or of the country of the Cyclops and Lotus-eaters, to that of Ithaca, without feeling that he has exchanged a land of dreams for real and practical life. This difference must originate in the mind of the poet, not in the minds of his hearers or readers. With Ithaca he was so well acquainted that he was not obliged to draw upon his fancy for the *main* features of its scenery. One great reason why the modern Ithaca has ceased, in the minds of some commentators, to bear any resemblance at all to the Ithaca of the Odyssey, is, perhaps, the fact that certain other scholars have proposed it as too minute a portrait of the poetic island, professing to have seen the very mill in which Ulysses ground his corn, and the very chamber in which Penelope wove her web. "The traveller who discovers *everything* leads all the world to suspect that he has, in *reality*, found *nothing*."*

"From a poet," to quote Mr. Bowen, "we cannot, of course, expect the rigid accuracy of the land-surveyor; but to pretend that Homer was not well acquainted with Ithaca, because one or two fastidious commentators may find some difficulty in arranging his localities on their classical atlas, is almost as unreasonable as it would be to deny Shakspeare all personal knowledge of Windsor Forest, because of a similar difficulty in identifying Herne the Hunter's oak. Moreover, there have been discovered in the island a great number of coins and medals — those picture-books of antiquity—bearing the head of Ulysses with a *pileus* or conical cap, and the legend Ἰθακῶν;—the reverse generally exhibiting a cock—an emblem of the hero's vigilance,—Athene, his tutelar deity—or Argus, his faithful dog.

"Again, its own inhabitants have never ceased to apply to this island its classical name of Ithaca. Every peasant is well acquainted with the name of Ulysses, and looks on him as the hero of his country; although of course as few of them can be found who know his story accurately, as peasants in Scotland who are *precisely* informed of the

* Od. xiii. 344. The arguments on the sceptical side of the question have been collected and arranged in a very subtle and elaborate manner by Professor Völker in his 'Geographia Homerica;' but they have been successfully confuted in a pamphlet by Rühle von Lilienstern, 'Ueber das Homerische Ithaca.' The fondness with which Homer evidently dwells on the scenery of Ithaca gave rise to a report that he was a native of the island, and we accordingly find it enumerated among the seven cities which disputed the honour of having given birth to the poet:

Ἑπτὰ πόλεις μάρναντο σοφὴν διὰ ῥίζαν Ὁμήρου,
Σμύρνα, Χίος, Κολοφών, Ἰθάκη, Πύλος, Ἄργος, Ἀθῆναι.

But his biographer accounts for his perfect knowledge of the island by his having been detained there in the course of his travels by a severe disorder of the eyes, when he is said to have been kindly entertained by Mentor, one of the principal inhabitants, whom he has made so prominent a character in the Odyssey.—(Vit. Hom. 7.)

* See Dr. Wordsworth's Greece, p. 273—280.

history of Robert Bruce or of William Wallace." *

The principal excursions to be made in Ithaca are:—1. To the Castle of Ulysses. 2. To the Fountain of Arethusa. 3. To the so-called School of Homer.

1. On the sides and summit of the rocky hill of Aetos, which rises to the height of 400 feet above the sea on the narrow isthmus connecting the two divisions of the island, are situated the ancient remains called by the Ithacans "the old Castle of Ulysses." Every ruin whatsoever is known among the Greek peasants as a *παλαιὸν κάστρον*, just as among the lower orders in Ireland as an "ould forth" (old fort). Among the thick underwood which covers the sides of the hill may be traced several lines of enclosure, testifying the highest antiquity in the rude structure of massive stones which compose them. They furnish a specimen of what are called Cyclopean remains. The situation of several gates is distinctly marked among the ruins of the Castle of Ulysses; there are also the remains of two large subterranean cisterns and some appearances of a tower. There can be little doubt that this is the place to which Cicero alludes in praising the patriotism of Ulysses,—"how the wisest of men preferred even to immortality that Ithaca, which is fixed, like a bird's nest, among the most rugged of rocks."† The name too of Aetos—*i. e. the Eagle's Cliff*—recalls the remarkable scene in the Odyssey (ii. 146) where, during the debate in the agora, Jupiter sends down suddenly from the mountain-top a pair of eagles, which hover with ominous flight over the wondering crowd. If more substantial proofs are wanting, such trifling coincidences would alone afford a strong presumption that the Ithaca of Homer was something more than the creature of his own fancy, as some have supposed it. "Though the grand outline of a fable," says Sir W. Gell, "may be easily imagined, yet the consistent adaptation of minute incidents to a long and elaborate falsehood is a task of the most arduous and complicated nature."

The view from the Castle of Ulysses is most interesting and magnificent. On one side, you look down on the winding strait, separating Ithaca from Cephalonia, whose rugged mountains rise abruptly from the water; and, at the distance of about ten miles, may be clearly distinguished the ruins of the ancient city of Same or Samos, whence came four-and-twenty of the suitors of Penelope (Apollodorus, quoted by Strabo, x. 2). On the other side, the great port of Ithaca, with all its rocks and creeks, lies immediately below your feet. To the east the eye ranges over clusters of

> "Summer isles of Eden lying in dark purple spheres of sea,"
>
> (*Tennyson.*)

to the mountains of Acarnania, rising ridge above ridge. To the south, the horizon is bounded by the high peaks of the Peloponnesus, crowned with snow the greater part of the year, and glittering in the glorious sunshine. To the north, Leucadia ends in the bold white headland called Sappho's Leap—the "far-projecting rock of woe," which was so celebrated of old as the last resort of hapless love.

At the base of the "castled crag" of Ulysses have been discovered numerous tombs, several marbles with sepulchral inscriptions, and many bronze figures, vases, and lacrymalia, as well as gold rings and other ornaments, many of them of delicate and beautiful workmanship. Here then was the ancient cemetery of Ithaca. In the Greek islands the tombs of the dead generally lined the shore of the sea, that highway of their surviving friends, from the same feeling doubtless which placed the graves of the ancient Romans along the sides of their streets and roads, as is amply proved by the ruins of Pompeii,

* For other arguments to the same effect, we refer to Bowen's 'Ithaca in 1850,' which we have chiefly followed in this account of the island.

† Cicero, de Oratore, i. 44, "ut Ithacam illam, in asperrimis saxis tanquam nidulum affixam, sapientissimus vir immortalitati anteponeret."

and by the often-recurring inscription, "Siste, Viator" — "Stop, wayfarer." Among the rocks to the westward of the modern town may also be traced some ancient sepulchres hewn out of the solid stone. One of them is surmounted by a rude female figure, and of course is popularly called "the Grave of Penelope."

2. Near the south-eastern extremity of the island rises a beautiful white cliff, fronting the sea. From its foot, a narrow glen clothed with the evergreen and aromatic shrubs of Greece descends by a rapid slope to the shore, framing, as in a picture, between its leafy precipices glorious prospects of the sea and of the Acarnanian mountains. In a recess on this declivity is a natural and never-failing reservoir, which the tradition of the islanders identifies with Homer's fountain of Arethusa. They also have never ceased to call the cliff Korax, *i. e.* the *Raven-rock*, and the ravens which may often be seen soaring around it, as if it was their favourite haunt, speak home to the conviction with greater force than whole pages of quotation and argument. This then is probably the very precipice to which the poet refers when he represents Ulysses as challenging Eumæus "to throw him over the great rock" if he finds that he is speaking false (Od., xiv. 398); and there is every reason to believe that the little plain hard by was the swine-herd's station (Od., xiii. 407). At the present day we may observe that the Greek herdsmen always make their encampments near wells and springs; and such a source and such shelter as are found on this spot must have ever been valuable and celebrated in so thirsty a soil. It is literally "a river of water in a dry place, the shadow of a great rock in a weary land." (Isaiah, xxxii. 2.) The description given by Homer of Eumæus' station* is curiously like the cottages on this spot at present. Their position is "a place of open prospect" (περιωκίπτῳ ἐνὶ χώρῳ); each hut is "surrounded with a circular court" (αὐλὴ περίδρομος); enclosed by a rude wall of loose stones, crowned with a *chevaux-de-frise* of prickly plants (ἀμφιέδῳ), and a thick palisade of stakes. Similar are the rude encampments of the shepherds in all parts of Greece. These wigwams, when erected for only temporary shelter by wandering tribes of Wallachians—those Scythians of the present day—"quorum plaustra vagas rite trahunt domos"—consist of merely a few poles thatched with straw or green boughs, and the wild inmates, crouching round their fires, forcibly call to mind some of those whom

> "Dall' alte selve irsuti manda
> La divisa dal mondo ultima Irlanda." *

"On approaching hamlets and sheepfolds in all parts of Greece, the stranger is certain to find a somewhat disagreeable coincidence with Homer in being assailed, as fiercely as was Ulysses, by a whole pack of dogs. The number and ferocity of these descendants of the famous Molossian breed, resembling in appearance a cross between an English mastiff and sheepdog, is one of the peculiarities of the country which first attracts the attention of the traveller; and is also among the features of modern Greek life that supply the most curious illustrations of classical antiquity. Their masters are at first generally remiss in calling them off, which they imagine cows their spirit, and makes them useless against wolves and robbers; and yet whoever shoots or seriously injures them is almost sure to get into a dangerous collision with the natives. This sometimes happens now-a-days to English shooting parties, as it formerly did to Hercules at Sparta.†

* Od. xiv. 5—12. These shepherds' huts are now called καλύβια, a word used by Plutarch (Pompey, 73); and a diminutive of καλύβη, often found in the ancient writers.—Cf. Batrachomyomachia, 30. Herod. v. 16. Thucyd. i. 133.

* Tasso, Gerusalemme liberata, Canto i. 44.

† Cf. Pausanias, Lacon. xv. and Apollod. ii. 73. When Hercules visited Sparta, he was attended by his cousin, the young Œonus, who killed a dog which attacked him. The sons of Hippocoon, the owner of the animal, rushed in consequence upon Œonus, and beat him to death with their clubs. Hence arose a bloody feud between Hercules and Hippocoon, which ended

The usual weapons of defence, therefore, are the large loose stones, with which the rocky soil of Greece is every where strewed. These are generally as large as a man can throw with one hand—literally the Homeric χερμάδιον, or 'handful,' and 'sharp and jagged' (ὀκριόεις) like those hurled by the heroes of the 'Tale of Troy divine.' It was a personal familiarity with this common feature of Hellenic nature and Hellenic manners that first conveyed to my mind a clear and vivid impression of that often recurring incident of Homer's battles, when the combatants resort to the arms of offence which their native soil so abundantly supplies. Even in more civilized ages this weapon does not seem to have fallen altogether into disuse among the Greek military;* and Sir Walter Scott tells us that in one of Montrose's battles, the Highlanders, when their ammunition had failed, drove back the Covenanters with volleys of stones. A solitary stranger suddenly entering a Greek sheepfold would, like Ulysses, be in considerable danger of being torn in pieces; but on the public path, or at a distance from the objects of their care, these dogs seldom come to close quarters, and the lifting a stone in a threatening way, or even the act of stooping to pick one up, has usually the effect of keeping them off. Hence the humorous allusion of Aristophanes (Equites, 1028),

Λίγε δῆτ'· ἐγὼ δὲ πρῶτα λήψομαι λίθον,
Ἵνα μή μ' ὁ χρησμὸς ὁ περὶ τοῦ κυνὸς δάκῃ.

It has been observed too—with perhaps as much of satire as of truth—that a dog is never seen within the walls of Greek Churches, owing to the terror inspired by the frequent bowing of the congregation in the course of their devotions, which the animal mistakes for stooping to lift up stones. A stranger finding himself in the same predicament as Ulysses when set upon by the dogs of his own swineherd, should imitate the example of the king of Ithaca, and craftily (κερδοσύνῃ) sit down on the ground, dropping all weapons of defence (σκῆπτρον δὲ οἱ ἔκπεσε χειρός)—until rescued by the Eumæus of the fold with 'loud cries' and 'thick showers of stones.'* It is confidently asserted by eye-witnesses that the dogs will form a circle round the person who thus disarms their wrath and suspicion, and renew their attack only when he moves again."—*Bowen.*

3. The so-called School of Homer is situated near the village of Exoge in the northern division of the island. It consists of the substructions of some ancient buildings, perhaps a temple, and of several steps and niches cut in the rock. It is a sweet and pleasant spot, overgrown with rich festoons of ivy and other graceful creepers. Not very far off, and clinging to the side of Neritos, is the beautiful little village of Leuce, which, peeping out from the midst of wild luxuriant foliage, is considered with probability to occupy the site of the garden of Laertes (Od., xxiv. 204). The best way to visit this district is to go in a boat from Bathy to the little port of Frikés at the north-east end of the island, whence it is but a short walk to the "School of Homer." From thence the traveller reaches in half-an-hour the large village of Stauros (Σταυρός), *i. e.* Cross,—as common name in Greek as in English topography. If he has had the precaution to send on horses to this place, he may return to the capital easily in three hours by an excellent bridle-path, which is the only communication by land between the north and south of the island. After leaving Bathy, it sweeps round the great harbour, crosses the isthmus obliquely, and then hangs like a cornice on the side of Mount Neritos, high over the channel of Cephalonia, commanding glorious views of the opposite island. Some traces of the ancient road may be discerned in this rocky path.

Below the village of Stauros are some ancient remains near the little port of

in the extermination of the latter with his whole family.

* Cf. Lucian. de Gymnas. 32.

* Od. xiv. 29—36. This passage explains Aristot. Rhet. ii. 3. ὅτι δὲ πρὸς τοὺς καταινουμένους παύεται ἡ ὀργὴ καὶ οἱ κύνες δηλοῦσιν οὐ δάκνοντες τοὺς καθίζοντας.

Polis on the western coast of the island. Though the fortress and royal residence —the Windsor or Versailles—of the Ithacans may be identified with what is now called the Castle of Ulysses, and though its excellent harbour makes it probable that there was also a town on the site of the modern Bathy,—still it seems evident that the Homeric capital was at Polis. For the poet represents the suitors as lying in wait for Telemachus on his return from the Peloponnesus at Asteris, "a small island in the channel between Ithaca and Samos,"* where the only island is the rock now called Dascalion, situated exactly opposite the entrance to Port Polis. It is therefore perfectly adapted to the purposes of the suitors if the capital was at Polis; indeed there is no other harbour, nor any other island, with which the poet's narrative can be made to accord. Colonel Leake further remarks that the traditional name Polis is alone a strong argument that the town, of which the remains are still visible here, was that which Scylax,† and still more expressly Ptolemy,‡ mention as having borne the same name as the island. We may readily believe that in every age, ἡ πόλις, or *the city*, was among the Ithacans the most common designation of their chief town.

* Od. iv. 844.

Ἔστι δέ τις νῆσος μέσσῃ ἁλὶ πετρήεσσα
Μεσσηγὺς Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
Ἀστερὶς, οὐ μεγάλη· λιμένες δ' ἔνι ναύλοχοι αὐτῇ
Ἀμφίδυμοι· τῇ τόν γε μένον λοχόωντες Ἀχαιοί.

It is true that the little rock of Dascalion has not now a port with two entrances; but, as Strabo observes, earthquakes and other physical causes may have materially changed its form since the time of Homer. Δασκάλιον doubtless is a contraction of Διδασκαλεῖον, and derives its name from having been at some time or other the residence of a monk who acted as a διδάσκαλος. The name of Asteris would seem to imply that the Homeric island was a mere *starlike* rock.

† νῆσος Ἰθάκη καὶ πόλις καὶ λιμήν. Scylax in Acarnania.

‡ Ἰθάκη, ἐν ᾗ πόλις ὁμώνυμος.—Ptolem. iii. 14. Cf. Leake's Travels in Northern Greece, chap. xxii.

If the Homeric capital of Ithaca was at Polis, it will follow that Mount Neium, under which it stood (Od., iii. 81), was the mountain of Exoge at the northern extremity of the island, and that one of its summits was the hill of Hermes, from which Eumæus saw the ship of Telemachus entering the harbour (Od., xvi. 471). It becomes probable also that the harbour Reithrum, which was under Neium, but *apart from the city* (Od., i. 185), may be identified with either of the neighbouring bays of Afales or Frikés. Crocyleia and Ægilips, enumerated by Homer among the subjects of Ulysses (Il., ii. 633), were perhaps towns of Ithaca. The rugged rocks around the modern village of Anoge, scarcely accessible except to *goats*, lead to the conjecture that it may occupy the site of Ægilips. Strabo, however, is inclined to place Crocyleia and Ægilips in Leucadia; while K. O. Müller is inclined to identify them respectively with *Arcudi* and *Atoko*, two small islets between Ithaca and Leucadia.

With the exception of Meganesion, or, as it is more usually called, Meganési (Μεγανήσιον, Μεγανήσι, *i.e.* Large Island), the ancient Taphus, which is a dependency of Leucadia, all the small islands lying along the western coast of Acarnania are attached to the government of Ithaca. Of these the largest is Calamos, anciently called Carnus, containing about a hundred families, who grow a good deal of corn. During the Greek war of Independence, Calamos was made a place of refuge for many of the families of the insurgents, who were protected by a guard of English soldiers. This as well as Kastus, Atoko, and a few other small islets hard by, were inhabited of old by the Taphians, or Teleboæ, as they are also called, who are celebrated by Homer as a maritime people, addicted to piracy.* The whole group of the Echinades is also

* Od. xv. 426, xvi. 426, &c. &c. These seas continued to be infamous for their piracies down to the time of Sir Thomas Maitland and Ali Pashà of Joannina, who finally put an end to them.

a dependency of Ithaca. These islets, most of which are mere barren rocks, derive their name from the resemblance of their pointed, and, as it were, *prickly* outline, to the back of the *Echinus*, or sea hedge-hog, common on these shores.* By the Venetians they were known as the islands of Kurzolári, a name belonging properly to the high peninsular hill at the mouth of the Achelous.

Both ancient and modern critics have been puzzled as to the site of Dulichium. But Strabo (x. 2) insists that it was one of the Echinades, and, as his opinion is in perfect conformity with Homer (Il., ii. 625), there seems no good reason for doubting that Dulichium was the head of an insular state, which, like Hydra and other Greek islands in modern times, may have attained by maritime commerce, not unmixed, perhaps, with piracy, a high degree of populousness and opulence, far out of proportion with its natural resources and dimensions. It furnished forty ships to the Trojan expedition (Il., ii. 630). "Petalà," says Col. Leake, "being the largest of the Echinades, and possessing the advantage of two well-sheltered harbours, seems to have the best claim to be considered the ancient Dulichium." † It is a mere rock, but so is Hydra, whose navy swept the Turks from the Ægean during the War of Independence. Moreover, as Petalà is separated by a strait only a hundred yards across from the fertile alluvial plains at the mouth of the Achelous, its natural deficiencies may have there been supplied, and the epithets of *grassy* and *abounding in wheat*, which Homer applies to Dulichium (Od., xvi. 396), may be referred to that part of its territory. From Petalà an easy and interesting excursion may be made to the extensive and singularly picturesque ruins of Œnia, or the city of Œniadæ (under which latter name it always occurs in history), situated on an eminence on the right or Acarnanian bank of the Achelous. The surrounding scenery is as grand in all its natural features as in its classical associations;—this city, as the most important fortress in Western Greece, having often been the object of many a hard struggle. (See Section II., Part I.)

The barren rocks at the mouth of the Achelous derive an undying interest from the fact that Lord Byron, during his perilous voyage from Cephalonia to Mesolonghi in January, 1824, was three times obliged to take refuge among them, twice by the sudden storms so common in these seas, and once to escape from a Turkish cruiser. The hardships and exposure which he then endured for several days in a small Ionian boat were probably the ultimate cause of the illness which cut him off so prematurely in the following April. His enthusiasm for the noble cause to which he devoted his life and fortune, though deep, was not flighty, like that of many other Philhellenes; his zeal, gallantry, and generosity are not more admirable than his calm good sense, moderation, humanity, and the remarkable clearness of vision with which he at once saw through the difficulties of his own position, and the character of the people with whom he had to deal.* Had he lived longer among them, his excellent counsels and personal weight would have exercised an important influence on their future destiny; and he

* The rocks at the mouth of the Achelous, forming part of the Echinades, are called from their jagged and *sharp* outline, Ὀξεῖαι. The epithet Θοαί applied to them by Homer has been interpreted as synonymous with Ὀξεῖαι: or it may be derived from Thoas, the ancient name of the Achelous, as we learn from Strabo.

† Travels in Northern Greece, chap. xxii. We are more inclined to adopt a suggestion which Leake makes elsewhere, viz. that Dulichium is to be found in the long narrow island near Petalà, which is now called Macri (Μακρή). The etymology of these two names (μακρὸς and δούλιχος) would appear to be similar.

* See Moore's Life and Works of Byron, vol. vi. p. 3. "Of all those who came to help the Greeks," says Sir Charles Napier (a person himself most qualified to judge, as well from long local knowledge as from the acute, straightforward cast of his own mind), "I never knew one, except Lord Byron and General Gordon, that seemed to have justly estimated their character."

would have probably himself become the sadder and wiser man which his last verses bespeak him.* This was not to be; still Lord Byron has had the reward which he would have himself desired. He sank into the grave amid the tears and blessings of a grateful nation; and his name, like that of Lord Guildford, will never be forgotten in Greece.†

It was off the Echinades also,‡ and not within the gulf of Corinth, as may be imagined from the name of Lepanto (so the Venetians called Naupactus) having been generally applied to it, that was fought, on October 7, 1571, the most important naval engagement of modern times. Thoroughly alarmed by the recent fall of Cyprus and by the rapid progress on all sides of the Ottoman arms,§ the Venetians, who trembled for their possessions in the Adriatic,—Philip II. of Spain, whose Italian dominions were in imminent danger, and Pope Pius V., the soul of the whole enterprise,—entered into a league against the Infidels. The chief command of the Christian armament was intrusted to Don John of Austria, a son of the Emperor Charles V.—and then younger even than Alexander when he conquered the East, or than Napoleon when, in that wonderful campaign of 1796, he first hurled the Austrians from Italy. The Turkish fleet of 230 galleys was encountered almost within sight of the waters of Actium, where the empire of the world had been lost and won 1600 years before. The force was nearly equal on both sides; and the battle was long, fierce, and bloody. Then were roused all the fiercest passions which can agitate the heart of man,—religious and political hatred, the love of glory, the hope of conquest, the dread of slavery;—then were employed all the instruments of war of ancient and modern invention, arrows, javelins, fire-balls, grappling-irons, cannon, muskets, spears, and swords. The foemen fought hand to hand in most of the galleys, as on a field of battle. Ali, the Turkish admiral, and Don John, each surrounded by a chosen band of champions, maintained a close contest for three hours. At last the Ottoman leader fell, his galley was taken, and the banner of the Cross was displayed from its mainmast. Then the cry of "Victory, Victory!" resounded through the Christian fleet, and the Infidels gave way on every side. The loss of the Allies was very great, but near 200 of the Ottoman galleys were either captured or destroyed; above 25,000 Turks fell in the conflict, and 15,000 Christian slaves, found chained to the oars, were set at liberty. On that day of great joy for Christendom, the Turkish fleet received, like the Turkish army before Vienna in 1683, a blow from which it has never recovered.

* I allude more particularly to those beautiful lines written at Mesolonghi a short time before his death, and beginning "'Tis time this heart should be unmoved," &c.—(See Section II. Part I.)

† See Moore's Life and Works of Byron, vol. vi., for Lord Byron's Letters and Conversations on Greek Affairs. Compare also Gordon's History of the Greek Revolution, book iv. chap. i.

‡ Daru, Histoire de Venise, xxvii. 16. Marmora, Istoria di Corfu, lib. vi.

§ See Russell's Modern Europe, part i. letter 70; and the authorities there quoted. Cervantes, the author of Don Quixote, was severely wounded at Lepanto, but survived to "smile Spain's chivalry away."

6. ZACYNTHUS (ZANTE).

The history of Zacynthus is soon told. Pliny affirms that the island was in the earliest times called Hyrie,—perhaps a name of Phœnician origin, like Scheria, the Homeric appellation of Corcyra. But Zacynthus is the term constantly used by Homer; it is said to be derived from the founder of the chief city, an Arcadian chieftain. A very ancient tradition ascribed to this same Zacynthus the foundation of Saguntum in Spain, one of the very few commercial stations which the Phœnicians allowed their hated rivals to establish on the coasts of the Iberian Peninsula. "Much has been said" (to quote Dr. Wordsworth) "concerning the origin of the name of Zacynthus; and, as is usually the case, heroes have been created at will from whom that appellation has

been derived. But names of places are generally assigned in consequence of some peculiarity existing in the sites themselves. It may be shown from numerous examples—such as Mount Cynthus in Delos, and Ara-cynthus, the mountain of Ætolia,—that *Cynthus* in the early Greek language was a general term for a hill. Looking therefore at these two hills before us (Mount Skopos and the Castlehill), and the town placed between them, we prefer to go no further than the immediate neighbourhood of Zacynthus for what it so well supplies, namely, the reason of its own designation, which we may compare with that of Za-longos, a woody mountain of Epirus between Nicopolis and Arta."

Thucydides (ii. 66) acquaints us that at a later period Zacynthus received a colony of Achæans from the Peloponnesus. Herodotus (vi. 70) relates that Demaratus, the exiled king of Sparta, took refuge here from the persecution of his enemies, who, crossing over from the mainland, seized him and his retinue; when the Zacynthians, with a hospitality which still distinguishes these islanders, refused to deliver him up, and enabled him to make good his escape to the court of Persia. Not long before the Peloponnesian war, the island was reduced by the Athenian general Tolmides, from which period we find Zacynthus, like most other states of Ionian race, generally allied with, or rather dependent upon Athens. It was attacked by the Peloponnesians, but unsuccessfully (Thucyd., ii. 66; vii. 57). At a much later period it fell into the hands of Philip III., King of Macedonia (Polyb. v. 4); and during the second Punic War it was occupied by the Romans. On this occasion the chief town, bearing the same name with the island, was captured, with the exception of the citadel, called Psophis, probably after an Arcadian city, of which the reputed founder, Zacynthus, was a native. It is likely that this citadel occupied the site of the modern Castle. Diodorus (xv. 362) mentions another fort called Arcadia in the island. Zacynthus was, however, afterwards restored to Philip, and he placed there as governor Hierocles of Agrigentum, who sold the island to the Achæans, anxious, perhaps, to recover their old colony. On its being claimed by the Romans, the Achæans, after some demur, gave it up, B.C. 191, and Zacynthus henceforward seems to have followed the fortunes of the Roman Empire (Livy, xxxvi. 31, 32). There is an improbable story, founded on an inscription said to have been discovered on an ancient sepulchre, that this island was the burial-place of Cicero.

The beauty and fertility of Zacynthus, and the picturesque situation of its capital on the margin of its semicircular bay, have been celebrated in all ages, from Theocritus (Idyl., iv. 32) to the modern Italian proverb which pronounces the island to be "the Flower of the Levant:"

> "Zante, Zante,
> Fior di Levante."

Pliny and Strabo have also expatiated on the richness of its woods and harvests, and on the magnificence of its city. The former writer estimates the circumference of the island at 36 Roman miles; the latter at only 160 stadia. Perhaps Strabo's measurements seem so frequently erroneous, owing to mistakes having arisen in transcribing the letters of the Greek alphabet which represented his numbers.

If we except a few columns and inscriptions, discovered at various periods, nothing now remains of the ancient splendour of Zacynthus; as indeed is often the case wherever a modern town has sprung up, the remains of antiquity having been used as a quarry for the more recent buildings. But the celebrated *Pitch wells* are a natural phenomenon, which may be regarded as among the antiquities of the island, since they are mentioned by Herodotus, Pausanias, Pliny, and other ancient authors. During the constant changes of men and states around, Eternal Nature still asserts her identity here; and the description of Herodotus (iv. 195), written 2300 years ago, is not inappropriate at

the present day: "In Zacynthus I myself have seen pitch springing up continually out of a pool of water. Now there are several pools in this place; the largest being 70 feet in circumference, and two fathoms in depth. Into this the people let down a pole with a branch of myrtle fastened at its end; and so they bring up the pitch. It has a bituminous smell, but in all other respects is better than the pitch of Pieria. They pour it into a trench dug near the pool, and when they have collected a considerable quantity they remove it from the trench into jars. Whatever falls into the pool passes underground, and is again seen in the sea, which is at the distance of four furlongs."

These pitch-wells are situated near the shore of the Bay of Chieri, about 12 miles from the town. They are now the great resort of pic-nic parties. For the first six miles an excellent carriage road crosses the plain; the remainder of the journey is by a bridle path through olive-groves and vineyards. In a little marshy valley, far from any dwelling of man, the springs are found. They are two; the principal surrounded by a low wall;—here the pitch is seen bubbling up under the clear water, which is about a foot deep over the pitch itself, with which it comes out of the earth. The pitch-bubbles rise with the appearance of an India-rubber bottle until the air within bursts, and the pitch falls back and runs off. It produces about three barrels a day, and can be used when mixed with pine-pitch, though in a pure state it is comparatively of no value. The other spring is in an adjoining vineyard; but the pitch does not bubble up, and is, in fact, only discernible by the ground having a burnt appearance, and by the feet adhering to the surface as one walks over it. The demand for the pitch of Zante is now very small; vegetable pitch being preferable.

In another part of the island there is a small cave on the sea-shore, from the sides of which drips an unctuous oily matter, which, running into the water, gives it the name of the *Tallow Well*, or *Grease Spring*. A full, scientific account of these curious natural phenomena will be found in Dr. Davy's *Notes*, &c., vol. i. chap. 4. The pitch-wells are, perhaps, a sign of the volcanic agency so continually at work in the Ionian Islands and in the same latitudes of Italy and Sicily. It would appear that severe earthquakes are likely to recur in Zante about once in twenty years. That of December 29, 1820, was the most serious within living memory; the walls of the most solid buildings were then shattered, and every quarter of the town was filled with ruins: 80 houses were almost totally destroyed, nearly 1000 were more or less injured; and from 30 to 40 persons were killed or maimed. Again, on October 30, 1840, the island suffered from a severe shock, by which 8 persons lost their lives.

With regard to the modern annals of Zante there is little to say, except that this island passed through similar vicissitudes with its neighbours; until, like them, it fell under the Venetians. At that period it seems to have been nearly depopulated; and a large portion of its present inhabitants are descended from settlers brought subsequently from the Peloponnesus, and from the Christian families which emigrated from Cyprus and Crete, when those islands were conquered by the Turks. In the dearth of more striking events, it may be worth while to mention that in A.D. 1564 the celebrated Vesalius, who did for anatomy what Copernicus did for astronomy, perished by shipwreck on the coast of Zante. After living for some years as their physician at the courts of Charles V. and Philip II. of Spain, he met with a strange reverse, highly characteristic of the country and of the age. Being absurdly accused of having dissected a Spanish gentleman before he was dead, Vesalius escaped capital punishment—to which he was condemned at the instigation of the Inquisition, who viewed with horror all such uses of the human body—only by undertaking a pilgrimage to Jerusalem, during which he was shipwrecked on

Zante. (See Hallam's *Literature of Europe*, vol. i. p. 456.)

The small French garrison then holding the island surrendered to the English in the autumn of 1809. During the war of the Greek revolution, some of the chief families of Zante and Cephalonia distinguished themselves by their noble efforts in behalf of the national cause, and, in particular, by supplying with provisions and ammunition the gallant defenders of Mesolonghi. "When its catastrophe was published at Zante," says General Gordon (book v. chap. 2), "the population of every class appeared in deep mourning, and manifested as profound affliction as though some calamity had visited their own island."

Zante in size and dignity ranks after Corfu and Cephalonia. Nearly one-half of the population live in the capital, which, in modern as in ancient times, bears the same name with the island. The houses stretch along the semicircular outline of the bay to the distance of a mile and a half; but the breadth of the town nowhere exceeds 300 yards, except where, in one quarter, it extends up the slope of the Castle-hill. Some of the older houses are built in the picturesque Venetian style, and, from Zante never having been walled in, they are not inconveniently crowded together, as at Corfu. The colonnades, lining some of the streets, will remind the traveller of Bologna. As to modern buildings, the Venetian architecture is now everywhere gone out in Greece; and neither the gay and, in this climate, agreeable Turkish house—with its long, open galleries, painted wood-work and Oriental tracery,—nor the Italian colonnade—a protection against both the rain and the sun,—are in use: happily the red brick of England is also absent. The houses are substantially built of stone, and in a style which is rather *modern German* than anything else, particularly at Athens. Formerly, the windows in Zante were generally fitted with huge lattices of wooden framework, resembling those employed in the harems of the East, and contrived for the same purpose, namely, the concealment of the women from the gaze of strangers. The seclusion of unmarried females from society still prevails here to a great extent, as also in the other islands; although the example of the English is fast removing the blinds and duennas. From being generally richer, and inhabiting better houses, the Zantiot gentlemen are the most hospitable and convivial of the Ionians. They are fonder, too, of a country-life than their neighbours; and thus their villas, or *casinos*, being more frequently visited by their owners, are better furnished and more convenient than those of the other islands.

The harbour of Zante has been greatly improved of late years. It is now protected by a long mole, but is still somewhat exposed, and is far less secure than the ports of Cephalonia and Ithaca. At the inland extremity of the mole is a sort of esplanade, the usual promenade of the inhabitants. Here is a monumental bust of Sir T. Maitland, correctly portraying his stern but penetrating and commanding features.

There is now in Zante an English chaplain, paid partly by the military authorities and partly by subscription. Previously to 1849 the English in this island were only occasionally visited by the chaplain from Cephalonia, as is still the case with regard to Santa Maura and Ithaca. As in Corfu and Cephalonia, there are a few Roman Catholic families, chiefly descended from Italian settlers. Greek churches are numerous, and several of them are richly ornamented, particularly that containing the shrine of St. Dionysius, the patron saint of the island. The tutelar's festival is celebrated on December 17, O. S. He was a native of Zante, where he died A.D. 1624, after having been for many years Archbishop of Ægina. St. Dionysius of Zante must not be confounded with St. Dionysius the Areopagite, converted by the preaching of St. Paul at Athens, or with St. Dionysius the Martyr, who suffered under Decius in A.D. 250, or with St. Dionysius of Ephesus, all of whom have also festivals appointed in the Greek calendar.

Travellers should by no means omit the ascent of the Castle-hill of Zante, which rises 350 feet above the sea. A winding road leads to the gate, and leave to enter is readily granted. The English garrison usually consists of the head-quarters of a regiment of the line, and of a detachment of artillery. A rampart, chiefly of Venetian construction, and nowhere very strong, surrounds an area of 12 or 14 acres on the flat top of the hill, containing barracks, a mess-room, ordnance storehouses, &c. During the insecurity of former centuries, the residences of the principal Zantiots were in the castle; but they have long since removed into the town below, and their houses have been destroyed by earthquakes and military engineers. The whole eastern side of the Castle-hill—elsewhere a mass of groves, houses, and gardens, in the most picturesque confusion—has been disfigured by a vast landslip, caused some centuries back by an earthquake, and perhaps concealing from sight many a relic of antiquity.

The view from the Castle is very extensive and interesting, though inferior to the prospect from the Convent which covers the neighbouring Mount Skopos, and which is also accessible on horseback. To the E. spreads the long line of the coast of Greece from Mesolonghi to Navarino, backed by the lofty mountains of Acarnania and Ætolia, of Arcadia and Messenia. On the nearest corner of the Peloponnesus, and at the distance of little more than 15 miles from Zante, is situated the ruinous mediæval fortress and village of Clarenza; and the harbour below it was the Cyllene of the ancients, the port of Elis. A little farther to the S. rises a round hill, crowned with another decayed fortress, Castel Tornese, the name again marking it as the work of one of the Latin nobles who dismembered the Byzantine empire in A.D. 1204. The French form of Clarenza is *Clarence*; the daughter of one of its lords married into the Hainault family; and Philippa, the heiress of that house, having espoused King Edward III. of England, brought the title into our Royal Family. So at least it was long and generally asserted and believed; but the story is discredited by Colonel Leake, who remarks (*Peloponnesiaca*, p. 212) that "an unfounded opinion has long prevailed, and has been repeated by some of the latest travellers, that the name of the English dukedom of Clarence was derived from Clarenza. But there can be no question that Clarentia or Clarencia was the district of Clare in Suffolk. The title was first given, in 1362, by Edward III. to his third son Lionel, when the latter succeeded to the estates of Gilbert, Earl of Clare and Gloucester."

The traveller can easily procure a boat at Zante to cross over to Clarenza, or any other point along the neighbouring coast, whence horses can be taken on to Patras. In winter there is excellent woodcock shooting on the way.

Mount Skopos—a name corresponding to the Italian *Belvedere*—raises its curiously jagged summit to the height of 1300 feet above the eastern extremity of the Bay of Zante. It is possibly of volcanic origin—the extinct Vesuvius of this miniature Naples. Its ancient name was Mount Elatus, whence it would appear to have been of old covered with pines. These have now disappeared, but its numerous groves of olives, almonds, and orange-trees still entitle Zante to the Homeric and Virgilian epithets of "woody." At the distance of about 10 miles towards the N., Cephalonia rises abruptly from the sea, with its gloomy Black Mountain, the Ænos of Strabo, girt with pine forests. The end of the bay opposite to Mount Skopos is formed by a line of broken and wooded cliffs, gay with villas, orchards, and vineyards, and called Akroteria (Ακρωτήρια), a name which recalls many impressions of classical times and language. But the great admixture of Italian words in the Greek spoken by the townspeople of the lower classes in Zante, and the other Ionian capitals, is provoking to a scholar, who seeks in the modern tongue the remains

of the language of his early study and veneration, and who, in the country districts, will hear from every peasant phrases which have hitherto been known to him only in the society of the learned and in the writings of antiquity.

From the western ramparts of the Castle, we look down on the extensive plain, which, stretching from sea to sea, forms the most important and richest district of the island. It varies in breadth from 6 to 8 miles, and is bordered on the east, as we have seen, by Mount Skopos, the Castle-hill, and Akroteria;—on the west, by a parallel range of hills, more uniform in their outline, and lining the western coast of the island. Here are scattered many small convents and villages, many of which are well worthy of a visit, from the beauty of their situations. The plain of Zante forms the principal support of the population, and is a source of considerable wealth to the island. In these parts John Bull is almost looked upon as an animal that *must* eat plum-puddings or die:—"We pray daily," once remarked a fair Zantiot to an English traveller, "that your countrymen may never lose this taste, for then we should indeed be ruined." The entire plain has the appearance of an almost continuous vineyard of that dwarf grape (Vitis Corinthiaca) so well known in England under the name of Zante *currants*—a corruption of the French term *raisins de Corinthe*, this fruit having been earliest and most extensively cultivated near Corinth. There are a few intervals of corn and pasture-land; but the island is supplied by importation with the larger portion of its grain and cattle. Besides currants, Zante also exports a small quantity of oil and wine. The olive-trees are pruned and cultivated regularly; and therefore, though not so picturesque, are at least more uniformly productive than those of Corfu. The white wine called *Verdea* is better than the best Marsala, and nearly approaches in flavour to Madeira. Zante and Cephalonia enjoyed an almost complete monopoly of the currant trade during the war of Independence in Greece, when the vineyards on the mainland were laid waste by the contending armies. But they have been replanted since the return of peace, and are rapidly increasing along the whole coast from Patras to Corinth. Hence the fruit trade of the Ionian Islands is now very much depressed in comparison with its state 25 years ago, and the prices have sunk to nearly one-third of their former amount.

Zante is especially delightful in spring, when the fragrance of the flowering vineyards, orange-trees, and gardens floats for miles over the surrounding sea. The vintage takes place in August and early in September; and the aspect of the plain is then very rich and beautiful, with the ripe fruit deliciously cooling to the taste, and in clusters, half grape, half currant, glowing purple-red among the russet foliage. It will not be inappropriate to conclude this account of the island with a short sketch of the mode of cultivating its staple produce. The currant-vine requires careful pruning and dressing during the winter and spring. The vintage is a very interesting and important period to the Zantiot; and the rich proprietors then take up their abode in their country villas to superintend the crop, on which they principally depend. Every vineyard is carefully protected by an armed watchman, for whom a sort of guard-house is constructed of interlaced branches of trees, covered with leaves or thatch, and sometimes elevated on poles. When the fruit is fully ripe, it is gathered and spread out for three weeks to dry on levelled areas prepared for this purpose on every estate. Much depends upon the process of drying; a shower of rain will often diminish by one-half the value of the crop, and a second ruin it altogether. When dried by the sun and air, the currants are transported to the city, and stored up in magazines called *Seraglie*, whence they are shipped for exportation—chiefly to England. Sir Charles Napier gives an amusing and instructive account of the frauds often

practised on the peasants by the *Seraglianti*, as the proprietors of these magazines are called. (See Napier's *Colonies, &c.*, chap. 46.)

The *Strophades* (in Italian *Strivali*) are dependent on Zante, and situated in the Ionian Sea about 40 miles to the south of it. They are two low, barren islets, the larger of which is rather more than 3 miles in circumference, and is inhabited only by about 30 Greek monks, who dwell in a Convent, the foundation of which is ascribed to one of the Byzantine Emperors. These islets were celebrated in antiquity as the fabled abode of the Harpies. (See Virg. Æn., iii. 209.)

7. CYTHERA (CERIGO).

Cerigo, the Italian appellation of Cythera, is conjectured by Colonel Leake to be a softened form of *Tzerigo*, the name, probably, of a Slavonian chieftain, who may have seized this island at the period when the neighbouring Peloponnesus was overrun by those barbarians. In remote antiquity it was called Porphyris, from a shell-fish, producing the red Tyrian dye, being found on its shores, or, according to other authorities, from the existence of porphyry among its rocks. The name of Cythera is, however, at least as old as the time of Homer. This island is celebrated in mythology as having received Venus when she arose from the ocean. It was to that goddess what Delos was to Latona, and was fabled to be her favourite abode. Pausanias (Lacon. 33) has recorded the magnificence of her shrine in Cythera. Some slight remains of antiquity are still pointed out, but without any certainty as to the situation of this temple.

In historical times Cythera was generally a dependency of the Spartans, who classed its inhabitants with the Periœci, and sent thither yearly a magistrate, named Cytherodices, to administer justice. The possession of the island was held to be of great importance in the days of timid navigation; and so it would be again, did it possess a harbour fit to afford security to the vessels of the present day. In the middle ages it was called the "Lantern of the Archipelago." Herodotus informs us that Demaratus recommended Xerxes to occupy Cythera with a fleet during the Persian war, quoting the opinion of Chilon, the Lacedæmonian Sage, who had declared that it would be a great benefit to Sparta if this island were sunk in the sea. These apprehensions were realized during the Peloponnesian war, when Cythera was conquered by the Athenians under Nicias; and the Spartans were greatly annoyed by the hostile garrison so near their coast. The island was surrendered to its former possessors at the peace of B.C. 421. In after ages its fortunes have been similar to those of the other Ionian isles.

The principal town also bore of old the name of Cythera, and was situated, as we gather from Thucydides and Pausanias, on the side facing Cape Malea, at the distance of about 10 stadia from the sea. The chief harbour was called Scandea, and is probably identical with that of St. Nicholas, on the E. coast, where the best anchorage is now found, or with the port of Kapsáli. The port of Phœnicus, mentioned by Xenophon (Hell. iv. 8), answers possibly to the roadstead of Aulémona. The name Phœnicus was obviously derived from that Phœnician colony which (Herod. i. 105) imported into Cythera the worship of the Syrian Venus, by the Greeks surnamed Urania. The whole circuit of Cerigo being very deficient in harbours, there is no point on the coast at which it is so probable that the Phœnicians should have landed as in the sheltered creek of Aulémona, which may itself be an ancient term (*ἀυλήμων*, from *ἀυλός*, in allusion to its long narrow form, bordered by steep rocks). And the appearance of some ruins at *Paleopolis*, about 3 miles inland, is equally in agreement with the conjecture of remote antiquity.

The length of Cerigo, from N. to S., is 20 miles; the greatest breadth 12 miles. The surface of the island is rocky, mountainous, and mostly uncultivated; but some parts of it produce

corn, wine, and olive oil. The honey of Cerigo is particularly esteemed. Numbers of the peasants resort annually to Greece and Asia Minor to work at the harvest, returning home with the fruits of their labour. They still deserve the character of industry and frugality assigned by Heraclides Ponticus to the natives of Cythera. In fact the character of the people is a necessary consequence of the rocky soil on which they dwell. The shores are abrupt; the neighbouring sea is much disturbed by currents; and severe storms are frequent. The chief town, or rather village, is Kapsáli, near the S. extremity of the island. It stands on a narrow ridge 500 yards in length, terminating at the S.E. end in a precipitous rock, crowned with a mediæval castle, which is accessible only on the side towards the town by a steep and winding path, but is commanded by a conical height at the opposite end of the ridge. The English garrison consists of a subaltern's detachment, which is usually relieved every six months. It is, of course, a very solitary station. There is excellent quail-shooting in spring and autumn.

The principal curiosities of Cerigo are two natural caverns; one in the sea-cliff at the termination of the wild, and, in some places, beautiful glen of Mylopotamos, deriving its name from the stream flowing through it, which is made to work several small corn-mills. The other is known as the cave of Sta. Sophia, from the dedication of a chapel at its mouth, and is situated in a valley about two hours' ride from Kapsáli. Both caverns possess some stalactites of singular beauty, and are well worthy of a visit.

The little island to the S.E. of Cerigo, called Cerigotto by the Italians, is now known as *Liús* to its inhabitants, though its ancient name was Ægilia, as we learn from Pliny (Hist. Nat. iv. 12). It is a dependency of Cerigo, and is situated nearly midway between that island and Crete, being about 20 miles from either. It contains 40 families, and produces good wheat, of which a portion, in favourable years, is exported. The port is bad, and open to the N. The small islet, named Porri by the Italians, lying to the N. of Cerigotto, is called Prasonísi by the Greeks.

Full information concerning *the claim to the islands of Cervi and Sapienza*, advanced by England on behalf of the Ionian government, will be found in a pamphlet, published by Colonel Leake, under the above title, in 1850. That first-rate authority considers the preponderance of right to be on the side of the kingdom of Greece, which still, as the English claim has never been enforced, retains possession of the disputed territory; so far at least as *any* power can be said to hold two rugged and barren islets, inhabited only by a few shepherds. The whole question turns on the point whether or not Cervi and Sapienza belonged to Venice previously to 1797; for the treaties constituting the Septinsular republic assign to it only the ex-Venetian islands. Sapienza (one of the ancient Œnussæ), as commanding the harbour of Methone in Messenia, and Cervi as commanding the bay of Vatika, are both, however, of some maritime importance; and especially the latter, owing to the difficulty and danger which now, as of old, so often attends the circumnavigation of Cape Malea. Cervi, or *Stag Island* (Ελαφονήσι), was anciently a promontory of Laconia, named Onugnathus, and is now separated from the mainland only by a shallow strait of about 400 yards across, where the sea has gained upon the shore. Ships are often wind-bound here for weeks together, whence arose the proverbial expression of the ancient Greeks, "After doubling Cape Malea forget your native country." (Cf. Strabo viii., Herod. iv. 179, Thucyd. iv. 53, &c.) Cervi is distant about 5 miles from the northern extremity of Cerigo. The bay of *Vatika* (Βοιατικά) is so called from a corruption of the name of the ancient Laconian town of Bœæ, of which some remains may still be seen near its shore. The whole district was called in the Doric dialect Βοιατικά; and this name has been shortened into Βατικά.

SECTION II.

KINGDOM OF GREECE.

SPECIAL INTRODUCTORY INFORMATION.

1. *Historical Sketch and actual Condition, &c.*—2. *Climate, Soil, &c.*—3. *Packets.*—4. *Money.*—5. *Shops, Servants, &c.*—6. *Inns and Accommodation for Travellers.*—7. *Skeleton Tours.*

1. HISTORICAL SKETCH AND ACTUAL CONDITION, &c.

Historical Sketch.—The historical outline has already (GENERAL INTRODUCTION, *l.*) been carried down to the formal recognition by the Ottoman Porte of the independence of Greece, in the treaty of Adrianople in 1829. The emancipated state was at that time under the government of Count John Capo d'Istria of Corfu (see above, page 31), who had been elected for seven years president or governor of Greece (Κυβερνήτης τῆς Ελλάδος), at the National Congress, held at Trœzen in April, 1827. Its limits were finally, after much discussion, fixed by the three Protecting Powers, England, France, and Russia, nearly at those of what had been anciently Hellas Proper; that is, they included the Peloponnesus, the Cyclades, some of the Sporades, the island of Eubœa, and so much of Northern Greece as lies S. of a line drawn, partly along the chain of Othrys, from the Ambracian Gulf (*Gulf of Arta*) to the Pagasæan Gulf (*Gulf of Volo*): consequently the modern Hellas, or Greece, though less extensive than the country once so called, comprises the territories of the most celebrated and interesting of the Grecian states. As Cicero has said (*pro Flacco*, § 27), *Hæc cuncta Græcia, quæ famâ, quæ gloriâ, quæ doctrinâ, quæ plurimis artibus, quæ etiam imperio et bellicâ laude floruit, parvum quemdam locum Europæ tenet, semperque tenuit.*

The limits of the new state having been defined, the next subject to be settled was the proper form of government. Count Capo d'Istria was invested with powers essentially monarchical; and experience has shown that no other polity is adapted to the genius and taste of the modern Greek nation. Unfortunately, however, the Greeks themselves were never formally consulted in the matter, and the consequence was that they threw many obstacles in the way of an adjustment of differences. When the allies set to work to find a permanent Sovereign for Greece, several conditions tended to limit the number of candidates for this honour. It was determined that the person elected should belong to a Royal House; and in this manner Capo d'Istria was set aside. From the mutual jealousies of England, France, and Russia, and for other reasons, Prince Paul of Wirtemberg, one of the princes of Baden, and several others, were successively rejected; at length the allies offered the new crown to Prince Leopold of Saxe Coburg (afterwards King of the Belgians), who, after some hesitation, finally declined it, alleging as his motives the unwillingness of the Greeks to receive him, and their dissatisfaction at the confined boundaries assigned to them. The truth appears to be that Count Capo d'Istria repaid the slight which had been put upon him and the rest of the Greeks, in not consulting them in the negotiation, by exaggerating to Prince Leopold the difficulties which awaited him. At the same time the president gained his point in the prolongation of his own tenure of office for a period apparently indefinite.

By his delay in summoning a National Assembly Capo d'Istria occasioned general discontent, and there were several insurrections against his authority.

He became, moreover, peculiarly obnoxious to several of the restless military chiefs of the late War of Independence, who found their importance diminished under the new system. A conspiracy was formed against him by the family of Pietro Mauromichâli, the well-known Bey of Maina; and he was assassinated by two members of that clan on October 9, 1831, at Nauplia, which was then the seat of government. The conspirators chose for the execution of their plot a visit of the President to the church of St. Spiridion, the Patron-Saint of Corfu, his native island. They awaited his arrival at the gate, and as he was entering the church George Mauromichâli stabbed him in the side, while Constantine shot him in the back. He expired almost immediately,* and one of the assassins was killed on the spot by the soldiers on guard. The other escaped for the moment, but being shortly afterwards arrested, was shot by sentence of a court-martial. The prompt movements of the party of the President secured their power for a season, and his brother, Count Augustine Capo d'Istria, assumed the reins of government for a short period. But he soon felt himself obliged to relinquish his authority, and retire from Greece. After much deliberation the election of the Three Powers finally fell on Prince Otho, a younger son of the King of Bavaria, who was proclaimed on August 30, 1832, at Nauplia, where he arrived in the beginning of the following year. It was provided that King Otho should be of age on completing his eighteenth year, that is, in June, 1835; and that three Bavarian councillors, appointed as a Regency, should govern during his minority. It was also provided that a corps of regular Bavarian troops, armed, equipped, and paid by the Greek state, should be maintained until the organization of a national army. Moreover the Allies guaranteed to the new government of Greece a loan of 60 millions of francs (about 240,000*l.*).

On attaining his majority King Otho declined to establish a representative form of government, and continued to govern mildly but absolutely, assisted by a Council of State appointed by himself. In 1836 he contracted a marriage with the Princess Amelia, a daughter of the Duke of Oldenburg. He has never had any issue; and it is now settled that his successor is to be another Prince of the House of Bavaria, who has engaged to adopt on his accession the creed of the Greek Church, according to the provisions of the constitution of 1843. The obtaining of a constitutional form of government was effected by perhaps the most peaceable and well-ordered revolution recorded in all history. On Sept. 3 (15), 1843, the constitutional party having matured their plans, and having gained the army and the great mass of the population to their cause, surrounded the Palace at Athens with a body of troops, and firmly but respectfully required King Otho to sign the Charter which they offered him, or to quit Greece immediately and for ever. A vessel was prepared to convey the Sovereign and Court to Germany, in case of refusal; but not a drop of blood was spilt on either side. After a parley and hesitation of several hours, the King gave way, and signed the Constitutional Charter, which, among many other provisions, established a representative government, and enforced the dismissal from the Greek service of the Bavarian officers and soldiers, and of all other foreigners, with the exception of such as had taken a share in the War of Independence.

Since 1843 there have been several local insurrections and disturbances in various parts of Greece; but the event most interesting to Englishmen has, probably, been the blockade of the Greek Ports, in the spring of 1850, by the British fleet, in consequence of the refusal of King Otho's government to liquidate the claims advanced by several British and Ionian subjects for compensation for various losses and injuries. The blockade lasted rather more

* Count Capo d'Istria was interred in the burying-place of his family—the chapel of a small convent in one of the suburbs of the town of Corfu, where a short Greek inscription marks his grave.

than 3 months, when the Greek Ministry at length conceded the points in dispute. The policy of Lord Palmerston, then Foreign Secretary, on this occasion was violently assailed in England, and the debates on the question in both Houses of Parliament will amply repay perusal.

The following is a sketch of the Greek Government as at present constituted:—

The Legislature is composed of the King, with his Executive Council of Ministers, a Senate (Γερουσία), and a Representative Assembly (Βουλή).

The King enjoys by the Charter the usual privileges of Constitutional Sovereigns. The Senators are named by the King, and hold their office for life, forming the Upper House of Parliament. The Assembly is composed of the Deputies elected by the various towns and districts of the kingdom.

Greece is divided into 10 *Nomes* (νόμοι), answering to the Departments of France, and each of these is presided over by a *Nomarch* (Νομάρχης), an officer corresponding to a French *Préfet*. They are as follows:—

Nome.	Chief Town.	Population (1853).
NORTHERN GREECE:—		
1. Attica and Bœotia . . .	Athens	88,275
2. Phocis and Phthiotis . .	Lamia (Zeitun) .	80,693
3. Ætolia and Acarnania . .	Mesolonghi . . .	98,060
PELOPONNESUS:—		
4. Argolis and Corinth . .	Nauplia	106,162
5. Achaia and Elis	Patras	116,757
6. Arcadia	Tripolitza . . .	115,711
7. Messenia	Kalamata . . .	98,139
8. Laconia	Sparta	86,899
ISLANDS:—		
9. Eubœa and North Sporades	Chalcis	64,821
10. Cyclades	Hermopolis (Syra)	134,856
	Total Population . . .	990,373

The 10 Nomes are subdivided into 30 *Eparchies* (Επαρχίαι), and these again into several hundred *Demes* (Δῆμοι), divisions which correspond respectively to the *Cantons* and *Communes*, as the *Eparchs* and *Demarchs* are analogous to the *Sous-Préfets* and *Maires* of France.

Public Revenue.—The public revenue of Greece is derived from the tithe or tax of one-tenth of the produce paid by all private lands, and from the fourth, or 25 per cent., of the produce of the national domains. There are also duties on imports and exports, cattle, salt, &c., as also on stamps, &c. It is very difficult to estimate the real amount of the available revenue of Greece, for the deplorable corruption of the collectors, and other financial officers, is general and notorious; but it certainly falls considerably short of half a million sterling annually. The payment of the interest of the national debt, consisting chiefly of loans contracted under the guarantee of the Allied Powers, forms a very heavy item in the annual expenditure.

Justice.—The *civil* code of the kingdom of Greece is still in the main the *Manual of the Laws* (Πρόχειρον τῶν Νόμων), an abridgment of the Basilica, written in A.D. 1345, by the Byzantine Armenopoulos. This is also the manual by which the bishops and primates of the Rayah Greeks, who are had recourse to

84951

by their co-religionaries oftener than the Turkish *Cadis*, guide their decisions; a circumstance that must prove a no less powerful link than identity of language, race, and creed, in connecting the Greeks of the Christian kingdom with their brethren under the Ottoman dominion. The *criminal*, *commercial*, and *correctional* codes of Greece were drawn up by M. von Maurer, one of the Bavarian Council of Regency, and are founded on the Code Napoléon. The *military* code of Greece is likewise adopted from that of France. Besides the High Court of Appeal and *Cassation* at Athens, dignified with the time-honoured title of *Areopagus*, there are Courts of Assize and primary jurisdiction in the chief towns of the 10 *Nomes* or departments, and various inferior tribunals. Trial by jury has been introduced in most cases; but the juries are said to be generally much too indulgent from fear of the vengeance of the friends of the party accused.

The *Justices of the Peace* (Ειρηνοδίκαι), miserably paid, and seldom chosen from the higher classes of society, are stated frequently to combine the worst features in the character of the most disreputable attorneys and stupidest country magistrates in England. As is also the case in almost all countries except England, the government, and not the injured individual, prosecutes the criminal, according to the report of the *Juge d'Instruction* (Ανακριτής), who first examines generally the witnesses and evidence. In the Ionian Islands always, but not now universally in Greece, judicial oaths are administered by a priest in full robes, and with much solemnity, the whole court standing up during the ceremony—a sight much more edifying than the irreverent want of solemnity with which this function is performed by an inferior officer in English courts. As to the question how far the Greek judges administer justice uprightly, the sweeping charges of general corruption brought against them are false or exaggerated, though their salaries are so miserably insufficient, that the natural inference is, that they must have other sources of profit.

Religion.—Full religious toleration is guaranteed by the Constitution of 1843. With the exception of about 15,000 Latins, or Roman Catholics, including King Otho and his suite (the Queen being a Lutheran), and about 4000 Jews, the whole people of Greece belongs to the National Greek Church. The few Latins still remaining are chiefly found in some of the Ægean islands, and are descended from the Genoese and Venetian settlers of the Middle Ages. The University and Ecclesiastical Seminary at Athens are now causing a rapid improvement; but the Greek clergy are, generally speaking, poor and illiterate; their habits, however, are said to be simple and exemplary. Monasteries are now by no means so numerous in the Hellenic kingdom as in the Ionian Islands and in the Turkish provinces. In 1829, under the government of Capo d'Istria, above 300 of the smaller convents were abolished and their revenues secularized; nearly 100 still remain, with a total of from 1500 to 2000 inmates.

The doctrines of the Church of the kingdom of Greece are identical with those professed by the Holy Eastern Church (GENERAL INTRODUCTION, *m*); but since the Revolution it has been independent of the Patriarch of Constantinople, and, as is also the case in Russia, is governed by a Synod of its own Bishops. The war of Freedom was a war of Religion also; and the murder of Gregory, the Patriarch of Constantinople, by the Turks on the outbreak of the revolt in 1821, excited the insurgents to fury. But the succeeding Patriarch found himself in a false position. Sympathising with the movement, he was compelled by the Turks to anathematise it; and thus the Greeks were forced to look upon their Primate as the tool of the enemies of their faith and liberty. When the independence of Greece had been achieved, a fruitless negotiation took place between Capo d'Istria and the Patriarchal throne; and by an official paper, dated June, 1828, the new Hellenic government declined to treat with the Patriarch on the former terms of submission. In July, 1833, a National Synod was held at Nauplia, when the two following propositions were approved by 36 Greek Prelates:—

1. The Church of Greece, which spiritually owns no head but Jesus Christ, is dependent on no external authority, and preserves unbroken dogmatic unity with all the Eastern Orthodox Churches. With respect to the administration of the Church, she acknowledges the King of Greece as her supreme head, as is in nothing contrary to the Holy Canons.

2. A permanent Synod shall be established, consisting entirely of Bishops selected by the King. This is to be the highest ecclesiastical authority, after the model of the Russian Church.

The Synod of Nauplia further resolved on eventually reducing the Greek Sees from about 40 to 10, co-extensive with the *Nomes*, or chief civil divisions of the kingdom. But this arrangement gave rise to great discontent, and was never carried out. The Patriarch refused to acknowledge the independence of the Greek Church; it was not thought advisable to consecrate other Bishops without his sanction; and at one period the Greek Hierarchy seemed likely to die out. However, negotiations were set on foot with the Patriarchal throne in the early part of 1850; and on June 29 (July 11) his Holiness and the Synod of Constantinople issued a *Synodal Tome* whereby they finally recognized the Church of Greece as independent or autocephalous (*αὐτοκέφαλος*). This act of unity is an unspeakable blessing for the whole Eastern Church; and it is to be fervently hoped that it will not be disturbed hereafter.

The number of Bishops in the kingdom of Greece is at present to be 24; but it is understood that it will eventually be 36. These Prelates are elected by the clergy of their respective dioceses; but the King has a power of interference nearly, if not quite equivalent in practice to the royal *congé d'élire* in England. Like the Emperor of Russia, the King of Greece is the titular head of the Church; the affairs of which are conducted by the *Holy Synod of the Kingdom of Greece*, which sits at Athens and is composed of five Bishops, taken in order of seniority in consecration (*κατὰ τὰ πρεσβεῖα*), and assisted by a Royal Commissioner and a Secretary.

Titles of Honour.—No hereditary titles are recognised or exist in Greece, except in the person of the King. There are two Orders of Knighthood; that of the "Holy Saviour," and the "Order of Merit;" the latter being chiefly intended for military and naval officers and other deserving public servants.

Public Instruction.—No such thing as public instruction for the Christian population can be said to have existed in Greece before the Revolution. The few schools which had been founded at Joánnina in Epirus and elsewhere, were the offspring of private munificence; but it is greatly to the credit of the Greek insurgents that one of their first objects on the establishment of a regular government was the providing of such means of general education as were practicable during the continuance of the war of independence. Public instruction was also judiciously encouraged by the administration of Count Capo d'Istria. In the early part of King Otho's reign an edict was issued for the establishment of elementary schools in every *deme*, or commune, throughout Greece; and though this law, like most other useful measures throughout Greece, has never been fully carried into effect, yet instruction is very widely diffused. So great is the thirst for information among the Greek people, that there were at first many instances of the sons of the poorer classes serving gratuitously as domestics in the towns, on condition that they should be allowed to spend a portion of their time in attendance at the public schools.

Besides elementary and normal schools, there are *gymnasia* (*γυμνάσια*) answering to the *Collèges* of France, at Athens, Nauplia, Patras, Syra, and other large towns. Of the *University of Athens*, founded in 1837, and of the other chief educational establishments of the Greek capital, a full account is given in ROUTE 2.

There are several *scientific institutions* at Athens, and several *literary periodicals* are published there. The Press in Greece is free from censorship, and some of the numerous Athenian journals display much talent and information. A considerable number of books and pamphlets, chiefly educational, theological, or translated from works written in the languages of Western Europe, are now annually published at Athens. For a sketch of the progress and present condition of the *Modern Greek* language see GENERAL INTRODUCTION, *m*.

Army.—Previously to 1838, the Greek forces amounted to nearly 10,000 men; but by the present law of conscription, the army consists of 8000 men, levied by a conscription of 2000 in each year. The duration of service is fixed at four years, and all Greeks are liable to serve from the age of 18 to 30, except those claiming exemption as married men, university students, ecclesiastics, civil servants of the State, only sons, &c. Service by substitute is allowed. The troops are chiefly stationed at Athens, Nauplia, Corinth, Patras, and on the Turkish frontier. The uniform is light-blue; some of the battalions are habited in the Albanian dress. The veterans of the War of Independence have honorary rank assigned to them in the brigade called the *Phalanx*, which is not now on active service. The *police* (χωροφύλακες) constitute a force analogous to the French *gensdarmes*, and are dispersed in small bodies throughout the kingdom. Some companies of *irregular troops*, a sort of militia, have been raised to watch the frontiers and to suppress brigandage.

Navy.—The *Royal Navy* of Greece numbers one steamer, a couple of corvettes, and about 20 small vessels, engaged in guarding the coasts and keeping down piracy. *Poros* is the Hellenic Portsmouth, and contains the government dockyard, arsenal, &c.

But it is in her *mercantile navy* and her commerce that the progress made by the Greek people since their emancipation is most conspicuous. The physical configuration of the country has admirably adapted it for trade in all ages; and their commerce, next to their freedom, was the grand source of the renown and prosperity of the Greek states of antiquity. We have already (*supra*, p. 44) pointed out that the hereditary ingenuity and perseverance of the Greeks have been displayed in an extraordinary degree by the manner in which they have contrived, in about 30 years, to found and retain their present extensive traffic, and to build their great mercantile navy. Some most important facts on this subject have been embodied by *Mr. Mongredien* of Mark Lane, London, in his *Report on the Corn Trade from the Mediterranean and Black Seas* (1852). "It may not be uninteresting," he says, "to point out that this large and increasing trade is exclusively in the hands of a small body of merchants, all connected together by the ties of nationality, of religion, and, in great measure, of kindred. They created this cargo trade, and they probably will keep it to themselves. The history, progress, and position of that small but powerful commercial phalanx, the Greek merchants, present most remarkable features. In 1820, the trade with the Levant, then of small extent, was wholly in the hands of British merchants. In that year two or three Greek houses were established in London, with moderate capitals and humble pretensions. Their operations, though at first limited, were highly successful, and received rapid development. Other Greek establishments were formed, and gradually the whole of the trade passed away from the British houses into the hands of the Greeks, who realised rapid, and in many instances colossal fortunes. The trade, which formerly was confined chiefly to the districts to which Constantinople and Smyrna formed the outlets, has now extended to the valley of the Danube, to the shores of the Black Sea, to Persia—to the vast provinces of which Aleppo and Damascus are the chief marts—to Egypt, whose powers of production and consumption have only

recently been stimulated into activity, and has, through the enterprise, activity and sagacity of the Greek merchants, penetrated into distant and semi-barbarian regions, where Manchester fabrics were before as unknown as the very name itself of England. The number of Greek firms engaged in this trade, and established in England, has increased from 5 in 1822 to about 200 in 1852. The imports and exports from and to the districts, whose trade is conducted, I might almost say monopolised, by the Greeks, amounted in 1822 to a mere trifle, whereas they have now attained a magnitude which, in the scale of our dealings with foreign nations, gives that trade the third or fourth rank. A calculation has been made that the aggregate trading capital of all the Greek houses established here in 1822, could not much have exceeded 50,000*l.* There is now a single Greek firm whose yearly income is known to be more than fourfold that amount; and as to the aggregate capital now invested by the Greek merchants in their gigantic operations, though the precise number of millions it may be difficult to fix, yet this much is certain, that many houses have large sums lying unemployed, that the field of their enterprise, large as it is, is inadequate to absorb their resources, and that branch houses are daily being founded by the Greeks in distant countries—in North and South America, in India, in Russia, &c.—in order to utilize their redundant capital. It is only since 1846 that the English Corn-trade has attracted the attention of the Greeks. As long as the extreme fluctuations in prices incidental to the sliding-scale alternately enriched and ruined foreign importers, the Greeks were far too prudent to engage in so dangerous a trade; but when operations in foreign corn were freed by Sir R. Peel from fiscal influences, and brought within the natural conditions of legitimate commercial enterprise, the Greeks embarked with their usual energy into the trade. With exceptions too insignificant to notice, all the grain imported into the United Kingdom from the Mediterranean passes through their hands.*

"It may fairly be questioned whether the system of dealing in cargoes on passage (or still in process of loading) could have been carried out to its present extent, or in its present shape, had the importers been a mixed instead of a compact and homogeneous body like the Greeks. The yearly amount of transactions in this branch of the grain-trade is very considerable. On a rough calculation I should estimate it at 4,000,000*l.* per annum, and the total, since its opening seven years ago, at little short of 30,000,000*l.*; yet I have never heard of buyers having incurred any loss through the bad faith, dishonesty, or insolvency of the settlers. Of the many hundreds of cargoes sold on sample (sometimes a few grains sent over by post), exceedingly few cases are known of any claim for difference in quality after arrival and examination of cargo. The chief ground of complaint has been the occasional occurrence of trifling deficiencies on the delivery of cargoes. But on the whole, the admirable manner in which so complex a system works, reflects equal credit on buyers and sellers. Notwithstanding the necessarily intricate nature of the transactions, the risks and nice questions they involve, and the reliance they necessitate on the *bona fides* of both parties, litigation is unknown, and differences are always settled by either compromise or arbitration."

Character.—As to the character and manners of the inhabitants of the Kingdom of Greece, there is little to add to what has already been said in the

* "The grain trade, however, forms but a comparatively small item in the general operations of the Greek merchants; tallow, linseed, wool, &c., from the Black Sea; silk, opium, fruit, and a long list of other articles, from Turkey and Greece; cotton, &c., from Egypt, constitute, with grain, a large array of productions which they import into England. But large as is the amount of their importations, it is exceeded by that of their exportations. Of these the cotton manufactures of Manchester form the principal feature; and so extensive are the dealings of the Greek merchants in these articles, that whether the advices from Manchester shall be 'flat,' or 'brisk,' frequently depends on whether 'the Greeks' are 'in the market' or not."

GENERAL INTRODUCTION, *o*. We subjoin, however, the remarks of the accomplished German scholar Thiersch: "There is a tolerably marked distinction between the inhabitants of the three great divisions of the Greek kingdom—Greece north of the Isthmus, the Peloponnesus, and the Islands. The people of Northern Greece have retained a chivalrous and warlike spirit, with a simplicity of manners and mode of life which strongly remind us of the pictures of the heroic age. The soil here is very generally cultivated by Albanians and Wallachians. In Eastern Greece, Parnassus, with its natural bulwarks, is the chief place where the Hellenic race has maintained itself; the mountainous parts of Western Greece are also peopled by the Hellenic stock. In these districts the language is spoken with more purity than elsewhere. The population of the Peloponnesus consists nearly of the same races as that of Northern Greece, but the Peloponnesians have the reputation of being more ignorant and less honest. The Albanians occupy Argolis and parts of the ancient Corinthia and Triphylia. Among the rest of the inhabitants, who all speak Greek, there are considerable social differences. The population of the towns is of a mixed character, as in Northern Greece; there is everywhere in the towns an active and intelligent body of proprietors, merchants, and artisans. The Mainotes form a separate class of the Peloponnesian population; they are generally called Mainotes from the name of one of their districts; but they are the descendants of the Eleuthero-Lacones, and probably of the ancient Spartans. They occupy the lofty and sterile mountains between the Gulfs of Laconia and Messenia—the representatives of a race driven from the sunny valley of the Eurotas to the bleak and inhospitable tracts of Taygetus; though the plains which are spread out below them are no longer held by a conqueror, and a large portion of the fertile lands lies uncultivated for want of labourers. In the islands there is a singular mixture of Greeks and Albanians. The Albanians of Hydra and Spetzia have long been known as active traders and excellent mariners. The Hydriots made great sacrifices for the cause of independence in the late war; the Spetziots, more prudent and calculating, increased their wealth and their merchant navy. The island of Syra, which has long been the centre of an active commerce, now contains a large part of the former population of Psara and Chios. The Psariots are an agile and handsome race, and skilful seamen; the Chians, following the habits of their ancestors, are fond of staying at home and attending to their shops and mercantile speculations; they amass wealth, but they employ it in founding establishments of public utility, and in the education of their children. In Tenos, the peasants, who are also the proprietors, cultivate the vine and the fig even among the most barren rocks; in Syra, Santorin, and at Naxos, they are the tenants of a miserable race of nobility, whose origin ascends to the time of the Crusades, and who still retain the Latin creed of their forefathers. Besides these, there are various bodies of Suliots, of people from the heights of Olympus, Cretans, many Greek families from Asia Minor, Phanariots, and others, who have emigrated, or been driven by circumstances within the limits of the new kingdom of Greece. The Psariots are those who are supposed to have the least intermixture of foreign blood. They have the handsome and characteristic Hellenic features, as preserved in the marbles of Phidias and other ancient sculptors; they are ingenious, loquacious, lively to excess, active, enterprising, vapouring and disputatious. The modern Greeks, generally, are rather above the middle height and well-shaped; they have the face oval, features regular and expressive, eyes large, dark, and animated, eyebrows arched, hair long and dark, and complexions olive-coloured."

The islanders are commonly darker and of a stronger make than the rest; but the Greeks are all active, hardy, brave, and capable of enduring long privations. Generally speaking, the women of the islands and of Northern Greece are handsomer than those of the Peloponnesus. The character of the Greeks has greatly

improved in many respects since their emancipation; their portrait, while still under the yoke of the Turks, was drawn in a masterly manner by the hand of Mr. Hope in *Anastasius;* we will quote one striking passage from that work (vol. i. pp. 78-80), premising that it has now become partly obsolete:—"The complexion of the modern Greek may receive a different cast from different surrounding objects: the case is still the same as in the days of Pericles. Credulity, versatility, and the thirst of distinctions, from the earliest periods formed, still form, and ever will form, the basis of the Greek character. . . . When patriotism, public spirit, and pre-eminence in arts, science, literature, and warfare, were the road to distinction, the Greeks shone the first of patriots, of heroes, of painters, of poets, and of philosophers. Now that craft and subtlety, adulation and intrigue, are the only paths to greatness, the same Greeks are—what you see them!"

General Gordon * has summed up in the following manner the character of the Greeks at the commencement of the war of independence:—"Those who are best acquainted with the Greeks, cannot fail to remark the numerous and striking features of resemblance that connect them with their ancestors: they have the same ingenious and active bent of mind, joined to a thirst of knowledge and improvement; the same emulation in their pursuits, love of novelty and adventure, vanity and loquacity, restless ambition, and subtlety. The Grecian character was, however, so long tried in the furnace of misfortune, that the sterling metal had mostly evaporated, and little but dross remained; having obliterated whatever was laudable in the institutions of their forefathers, their recent masters had taught them only evil. It would, no doubt, be possible to cite a more cruel oppression than that of the Turks towards their Christian subjects, but none so fitted to break men's spirit, or less mitigated by those sympathies which in ordinary cases bind the people to their rulers. To the Moslems themselves, the Sultan's tyranny is a common form of Oriental despotism, but his sway is far more intolerable to the Rayahs, exposed to the caprices not of one or of a few persons, but of a whole dominant nation, the slaves, in fact, of slaves.

"In Constantinople and other great cities, immediately under the eye of government (although looked down upon with haughty contempt), they were indeed protected, and occasionally favoured; and in some secluded or insular situations, seem to have almost escaped the observation of their masters; and this was the happiest lot that could befall them. But in general throughout the empire they were, in the habitual intercourse of life, subjected to vexations, affronts, and exactions from Mahommedans of every rank: spoiled of their goods, insulted in their religion and domestic honour, they could rarely obtain justice; the slightest flush of courageous resentment brought down swift destruction on their heads, and cringing humility alone enabled them to live in ease, or even safety. The insolent superiority assumed by the Turks was the more galling, that it arose entirely out of a principle of fanatical intolerance, which renders Mussulman superiority singularly bitter and odious to people of a different faith. We ought not to be surprised at detecting in a majority of Greeks, meanness, cunning, cowardice, and dissimulation, but rather to wonder that they had firmness enough to adhere to their religion, and eat the bread of affliction, since an act of apostasy opened the road to employment and wealth, and, from the meanest serfs, aggregated them to the caste of oppressors. Amongst themselves certain shades of distinction are drawn; the Rumeliots (or inhabitants of Northern Greece) being reckoned brave and hardy, the Moreots (or Peloponnesians) timid and deceitful, the Islanders of the Archipelago (or Ægean) and

* See the Introduction to his "History of the Greek Revolution." This Introduction forms an admirable Essay, which should be carefully studied by all persons who desire to make themselves well acquainted with Greece and the Greeks.

natives of the shore of Asia, acute and dexterous, but inclined to indolence and frivolity. A considerable difference also exists between the Greeks and Christian Albanians: the latter are less ingenious, less disposed to learn, graver, more taciturn, more industrious, and of a sterner temper."

It has been remarked that the Albanians may be said to bear the same relation to the Greeks that the Doric bore to the Ionic population in ancient times. But see SPECIAL INTRODUCTION to Section IV., and *supra*, GENERAL INTRODUCTION, pp. 42-52.

2. CLIMATE, SOIL, &c.

It has been already said that Greece possesses in a high degree those geographical features which distinguish Europe at large. No part of the continent is so remarkable for the irregularity of its shape, its shores, and its surface. It is so mountainous that scarcely any room is left for plains. Such as exist are principally along the sea-shore, or near the mouths of rivers, or else are mere basins, enclosed on all sides by lofty hills, or communicating with each other only by deep and narrow gorges. The most flourishing cities of antiquity, and the principal towns of modern Greece, have been erected in the midst or on the borders of such plains.

The *climate*, in a country the surface of which is so uneven, must, of course, vary considerably, but the medium temperature of the year in the plains of Greece is about 62° Fahr. At Athens the thermometer in the summer frequently rises to near 100° Fahr. Snow falls in the highlands by the middle of October; and even in the plains it is occasionally 6 inches deep, but it never lies long in the latter. The mountains are capped with snow from November to June, and in the hollows unexposed to the sun it may sometimes be found throughout the year. The winters at Athens may be said to be confined to January and February. Both spring and autumn, particularly the latter, are rainy seasons; Athens enjoys a drier atmosphere than any other province—a circumstance to which the better preservation of its splendid monuments of ancient art is mainly owing. The harvest in Greece usually takes place in June. Violent storms of thunder and lightning, and slight earthquakes, are not uncommon. The country may, in general, be called healthy, except in the low and marshy tracts round the shores and lakes, where intermittent fevers are very prevalent.

The *vegetable products* of Greece are, for the most part, similar to those of southern Italy. It is much to be regretted that the fine forests which once clothed the Greek hills should have been so extensively laid waste, destroyed by the inhabitants for firewood, or by the wanton ravages of the Turkish troops, who carried fire and sword into the remote fastnesses of the mountains. There are still, however, noble woods of oak, pine, &c., in Eubœa, in Ætolia, and Acarnania, in Parnassus, and in the western provinces of the Peloponnesus. The destruction of the forests is probably the cause of the drought of summer, and consequently of the want of navigable rivers. Most of the streams of the kingdom of Greece are little better than mountain-torrents, while the lakes are chiefly mere swamps, and become nearly dry in hot weather. The Achelous, between Ætolia and Acarnania, still deserves its Homeric title of King of the Greek rivers. The deficiency of inland navigation in Greece is, however, partly supplied by the numerous gulfs and inlets of the sea, which indent the coasts on every side, and afford unusual facilities to commerce, while they add to the beauty and variety of the scenery.

Geology, &c.—Greece, generally speaking, is a region of compact grey limestone—the material of which the chain of Œta, as well as Mounts Parnassus and Helicon, is almost entirely composed. Primitive rocks and tertiary formations

are, however, found in the range of Pindus, and in many other localities; and volcanic action is clearly traceable, particularly in some of the islands. The whole of Greece abounds with caverns and fissures, whence sulphureous and other mephitic vapours arise, which were taken advantage of in antiquity at Delphi and elsewhere, for practising religious deceptions. There are numerous hot and cold mineral springs, but few of them have yet been analysed. Marbles of various colours and several minerals are among the natural products, but the quantities of any of them at present obtained are quite insignificant. According to Thiersch (i. 274), the gold, silver, copper, and lead mines of Attica, and of the islands of Siphnos and Seriphos, are far from being exhausted. There is iron in Scyros, Laconia, and in Eubœa, where, as also in Elis, there are abundant seams of coal.

Soil, Agriculture, distribution of Land, &c.—The total surface of the kingdom of Greece is said to be about 12 millions of acres, nearly five-sixths of which belong to the church, or to the state, which in most places succeeded to the property of the expelled Turks. Not more than one-tenth part of the whole is, as yet, cultivated. The holders of government land usually rent it as high as 20 or 25 per cent. on its value; the common mode of farming is on the *métayer* system. Corn is extensively grown on the plains, and rice, cotton, &c., in some localities. The demand for the currant-grape in England has brought it into extensive culture all along the northern shore of the Peloponnesus, from Corinth to Patras. The hills of Greece are admirably adapted for vineyards; the best wines are those made in the islands. The olive oil of Greece would be excellent, if well prepared; other products are valonea, flax, tobacco, silk, wax, honey, &c. Owing to the long continued insecurity that has existed in these regions, and to the oppressions practised on the peasantry, agriculture and agricultural implements are in a very backward condition. But the greater part of the surface of Greece being rugged and uneven, it is more a pastoral than an agricultural country; and the raising of sheep, goats, and oxen, is an important branch of industry.

The condition of the peasantry has been materially ameliorated since Greece became independent. Under the Turks they were obliged to conceal most of their little property, to prevent their being plundered of it. Their habitations, though still rude, have a greater appearance of comfort and solidity than formerly. The food of the labouring classes consists almost wholly of vegetables, though they occasionally indulge in goats' flesh, which is their only animal food. Abject poverty, however, is rare, and a progressive improvement in the condition of the peasantry appears to be taking place, especially in the islands, where the comforts and luxuries of life are better understood than in all parts of the continent, except in some of the large towns. Modern travellers of authority agree in opinion that the Greek labourer is generally industrious, attached to his family, anxious for the education of his children, and equal, if not superior, in intelligence to the peasantry of many of the more civilised states of Europe. *Manufactures* in Greece are almost wholly domestic; every peasant's family producing, with few exceptions, the articles required for their own consumption. (The best compendium of minute information on all the subjects treated of in this introduction is the excellent article on *Greece* in *M'Culloch's Geographical Dictionary.*)

3. PACKETS, &c.

For an account of the Austrian steamers from Trieste, &c., and of the English and French steamers to and from Malta, see GENERAL INTRODUCTION, *b*. The quickest communication between England and Athens is by Trieste: letters can arrive by this route in about eight days from London. The *post-office* at Athens is not far from the chief streets, and is tolerably well managed. A post-office system has been organised throughout the new kingdom, but the mail to most

parts of the interior is slow and uncertain, being conveyed by horse or foot messengers. It will be useful for the traveller to know beforehand that in Greece, as in Russia, and the other countries which profess the Greek creed, time is still reckoned by the *Old Style*, which, by the way, was not abolished in England till 1752. This will explain the difference of 12 days in the Greek post-marks on letters, &c.; the 1st of the month, *Old Style*, being the 13th of the month, *New Style*.

The Austrian, French, and English steamers keep up frequent communication between Athens, Syra, Smyrna, Constantinople, and various islands of the Ægean. It is understood that these means of communication will be shortly increased to a considerable extent. A steamer runs once a month from Athens to Chalcis in Eubœa. There are also steamers three or four times a month from Athens to Nauplia and back, touching both in going and returning at Hydra and Spetzia, and also occasionally at Gythium (*Marathonísi*), at Kalamata, and other ports of the Peloponnesus. As the hours of sailing and other regulations are frequently changed, the traveller can gain *exact* information on these points only at the packet-offices, at the Piræus, or at the different hôtels in Athens.

From the extent to which steam communication has now been carried along the shores and among the islands of Greece, the traveller can now visit many of the most interesting parts of the country at all seasons of the year, and without the fatigue, expense, and occasional risk of land-journeys in the interior. Sailing-boats can always be hired in all Greek ports for the purpose of reaching those islands or districts which are not visited by the steamers. (See GENERAL INTRODUCTION, *h*.)

4. MONEY.

After the settlement of the monarchy, one of the first measures which engaged the attention of the new government of Greece was the establishment of a national currency; and a decree was promulgated in September, 1833, prohibiting the future circulation of Turkish money. A new coinage of gold, silver, and copper was issued, and all accounts were thenceforward to be kept in drachmæ and lepta. Previous to that period the coin of all countries was in circulation, valued at so many piastres. Now, though foreign money, with the exception of Turkish, is still taken everywhere, it is better to exchange the larger coins in the towns, and to be provided with a quantity of small silver pieces for travelling in the interior, to avoid the difficulty of procuring change.

The coins of Greece are as follows:—

Copper Coins—	Lepton, the 100th part of a drachma.		
	5 Lepta	=	nearly ½*d*.
	10 Lepta	=	nearly 1*d*.
Silver Coins—	1 Drachma	=	8½*d*.
	½ Drachma	=	4¼*d*.
	¼ Drachma	=	2⅛*d*.
	New Greek dollar, 5 drachmæ	=	3*s*. 6½*d*.
Gold Coins—	5 Dollar pieces, 25 drachmæ	=	17*s*. 8½*d*.

From the small quantity of the national coinage originally issued, and from its subsequent exportation, the Greek coins (except copper money) are rarely met with at the present day. Two of the coins in most use in Greece are the French 5 franc piece, worth 5 drachmæ, 58 lepta, and the Austrian zwanziger, worth 95 lepta. The Austrian or German dollar of 2 florins passes in Greece for 5 drachmæ, 78 lepta. The Austrian zecchino for a few lepta more than 13 drachmæ. The English sovereign for 28 drachmæ, 12 lepta, and all bargains made in pounds sterling are calculated at this rate, though the exchange for bills is rarely so high.

The word τάλληρα (*talari*, or dollars) is used in Greece for all the coins of the value of from 5 to 6 drachmæ. Travellers, therefore, in order to avoid misunderstanding and disputes, should always make their bargains in drachmæ. A dollar in a bargain is commonly understood to mean a *colonnato*, or Spanish dollar of 6 drachmæ, equivalent to 4*s.* 4*d.* The dollar of the S. American republics passes also for 6 drachmæ. The only gold coin of Greece is the 5 dollar piece of 25 drachmæ, but it is rarely seen in circulation.

The Spanish dollar is still the favourite coin of the Greeks. A traveller will find it the most advantageous money to have with him, on arriving in the country. Bills upon London and circular notes are cashed by the correspondents of the various London bankers, at Athens and Patras. The rate of exchange is, of course, liable to variation.

The National Bank of Greece issues bank-notes of different values, which are more portable than coin.

The chief *weights and measures* in Greece are:—

The Oke	= 43·3 oz. avoirdupois.
Kilo	= 22 okes.
Cantar or quintal . . .	= 44 okes.
Strema (of land) . . .	= nearly 1-3rd of an acre.

Distances are measured, as has been already observed, by *the hour:* the hour being usually equivalent to about 3 English miles.

5. SHOPS, SERVANTS, &c.

Previously to the year 1835, or thereabouts, foreigners resident in Greece were dependent on supplies from Malta or Trieste for almost all articles of European luxury and even necessity. But there are now excellent shops at Athens, some of which are more particularly mentioned in ROUTE 2. Here the English resident or traveller may provide himself with all that he can require. There are some inferior shops at Patras and Nauplia.

The traveller has been already urged to proceed in the first instance to Athens, to make that city his head-quarters, and then to engage a travelling servant before prosecuting his journey in the interior. Full advice and information on this and the collateral points has been given above. (See GENERAL INTRODUCTION, pp. 5-20.) The names of several of the best travelling servants will be found in ROUTE 2.

6. INNS, AND ACCOMMODATION FOR TRAVELLERS.

There is little to add on this subject to the information to be found in the GENERAL INTRODUCTION, *i.* Athens is the only town in Greece where *really good* hôtels have as yet been established. Some of the best will be mentioned more specifically in ROUTE 2.

7. SKELETON TOURS.

It cannot be too often repeated that by far the most convenient way to explore Greece is to take one tour in Roumelia, as Greece N. of the Isthmus was called by the Turks, and another in the Morea, or Peloponnesus, returning each time to Athens, which is the only good head-quarters. Corinth may be easily seen in going by the Austrian steamers from Athens to Patras and Corfu, or *vice versâ*, as several hours are allowed for crossing the isthmus. The tour in the Peloponnesus can be commenced from Corinth, or by taking the steamer which leaves the Piræus 2 or 3 times a month for Nauplia, which it reaches in about 12 hours, touching *en route* at Hydra and Spetzia. Tiryns, Mycenæ, and Argos form the points of a triangular excursion of one day in the neighbourhood of Nauplia. In one day also, the *Hieron of Æsculapius* may be conveniently visited from the same place.

The following *Skeleton Tours* may possibly be useful as variations of the regular tours hereafter described.

1. GRAND TOUR OF NORTHERN GREECE, OCCUPYING ABOUT A MONTH; OR IF ÆTOLIA AND ACARNANIA ARE ALSO VISITED, SIX WEEKS.

Athens.
Eleusis.
Thebes.
Chalcis in Eubœa.
Then, if the south part of Eubœa is explored,
Carystos, and back to Chalcis.
Ahmet-Aga.
Oreos.
Then crossing in a boat to *Stelída*, the port of
Lamia (Zeitun).
Thermopylæ.
Amphissa (Salona).
Delphi.
(Ascent of Parnassus).
Arachova.
Lebadea.
Chæronæa.
Orchomenus.
Copaic Lake.
Coronea.
Leuctra.
Platæa.
Eleusis.
Athens.
Or, if Ætolia and Acarnania are also explored, proceed thus:—
Amphissa (Salona).
Naupactus (Lepanto).
Mesolonghi.
Vrakhori.
Ruins of Thermus and Stratus.
Kravasaras.
Vonitza.
Tragomesti.
Ruins of Œniadæ.
Back to Mesolonghi.

---

2. GRAND TOUR OF THE PELOPONNESUS, OCCUPYING FROM A MONTH TO SIX WEEKS.

Athens.
By sea to
Nauplia.
Hieron and back to Nauplia.
Tiryns.
Mycenæ.
Nemea.
Argos.
Tripolitza.
Mantinea, and back to Tripolitza.
Sparta.
Gythium.
Monemvasia, and back to Gythium.
Tzimova.
Asomatos (Cape Tænarus, or *Matapan*), and back to Tzimova.
Kitries.
Kalamata.
Nisi.
Coron.
Modon.
Pylos (Navarino).
Cyparissiæ (Arcadia).
Messene.
Megalopolis (Sinano).
Karitena.
Phigalia.
Temple of Bassæ.
Andritzena.
Vale of Olympia.
Pyrgos.
Gastuni.
Patras.
Ægium (Vostitza).
Convent of Megaspelæon.
Kalabryta.
Valley of the Styx (Solos).
Phonia.
Sicyon (Basilika).
Corinth.
Megara.
Eleusis.
Athens.

---

3. ATHENS TO PATRAS, OCCUPYING EIGHT OR TEN DAYS.

DAYS.
Athens.
1 By Eleusis to Eleutheræ (Casa), where sleep.
2 Platæa, Leuctra, Thebes.
3 Thespiæ to Lebadea,
[or else]
1 Athens, by Phyle to Thebes.
2 Platæa, Leuctra, Lebadea; a long day.

DAYS.

3 (and 4) See Cave of Trophonius at Lebadea, and then ride to Orchomenus (Skripu). If you do not go to Orchomenus, you may reach Arachova, taking Chæronæa by the way.

5 To Delphi. See the Castalian Spring, &c.

6 The Corycian Cave and the ascent of Parnassus require a long day from Delphi, going and returning, but you can take them on the way from Arachova to Delphi, ascending from the former, and descending to the latter.

7 There is the alternative of either (*a*) taking boat to Patras from the Scala of Salona, 12 hours with a fair wind. (*b*) Crossing to Vostitza, and thence riding to Patras in 7 or 8 hours. (*c*) A very rough and disagreeable ride of 2 days to Lepanto, where you can always find boats to cross to Patras.

This route may be varied by omitting Thebes, Lebadea, Orchomenus, &c., and going from Athens by Marathon, Rhamnus, and Chalcis to Thermopylæ; and thence by the *Khan of Gravia* to Delphi.

If pressed for time, the following may be the route, omitting Delphi.

DAYS.

1 Athens to Megara by Eleusis (Carriage-road).

2 To Corinth, by either the lower or the upper road (horseback).

3 See Corinth; but do not ascend the Acropolis unless it is clear weather.

4 and 5 By Sicyon and Vostitza to Patras.

---

4. ATHENS TO ARGOS, RETURNING BY CORINTH; A WEEK'S EXCURSION.

DAYS.

1 From the Piræus to Epidaurus by boat, taking Ægina by the way.

2 From Epidaurus to Nauplia by the Hieron.

3 Drive in a carriage to Tiryns, Argos, and Mycenæ, sending horses to the latter place. There mount, and ride by Nemea to Corinth. This is a long day; people usually devote one day to the carriage excursion, returning to Nauplia in the evening.

4 Corinth, as above.

5 Megara.

6 Athens.

---

5. THREE DAYS' EXCURSION FROM ATHENS TO VISIT MARATHON, RHAMNUS, OROPUS, AND DECELEA.

DAYS.

1 From Athens to Marathon (Vranà).

2 Rhamnus first, and then to Marcopulo, leaving Kalamo on the right and Grammaticò on the left.

It is probable that this excursion may become a common one, as there is tolerable accommodation to be had at Marcopulo, in consequence of the good wood-cock shooting to be found in the neighbourhood. It is not, however, a route which has hitherto been described by English travellers. *Leake's* route is from Rhamnus to Grammatico, and thence by Varnava to Kalamo, and so to Oropus. *Wordsworth's* is the same in a contrary direction. *Gell's* course from Oropus is by Marcopulo and Kapandriti to *Marathon*. *Gell* likewise mentions the route from Rhamnus to Oropus by Grammatico and Kalamo, and also from Oropus to Athens by Kalamo and Kapandriti.

The route here proposed passes by the old fort of Varnava, placed in a striking position.

3 First to the shore of the Euripus at the Scala, and thence to Oropus: thence across the Diacria to the ridges of Parnes; so straight to *Decelea*, and thence to Athens. This is the shortest way, and yet this route is not mentioned by either Gell or Leake. The view of Athens from Decelea is, perhaps, the most striking of all the views which can be obtained of it.

---

6. ATHENS BY POROS, TRŒZEN, AND HERMIONE, TO HYDRA: THREE DAYS' EXCURSION.

DAY.
1 Athens to Poros by boat.
2 and 3 Poros to Trœzen (Damala), and thence ride across the Argolic peninsula to Hermione (Castri); whence a boat will take you in 2 hours to Hydra. There are some ancient remains both at Trœzen and Hermione, and the orange and lemon-groves around the former are very charming. A little north of Poros is the volcanic peninsula of *Methana*, highly interesting to the geologist.

7. TOUR IN THE FOOTSTEPS OF PAUSANIAS; FROM TWO TO THREE MONTHS.

Col. Leake has observed that this would be not an ill-advised route; and it would give the classical traveller the opportunity of comparing exactly the present with the ancient topography of Greece; using Pausanias as his handbook.

8. TOUR IN THE ÆGEAN: SIX WEEKS OR TWO MONTHS.

The above period would suffice to visit the chief islands, but not to explore the interior of Crete. Syra should be made the head-quarters of a yacht-voyage in the Ægean. (Section III.)

PART I.

NORTHERN GREECE.

ROUTE.	PAGE.
1. From Corfu to Athens by Patras, and the Gulf and Isthmus of Corinth	114
2. Athens and the Piræus; with their environs	129
3. Athens to Sunium	207
4. Athens to Lamia (Zeitun) by Marathon, Thebes, Delphi, &c.	209
5. Thermopylæ to Lebadea	219
6. Marathon to Chalcis	220
7. Athens to Chalcis direct	223
8. Thebes to Chalcis (Eubœa)	224
9. Chalcis to Oreos (Eubœa)	227
10. Chalcis to Thebes by Lukisi and Kokhino	229
11. Patras to Athens by Mesolonghi, Delphi, Vostitza, and Corinth	232
12. Mesolonghi to Vonitza and Prevesa	245
13. Mesolonghi to Calydon (Kurt Aga)	248
14. Mesolonghi to Vonitza by Œniadæ, Porta, and Katuna	249
15. Aetos to Alyzea	252

ROUTE 1.

FROM CORFU TO ATHENS BY PATRAS, AND THE GULF AND ISTHMUS OF CORINTH.

The Austrian steamers leave Corfu for Athens by this route once a fortnight, touching at *Cephalonia*, *Zante*, *Patras*, *Lepanto*, *Vostitza*, and so to *Lutraki*, on the isthmus. Carriages are provided by the company for the crossing of the isthmus (6 miles), and another steamer awaits the arrival of the passengers at *Calamaki*, on the Gulf of Salamis, and conveys them to the *Piræus* in about 4 hours.

The first-class fare from Corfu to Athens, including meals, &c., is about 5*l*. The time occupied, including stoppages, rarely exceeds 48 hours. It is a most interesting and delightful voyage.

The northern entrance to the channel of Corfu has already been described (pp. 63, 64). We now pass out by the southern entrance, which has not the stern features of that from the north. The mountains are lower, and there is

more cultivation both in the island and on the opposite continent. The straggling village, whose white houses hang like a snow-wreath on the side of the Albanian hills, nearly due E. of the citadel, is called *Konispolis*, and is inhabited chiefly by Mahommedans. Farther S. is the bay of *Gomenitza*, once a station of the Venetians, while they held Corfu. Still farther to the S., and close to the Albanian shore, are the two islets *Sybota* (see p. 69). The long sandy point which runs out from the opposite coast of Corfu is called the promontory of *Lefkimo*, a corruption of *Leucimne*, as *Capo Bianco*, the most southern cape of the island, is a translation of the same word. At its southern entrance, the channel of Corfu is about 5 miles across.

Emerging into the open Ionian sea, we pass on the right the island of Paxo (see p. 70), and approach Leucadia, or Santa Maura, whose mountains, with those of Cephalonia beyond, rise proudly on the southern horizon. Nothing can be more striking than the view presented by the Albanian coast, and its long range of mountains stretching on our left. *Parga* (see Section IV.) is the small town perched on a low hill close to the sea. A little farther to the S. is the entrance of Port Phanári (the *Sweet Harbour*, Γλυκὺς Λιμήν, of the ancients). Far above it, and on a peaked rock in the gloomy gorge of the river Acheron, which flows into Port Phanári, may be descried in clear weather the white walls of the far-famed castle of *Suli* (see Section IV.). Farther still to the S., and at the mouth of the Ambracian Gulf, are the ruins of *Nicopolis*, the *City of Victory*, built by Augustus to commemorate the triumph of his cause off the neighbouring point of *Actium*. The verses which describe Childe Harold's voyage over these same waters will be gladly read by every English traveller on the Ionian Sea:—

Land of Albania! where Iskander rose,
Theme of the young, and beacon of the wise,
And he his namesake, whose oft-baffled foes
Shrunk from his deeds of chivalrous emprize:
Land of Albania! let me bend mine eyes
On thee, thou rugged nurse of savage men!
The cross descends, thy minarets arise,
And the pale crescent sparkles in the glen,
Through many a cypress grove within each city's ken.

Childe Harold sail'd, and pass'd the barren spot*
Where sad Penelope o'erlook'd the wave,
And onward view'd the mount, not yet forgot,
The lover's refuge, and the Lesbian's grave.†
Dark Sappho! could not verse immortal save
That breast imbued with such immortal fire?
Could she not live who life eternal gave?
If life eternal may await the lyre,
That only Heaven to which Earth's children may aspire.

'Twas on a Grecian autumn's gentle eve
Childe Harold hail'd Leucadia's cape afar;
A spot he long'd to see, nor car'd to leave:
Oft did he mark the scenes of vanish'd war,
Actium, Lepanto, fatal Trafalgar;
Mark them unmov'd, for he would not delight
(Born beneath some remote inglorious star)
In themes of bloody fray, or gallant fight,
But loath'd the bravo's trade, and laugh'd at martial wight.

But when he saw the evening star above
Leucadia's far-projecting rock of woe,
And hail'd the last resort of fruitless love,
He felt, or deem'd he felt, no common glow:
And as the stately vessel glided slow
Beneath the shadow of that ancient mount,
He watch'd the billows' melancholy flow,
And, sunk albeit in thought as he was wont,
More placid seem'd his eye, and smooth his pallid front.

Morn dawns; and with it stern Albania's hills,
Dark Suli's rocks, and Pindus' inland peak,
Robed half in mist, bedew'd with snowy rills,
Array'd in many a dun and purple streak,
Arise; and, as the clouds along them break,
Disclose the dwelling of the mountaineer:
Here roams the wolf, the eagle whets his beak,
Birds, beasts of prey, and wilder men appear,
And gathering storms around convulse the closing year.

* * * * *

Ambracia's gulf behold, where once was lost
A world for woman, lovely, harmless thing!
In yonder rippling bay their naval host
Did many a Roman chief and Asian king‡

* Ithaca.

† The Leucadian Promontory, or Lovers' Leap.

‡ It is said that, on the day previous to the battle of Actium, Antony had thirteen kings at his levee. ["To-day (Nov. 12) I saw the remains of the town of Actium, near which Antony lost the world, in a small bay, where two frigates could hardly manœuvre: a broken wall is the sole remnant. On another part of the gulf stand the ruins of Nicopolis, built by Augustus, in honour of his victory."—*Lord Byron to his Mother*, 1809.]

To doubtful conflict, certain slaughter bring:
Look where the second Cæsar's trophies rose;
Now, like the hands that reared them, withering;
Imperial anarchs, doubling human woes!
GOD! was thy globe ordained for such to win and lose?

After leaving Santa Maura on the left, the steamer sometimes, according to the wind, &c., passes outside, or to the westward, of Cephalonia; sometimes it passes through the channel between Ithaca and Cephalonia, thus affording a good prospect of both those islands. Ithaca is, of course, to the left, and Cephalonia to the right (see the descriptions in Section I.). The steamers generally touch at

Argostoli, the capital of Cephalonia (see p. 74), and then at the city of

Zante (see p. 94).

From Zante the steamer proceeds to Patras, at the entrance of the Gulf of Corinth. To the left are the mountains of Acarnania and Ætolia, with the lagoons and town of Mesolonghi at their foot; to the right the mountains of the Peloponnesus, with the rich plains of Elis and Achaia skirting the sea.

In approaching the shores of Greece, that land to which we are indebted for so much that is graceful in art, exalting in freedom, and ennobling in philosophy, the traveller will be forcibly struck with Lord Byron's apostrophe, written, be it remembered, while Greece was still subject to the Turks:—

And yet how lovely in thy age of woe,
Land of lost gods and godlike men, art thou!
Thy vales of evergreen, thy hills of snow,
Proclaim thee Nature's varied favourite now;
Thy fanes, thy temples, to thy surface bow,
Commingling slowly with heroic earth,
Broke by the share of every rustic plough:
So perish monuments of mortal birth,
So perish all in turn, save well-recorded worth;

Save where some solitary column mourns
Above its prostrate brethren of the cave,
Save where Tritonia's airy shrine adorns
Colonna's cliff,* and gleams along the wave;
Save o'er some warrior's half-forgotten grave,
Where the gray stones and unmolested grass
Ages, but not oblivion, feebly brave,
While strangers only not regardless pass,
Lingering, like me, perchance, to gaze and sigh "Alas!"

Yet are thy skies as blue, thy crags as wild;
Sweet are thy groves, and verdant are thy fields,
Thine olive ripe as when Minerva smiled,
And still his honied wealth Hymettus yields;
There the blithe bee his fragrant fortress builds,
The free-born wanderer of thy mountain air;
Apollo still thy long, long summer gilds,
Still in his beam Mendeli's * marbles glare;
Art, glory, freedom fail, but Nature still is fair.

Where'er we tread, 'tis haunted holy ground;
No earth of thine is lost in vulgar mould,
But one vast realm of wonder spreads around,
And all the Muse's tales seem truly told,
Till the sense aches with gazing to behold
The scenes our earliest dreams have dwelt upon;
Each hill and dale, each deepening glen and wold
Defies the power which crushed thy temples gone:
Age shakes Athena's tower, but spares gray Marathon.

The sun, the soil, but not the slave, the same;
Unchang'd in all except its foreign lord—
Preserves alike its bounds and boundless fame
The battle-field, where Persia's victim horde
First bowed beneath the brunt of Hellas' sword,
As on the morn to distant glory dear,
When Marathon became a magic word;
Which uttered, to the hearer's eye appear
The camp, the host, the fight, the conqueror's career;

The flying Mede, his shaftless broken bow;
The fiery Greek, his red pursuing spear;
Mountains above, Earth's, Ocean's plain below;
Death in the front, Destruction in the rear!
Such was the scene—what now remaineth here,
What sacred trophy marks the hallowed ground,
Recording Freedom's smile and Asia's tear?
The rifled urn, the violated mound,
The dust thy courser's hoof, rude stranger! spurns around.

Yet to the remnants of thy splendour past
Shall pilgrims, pensive, but unwearied, throng;
Long shall the voyager, with th' Ionian blast,
Hail the bright clime of battle and of song;
Long shall thine annals and immortal tongue
Fill with thy fame the youth of many a shore;
Boast of the aged! lesson of the young!
Which sages venerate and bards adore,
As Pallas and the Muse unveil their awful lore.

The parted bosom clings to wonted home,
If aught that's kindred cheer the welcome hearth;
He that is lonely, hither let him roam,
And gaze complacent on congenial earth.
Greece is no lightsome land of social mirth;
But he whom Sadness sootheth may abide,
And scarce regret the region of his birth,
When wandering slow by Delphi's sacred side,
Or gazing o'er the plains where Greek and Persian died.

* The allusion is to the temple of Athena on Sunium, called "Cape Colonna" by the Italians.

* The Italian name of Pentelicus.

Let such approach this consecrated land,
And pass in peace along the magic waste;
But spare its relics—let no busy hand
Deface the scenes, already how defaced!
Not for such purpose were these altars placed:
Revere the remnants nations once revered:
So may our country's name be undisgraced,
So mayst thou prosper where thy youth was reared
By every honest joy of love and life endeared!

Patras, the Patræ of the Greeks; in Italian *Patrasso*.

Inns.—Hôtel *de la Grande Bretagne;* Hôtel *des Quatre Nations;* both tolerable. The *Great Britain* is one of the best small inns in Greece, but is much too dear. A bargain should be made for beds and meals in all Greek inns. There are several *cafés*.

Patras possesses great advantages in point of situation, from the facility of communication by sea with the adjacent islands, with the whole western coast of Greece, and the Ægean Sea by the Gulf of Corinth. Its modern prosperity has been the result of the cultivation of the dwarf-vine, called *Uva passa di Corinto*, or *currants*, which render the greater part of the plain of Patras some of the most valuable soil in Europe.

The ancient Patræ was founded by the Ionians, the original inhabitants of the northern shore of the Peloponnesus, afterwards called Achaia. Herodotus (i. 146) enumerates Patræ among the twelve cities of Achaia. It suffered greatly during the wars of the Achæan league. After the battle of Actium, however, it was raised to its former flourishing condition by Augustus, who made it a Roman colony, like Nicopolis, and established some of his veterans in it. In Strabo's time it was a large and populous town; and in the second century, A.D., it was still prosperous (*Pausanias, Achaic.*, 18-21). When Pausanias visited Patræ, it was noted for its cultivation of cotton, which was abundantly grown in the neighbourhood; and there was a large manufacturing population in the town. So great was the number of women attracted to the place by this employment, that the female population is stated by Pausanias to have been double that of the male. The objects described by him were in four different quarters.

1. The Acropolis.
2. The Agora.
3. A quarter into which there was a gate from the Agora.
4. The quarter near the sea.

The chief object of veneration in the Acropolis was the temple of *Diana Laphria*, containing a statue of that goddess brought from Calydon in Ætolia by Augustus. The city contained many other temples and public buildings of importance, especially a famous Odeum. Modern Patras, before the revolution, occupied the same site as the ancient city. It stood upon a ridge about a mile long, which projects from the falls of Mount Voidhia in an easterly direction; to the westward it is separated from the sea by a level increasing in breadth from N. to S. from a quarter to more than half a mile. At the northern end of this ridge stands the castle of Patras, on the site of the ancient Acropolis, of which some pieces are intermixed with the modern masonry on the N.E. side. The castle is strengthened in this direction by a hollow lying between it and the opposite heights, which form the connection with Mount *Voidhia*. These hills are of the most irregular forms, and have been much subject to earthquakes.

The ancient town, like the modern one before the revolution, covered the slopes of the ridge, which branches from the citadel to the S. The old Achaian city does not appear to have extended beyond the foot of this ridge. All the existing remains beyond that line seem to have belonged to the colony established by Augustus after the battle of Actium. Masses of masonry are to be found among the houses and gardens, but none in sufficiently good preservation to be identified with any building among those described by Pausanias. The *Agora* seems to have been about the middle of the town.

The only position of the ancient Patræ, besides the Acropolis, which seems to be perfectly identified, is that of the temple of Ceres, described by

Pausanias as adjoining a grove by the sea-side, serving as a public walk to the Patrenses, and as having had below it in front a source of water, to which there was a descent on the side opposite the temple. This spring is easily recognised near the western extremity of the present town, near the sea-shore. There is still a descent of four steps to the well, under a vault near the Greek cathedral church of St. Andrew. This church is held in great veneration by the Greeks, as it is supposed to contain the bones of the apostle, and also a stone which tradition connects with his martyrdom. On the anniversary of his festival, all the Greeks of Patras and the neighbourhood flock to this shrine to pray, and tapers are every night lighted in a shed near which the body is thought to be buried. This church has been rebuilt since the revolution. According to Ducange, the metropolitan church of Patræ stood formerly in the citadel, and was destroyed by Villehardouin, a Latin noble, who obtained possession of Achaia after the Frank conquest of Constantinople in 1204. About 250 years afterwards, the patron-saint suffered another indignity. Thomas, the Greek despot, or lord, finding himself under the necessity of retiring to Italy before the arms of Mahomet II., could devise no more effectual mode of recommending himself to the Pope, than to carry off the head of St. Andrew from Patræ as a present to his Holiness.

The ruins of the Roman aqueduct, of brick, which supplied the town from the heights to the eastward, are still extant on that side of the Castle Hill.

Mount Voidhia, 6322 English feet in height, and inferior only to a few of the great summits of Greece, is evidently the *Mount Panachaicum*, where, in the winter of the second year of the Social War, B.C. 219-20, Pyrrhias the Ætolian established himself at the head of 3000 Ætolians and Eleians, after having made incursions upon *Patræ*, *Dyme*, &c., and from whence he continued them towards *Ægium* and *Rhium*. The Klephts of modern times have also discovered that this mountain is most conveniently placed for commanding Achaia.

The greater part of the existing castle of Patras is probably the work of Villehardouin and his successors, and he evidently made abundant use of the remains of ancient buildings in constructing it. The castle commands a most beautiful and interesting prospect. Nothing can be more perfect of its kind than the sweep of the coast forming that vast bay to the S.W., which is separated from *Mount Panachaicum* by the plain of Patras. Beyond appear the distant summits of Zante and Cephalonia. Castel Tornese is seen in this direction a little to the right of the summit of Mount Skopos in Zante. To the N. the outer division of the Corinthian gulf is bounded by the mountains of Acarnania and Ætolia, and immediately in front of Patras by the two rugged hills which rise abruptly from the shore between the Lagunes of Mesolonghi and the straits of Rhium. In the latter direction the prospect is terminated by the town of Lepanto and the mountains above it. The Corinthian Gulf has the appearance of a vast mountain lake.

In modern times Patras has been the theatre of many sanguinary contests, as between the Latin princes and the Greek emperors. The latter sold it to the Venetians in 1408, from whom it was taken by the Turks, after a brilliant defence, in 1446. It was wrested from them by Doria in 1532, and continued under the Venetian dominion till 1714, when the whole of the Morea fell under the Ottoman yoke.

Although Patras was the first town that suffered during the Greek revolution, and was the stronghold of the Turks, its destruction was never so complete as that of many other Greek cities; but its environs, so much extolled by earlier travellers, the woods of olives, the vineyards, the orange, lemon, and pomegranate groves, &c., the source of so much enjoyment to its inhabitants, have been laid waste

by fire and sword. The population of Patras at the commencement of this century was estimated at 10,000. At present it is computed at only 8000.

We have said that Patras was the first Greek town that suffered in the cause of freedom. Germanos, its patriot archbishop, was summoned to Tripolitza on suspicion of favouring Ypsilanti's insurrection in Moldavia in 1821; but he had not proceeded farther than Kalabryta, when, finding the people disposed to support him, he openly raised the standard of the cross and of independence on the 2nd of April, 1821. No sooner had this intelligence reached Patras, than the whole population, already ripe for revolt, rose simultaneously. Unprepared and alarmed, the Turks took refuge in the castle, having previously set fire to the lower town, which was nearly consumed. The castle they continued to hold throughout the war, and it was finally surrendered only after the conclusion of hostilities. In March, 1832, the Suliot chieftain Tzavellas seized upon this fortress, and continued to hold it, in defiance of the government, until King Otho's arrival in Greece, when he quietly resigned it to the royal authorities. It is now occupied by a small garrison of Greek soldiers, and is partly used as a prison. The fortifications are in a ruinous state. Outside the walls there is a remarkably fine plane-tree, whose trunk is 25 feet in circumference at 4 feet from the ground.

Since King Otho's accession Patras has been rebuilt and enlarged. It no longer occupies the site of the ancient and mediæval town, on the declivity of Mount Panachaicum, but is built on the level space close to the sea. The new streets are wide and regular, generally running at right angles to each other; and several are built with arcades. Many of the houses, especially those of the foreign consuls, are spacious, but the majority are only of one or two stories high; a precaution necessary in a place so liable to earthquakes, to the frequency of which may be ascribed the disappearance of almost all remains of classical antiquity. Patras is subject to fevers, the effects of the malaria of the adjacent plains. Good Greek *capotes* are made here, half of goat's hair, half of wool, and they are sold cheaper than elsewhere. There are some tolerable shops, where various Eastern curiosities may be purchased, such as pipes, different kinds of sweetmeats, &c. Like the other towns of Greece, the general aspect of Patras presents some new, comfortable, unpicturesque houses, rising out of a mass of hovels and ruins. There are few mediæval buildings or quaint streets in Greece, such as lend so peculiar a charm to Italian towns; all these were swept away (wherever they existed) by the revolution; and the existing edifices date almost invariably from 1830, or later. The splendid Greek costumes, more striking from the contrast of the misery and dilapidation around, will be admired by every traveller in the streets of Patras.

The steamers usually remain long enough at Patras to enable their passengers to land and visit the chief objects of interest, namely, the Castle, and the Church of St. Andrew and Well of Ceres; and to take a stroll through the town. Those travellers who choose to begin their tour in the interior from this point, had better call on the *English Consul for the Morea*, whose residence is at Patras, and from whom they will receive the best information respecting the state of the roads, and the health and security of the country. There is excellent woodcock-shooting in winter in the woods to the west of Patras, especially about *Ali Tchélibi*, 8 hours' journey in that direction. In the autumn there is good quail-shooting round the town, and red-legged partridges are found on the mountains above. The lagoons of Mesolonghi abound with wild fowl of all kinds.

Patras is by far the most important commercial town on the continent of Greece, and carries on a large and increasing trade. Its roadstead is crowded in August and September with English vessels, loading cargoes of currants. A

mole has been constructed for the protection of the harbour, which is still, however, unsafe, and exposed to heavy seas. The principal exports, besides currants (by far the most important article), are oil, valonea, raw silk and cotton, wool, skins, wax, &c. The imports here, as elsewhere in Greece, consist principally of colonial produce, manufactured goods, &c. chiefly from the Ionian islands, Great Britain, Venice, Trieste, Leghorn, and Marseilles.

Leaving Patras the steamer proceeds in about 8 hours to Lutraki, on the isthmus of Corinth, touching at Naupactus (*Lepanto*) and Ægium (*Vostitza*). The Corinthian Gulf resembles, as we have said, a large inland lake. It is surrounded by mountains, and the heights towards the W. shut out the view of the open sea. In beauty of scenery it surpasses even the most beautiful lakes of Switzerland and Northern Italy. "Its coasts, broken into an infinite variety of outline by the ever-changing mixture of bold promontory, gentle slope, and cultivated level, are crowned on every side by lofty mountains of the most majestic forms" (*Leake*). Sailing from Patras towards Corinth, we see on the right the tops of Panachaicum, Erymanthus, and other Peloponnesian summits, rising like colossal pyramids; and, on the left, the lofty highlands of Ætolia, with Parnassus and Helicon beyond. The northern shore of the gulf is throughout more rugged and abrupt than the southern, formed by the province of Achaia, which is a narrow slip of coastland, lying upon the slope of the northern range of Arcadia, through which the only passes are a few deep and narrow gorges. The whole of the western part of Achaia is forest and pasture, but currant vineyards surround Patras and Vostitza, and are rapidly extending along the shore. The plains are intersected by numerous mountain torrents, most of which become dry in summer. The level along the coast of Achaia appears to have been formed in the course of ages by the soil deposited by these mountain-torrents, descending from the lofty highlands that rise immediately at the back of the plains.

The Corinthian Gulf consists of two distinct portions, an outer and an inner sea, separated from one another by the narrow strait, little more than a mile across, between the promontories Rhium and Antirrhium. The inner sea, W. of those promontories, was called originally *the Crissæan Gulf*, but after the time of Thucydides the Corinthian Gulf became the more general designation. The Peloponnesian promontory is called *Rhium*, that to the N. *Antirrhium*: on each there is a dilapidated mediæval fortress, called respectively the *Castle of the Morea*, and the *Castle of Roumelia*. The strait between them has sometimes been called the *Little Dardanelles*. It has already been observed that the famous *Battle of Lepanto* was fought outside this strait (*see* p. 91), off the Echinades, or Curzolári Islands. The combined fleets of the Christian States of the Mediterranean, under Don John of Austria, a natural son of Charles V., signally defeated the Ottoman fleet in October, 1571. This was the first great reverse experienced by the Ottomans, and served to destroy the long cherished idea of their invincibility.

About 4 miles E.N.E. of the Castle of Roumelia is

Naupactus, Italicè *Lepanto*; called *Epakto* by the Greek peasants. The steamers stop off this place for a few minutes to land and take up passengers. Its appearance is very singular as seen from the sea. The fortress and town occupy the south-eastern and southern sides of a hill reaching down to the shore. The place is surrounded by mediæval fortifications resembling those common among the ancients in positions similar to that of Naupactus; that is to say, it occupies a triangular slope with a citadel at the apex, and several cross walls on the slope, dividing it into subordinate inclosures. At Naupactus there are no less than five inclosures between the summit and the sea, with gates of communication from the one to the other. Probably the modern walls follow ex-

actly the ancient plan of the fortress, for in many parts they stand upon Hellenic foundations, and retain large pieces of ancient masonry amidst the modern work. The modern town, with its 1500 inhabitants, occupies only the lowest inclosure; in the middle of which, and formed by a curve in the sea-ward wall, is the small harbour which made so great a figure in ancient history, especially in that of the Peloponnesian war. It is now choked with rubbish, and is capable of receiving only very small craft.

The walls of Lepanto consist of a dilapidated rampart, with towers and battlements. The mosques and houses of the former Turkish inhabitants are all in ruins. A few Greek soldiers are stationed here. It is scarcely worth while to land.

Naupactus is said to have derived its name from the Heraclidæ having there built the fleet with which they invaded the Peloponnesus. It was one of the chief towns of the Locri Ozolæ. After the Persian wars it fell into the power of the Athenians, who settled here the Messenians who had been compelled to leave their own country at the end of the third Messenian war, B.C. 455; and during the Peloponnesian war it was the head-quarters of the Athenians in all their operations in Western Greece. A squadron was also stationed here by them to guard the entrance of the Corinthian Gulf. At the end of the Peloponnesian war the Messenians were obliged to leave Naupactus, which afterwards passed through the hands of the Locrians, the Ætolians, the Macedonians, the Achæans, and the Romans. Though chiefly deriving its importance in the meridian age of Hellenic history from its harbour at the entrance of the Gulf, the town was indebted probably for its earliest foundation to its strong hill, the fertility of its territory, and its copious supply of running water. The little plains on each side of the present town are covered with olives, corn-fields, and vineyards.

From Naupactus the steamer again crosses to the southern shore of the Gulf, and soon reaches

Ægium, or *Vostitza*, where it generally stops long enough to enable the passengers to land, walk through the town, and visit the venerable plane-tree, its chief curiosity. There is a tolerable *khan* here, and lodgings can easily be procured in private houses.

The name of Vostitza (derived from a word signifying *a garden*) is as old as the time of the later Byzantine historians, but the classical appellation of Ægium has been restored by law here, as in the rest of Greece since the revolution. The town stands chiefly upon a hill, terminating towards the sea in a cliff about 50 feet high, which is separated from the beach by a narrow level. Here are some copious sources of water, shaded by a magnificent and celebrated plane-tree, older probably than the Ottoman empire, and 46 feet in girth. The trunk is hollow from age, and a chamber is formed in it, which, during the war of Independence, was frequently used as a prison. On what strange and varied scenes must those huge old branches have looked down! They extend 150 feet.

Along the shore are the store-houses of the currant-merchants, some of whom here, as well as at Patras, are Englishmen. A broad and well-made road now winds up from the sea to the town above. More to the W. a remarkable opening in the cliff, originally perhaps artificial, has a paved path through it, connecting the town with the place of embarkation, which is just below the fountains. The currants and other export produce of this part of Achaia are brought here for shipment, and a large number of English and other foreign vessels annually repair to this port. The harbour is formed by a low alluvial point at the mouth of a river which corresponds to the *Meganites* of Pausanias. Being sheltered from the W. by this point, it is a safer port than that of Patras, but it is not sufficiently capacious, and is rather too deep for merchant vessels, having a depth of 6 or 7 fathoms close to the shore. It is exposed, moreover, towards the N. and N.E.; still its easy access, and the fine

springs so commodiously placed for watering ships, will always secure to this port a great commercial importance; the more so, as the only other places on the coast, frequented by ships, between it and Patras, are mere anchorages. The fine harbours of the northern coast of the Corinthian Gulf form a great contrast to the Peloponnesus, which, on its northern and western sides, possesses not a single really good haven except Pylos (*Navarino*). Again, for ship or boat building, the mountains behind Vostitza produce pine-wood in abundance; and other kinds of timber may also be procured in the western parts of Achaia, or from the mountains on the northern and eastern shores of the Gulf.

The currant trade affords means of subsistence to the greater part of the population of the town, which amounts to about 4000. Vostitza was lately ill built and straggling, but it is now rapidly improving, and houses of a better description, and greater regularity of plan, have been constructed in recent years. Some of the proprietors of the neighbouring currant vineyards are prosperous and hospitable. The situation is not generally considered to be healthy.

The copious fountains, the defensible hill, the fertile plains, and the rivers on either side, were doubtless the original cause of the Greek settlement on this spot. To the advantage of the harbour, and its central position in the Corinthian Gulf, we may ascribe the magnitude and importance of Ægium in a more advanced stage of society. It is mentioned in the Homeric catalogue: and after the destruction of the neighbouring city of Helice by an earthquake in B.C. 373, it obtained the territory of the latter, and thus became the chief city of Achaia. From this time Ægium was chosen as the place of meeting for the Achæan League; and even under the Roman empire the Achæans were allowed to keep up the form of their periodical meetings at Ægium, just as the Amphictyons were permitted to meet at Thermopylæ and Delphi (Paus. vii. 24). The establishment of Roman colonies at Corinth and Patræ reduced, however, Ægium from its ancient supremacy among the cities of the Gulf. Pausanias has left a full and interesting description of the city and its public buildings at the period of his Greek travels. Vostitza was taken by the Turks in 1458.

The principal remains of the ancient Ægium have been lately discovered on a hill to the E. of the modern town. Several statues and other sculptures of great merit have also been dug up, and some of them may be seen in the houses of Vostitza. A great part of the modern town was destroyed by an earthquake in 1819; and this, combined with the crumbling nature of the soil, is the cause of there being so few relics of antiquity here.

Vostitza commands a fine view of the Achaian coast, as well as of all the summits on the northern side of the Gulf, from the mountain behind Naupactus to the peaks near Corinth. Parnassus and Helicon are very conspicuous. Naupactus is just hid by the Achaian coast. In front of Vostitza, in a part of Locris, a singular height rising over the centre of the rocky islets, called *Trisonia*, is the position of some Hellenic remains.

From Vostitza to the convent of Megaspelæon the distance is about 20 miles, and occupies 6 or 7 hours. Tolerably good horses may be procured in Vostitza for this excursion. The traveller will, of course, sleep in the monastery.

From Vostitza the steamer proceeds without any further stoppages to

Lutráki.—This little port is a short distance to the north of the site of *Lechæum*, the ancient port-town of Corinth on the Corinthian Gulf, as *Cenchreæ* was on the Saronic Gulf. The position of Lechæum is now indicated by a lagoon, surrounded by hillocks of sand; but there are few vestiges of ancient remains.

Lutráki has been chosen by the Austrian Lloyd's Steam Packet Company as the station of their vessels, as it is at the narrowest part of the Isth-

mus. The Company has erected station-houses both at Lutráki and at *Kalamáki*, the corresponding port on the Gulf of Salamis; and made a good road, about 4 miles long, between them. Carriages are provided for the transport of the passengers and their luggage. But ample time is allowed for a visit to Corinth, and travellers should take advantage of this opportunity. Horses and guides are found in abundance at both Lutráki and Kalamáki. It takes nearly 2 hours to ride or walk from Lutráki to Corinth; 2 hours more should be allowed for the ascent of the Acropolis, and the examination of the remains of antiquity in the town; and it will then be a journey of nearly 2 hours from Corinth to Kalamáki, where the corresponding Austrian steamer will be found. Of course the order of this excursion will be reversed if the traveller be proceeding from Athens to Corfu or Trieste.

Villages are already springing up around the station-houses at Lutráki and Kalamáki. Lutráki derives its name from the baths (λουτρα) afforded by a copious hot spring, with medicinal qualities, which pours into the sea from under the rocks on the shore of the little bay. These springs are already resorted to by invalids, and are perhaps destined one day to become an Hellenic Bath or Cheltenham.

The road from Lutráki to Corinth occupies nearly 2 hours, as has been said, and lies partly along the shore of the Gulf, and partly across the low undulating hills of the Isthmus. There is considerable cultivation, both of corn and currants. The comparatively level ground of the Isthmus contrasts finely with the ridges of the *Geranean* mountains to the N. and of the *Onean* chain to the S.; but the Acro-Corinthus, rising abruptly in all its isolated grandeur, is one of the most striking objects of its class in the whole world. Col. Mure observes, that "neither the Acropolis of Athens, nor the Larissa of Argos, nor any of the more celebrated mountain fortresses of western Europe—not even Gibraltar—can enter into the remotest competition with this gigantic citadel. It is one of those objects more frequently, perhaps, to be met with in Greece than in any other country of Europe, of which no drawing can convey other than a very faint notion. The outline, indeed, of this colossal mass of rugged rock and green sward, interspersed here and there, but scantily, with the customary fringe of shrubs, although from a distance it enters into fine composition with the surrounding landscape, can in itself hardly be called picturesque; and the formal line of embattled Turkish or Venetian wall, which crowns the summit, does not set it off to advantage. Its vast size and height produce the greatest effect, as viewed from the 7 Doric columns standing nearly in the centre of the wilderness of rubbish and hovels that now mark the site of the city which it formerly protected." The perpendicular height of the Acro-Corinthus above the sea is 1886 English feet. It is well described by Livy (xlv. 28) as "arx in immanem altitudinem edita;" and Statius is not guilty of much exaggeration in the lines (Theb. vii. 106):—

> "summas caput Acro-Corinthus in auras
> Tollit, et alternâ geminum mare protegit umbrâ."

Lord Byron's description is admirable, and his whole poem of the 'Siege of Corinth' will be read with great interest on the spot.

CORINTH.

Many a vanish'd year and age,
And tempest's breath, and battle's rage,
Have swept o'er Corinth; yet she stands,
A fortress form'd to Freedom's hands.
The whirlwind's wrath, the earthquake's shock,
Have left untouch'd her hoary rock,
The keystone of a land, which still,
Though fall'n, looks proudly on that hill,
The landmark to the double tide
That purpling rolls on either side,
As if their waters chafed to meet,
Yet pause and crouch beneath her feet.
But could the blood before her shed
Since first Timoleon's brother bled,
Or baffled Persia's despot fled,
Arise from out the earth which drank
The stream of slaughter as it sank,
That sanguine ocean would o'erflow
Her isthmus idly spread below:
Or could the bones of all the slain,
Who perish'd there, be piled again,

That rival pyramid would rise
More mountain-like, through those clear skies,
Than yon tower-capp'd Acropolis,
Which seems the very clouds to kiss.

Inns.—The *Great Britain* is kept by a civil and attentive person, and is as comfortable as can be expected in so poor a place. There is another inn. Travellers can breakfast in one of these before ascending the Acropolis.

The traveller while in this neighbourhood during the summer months cannot be too much on his guard against the *Malaria* by which a great portion of Greece during the hot season is so terribly affected. Many of our countrymen have fallen victims to the fever it occasions. The very term Greek fever has become proverbial as an affection which is either speedily fatal, or insidiously undermines the constitution till the system sinks under its influence. Corinth is on this account to be passed in the sickly season as speedily as may be.

From the remotest period of Grecian history, Corinth maintained, with a very small territory, a high rank among the states of Greece. Hers was the earliest school of policy and the arts, and she resisted the ambition of Rome to the last. By the peculiarity of her position, she became the centre of commercial intercourse between Europe and Asia, and the chief port for the exchange of commodities between Greece and foreign nations. These sources of power and wealth were still further assisted by the great Isthmian games, which took place every 3rd year, in the immediate neighbourhood. Of all the Greek cities, Corinth was perhaps the most celebrated for its luxury, splendour, and voluptuousness. Corinth joined the Achæan league against the Romans; and for this was doomed to destruction by those unforgiving conquerors. This treasury of the arts was consigned to the brute fury of the soldiery, when Mummius, assisted by the treachery of some of the citizens, gained admission into the city, B.C. 146. It was then plundered and destroyed by fire, and remained desolate for about a century, when a Roman colony was planted there, and the city was partially rebuilt by Julius Cæsar. Finally, it shared the fate of the other towns of Greece, in the tremendous devastation wrought by Alaric the Goth. It is scarcely necessary to add that Corinth possesses for the Christian, the additional interest of having been the residence of St. Paul, and one of those churches to which he addressed two of his epistles. Here the Apostle abode for 18 months, supporting himself by the work of his own hands; here he was brought into contact with the hard and unsympathizing dominion of Rome in the person of Gallio. To Corinth too were addressed those awful warnings of a world to come, and those matchless praises of Charity, so much needed among the proud and luxurious burghers of the rich commercial city; and those similes drawn from the national games of Greece, so forcible here from the neighbourhood of the Isthmian festival, where the Corinthians could so easily realize their vividness.

In modern times, after many vicissitudes, Corinth was besieged and taken in 1459 by Mahomet II. It was transferred by the Turks to the Venetians in 1698, and restored by them to the Turks in 1715. Under the Turkish rule, it was a town of considerable extent, though thinly peopled. The houses were intermingled with mosques, gardens, and fine fountains.

During the late revolutionary war, Corinth was again reduced to ashes, not a building having escaped; and it now presents a mass of ruins and a most complete picture of desolation. A few streets have recently been rebuilt, and lines are marked out for the formation of new quarters, in which, however, but little progress has hitherto been made. On the establishment of the kingdom of Greece, the question naturally arose as to the choice of a future capital and royal residence. Nauplia, Argos, Patras, Corinth, and Athens were the towns whose claims alternately engaged the attention of the regency. But notwithstanding the apparent admirable commercial and military position of Corinth, the unhealthiness of the surrounding

plain, and the impracticability of ever forming a large and safe port in either of the gulfs, turned the scale in favour of Athens.

There are but few remains of antiquity at Corinth. The ruins of two buildings of the Roman town still exist, viz., 1st, a large mass of brickwork on the northern side of the bazaar of Modern Corinth, probably a part of one of the baths built by Hadrian. 2ndly, an amphitheatre, excavated in the rock, on the eastern side of the modern town, not far from the left bank of the torrent which separates the Acro-Corinthus from the heights to the eastward. It is probable that this amphitheatre was a work posterior to the time of Pausanias, as it is not noticed by him. The area below is 290 feet by 190, the thickness of the remaining part of the cavea 100 feet. It is probable that it had a superstructure of masonry, supported by arcades, but no remains of it exist. At one end of the amphitheatre was a subterraneous entrance for the wild beasts or gladiators.

The seven Doric columns, noticed by travellers in all ages, are still erect in the midst of modern desolation. When Wheler visited Greece in 1676, there were 12 columns standing; and the ruin was in the same state when described by Stuart 90 years afterwards. It was in its present condition when visited by Mr. Hawkins in 1795. This temple appears to have had originally six columns in front; and it is conjectured by Leake to have been that dedicated to Athena Chalinitis. The great antiquity of the statue of the goddess, as described by Pausanias, and her epithet and worship connected with the favourite fable of Bellerophon and Pegasus, one of the earliest events of Corinthian mythology, accord perfectly with the appearance of great antiquity in the existing columns. On a comparison of these columns with the other most ancient temples, it would seem that the latest date that can be ascribed to this temple is the middle of the seventh century before the Christian era. Of the seven columns, five belonged to one of the fronts, and three, counting the angular column twice, to one of the sides of the Peristyle. The three columns of the side and the two adjoining ones in front have their entablature still resting upon them, but one of them has lost its capital. Of the two remaining columns, the capital of one and the architraves of both are gone. They are 5 feet 10 inches in diameter at the base, and the shafts are formed of a single piece of limestone, covered with fine stucco. The temple must have been about 65 feet in breadth, but the original length cannot be ascertained. The columns are of heavy and archaic proportion; but constitute the only important relic of ancient Corinth. The *fountain of Pirene* is frequently mentioned by the ancient writers. There appear to have been 3 springs of that name—the well in the Acro-Corinth, the rivulets which issue at the foot of the hill as described by Strabo, and the source below the brow of the table-land on which the present town is situated. Modern Corinth occupies the site of the ancient city, which is a table-land at the foot of the Acro-Corinth, overlooking a lower level extending along the sea-shore on one side to the isthmus, and on the other to Sicyon. This lower level was traversed by two parallel walls, which connected Corinth with Lechæum. Their length was 12 stadia. But scanty remains of the harbour of Lechæum are still visible, as has been said above.

The Acro-Corinthus.—To ascend the highest point of the Acro-Corinthus is a *laborious* walk of one hour. This fortress stands at an elevation of 1886 feet, and is considered as the strongest fortification in Greece, next to that of Nauplia in Argolis. It would, if properly garrisoned, be a place of great strength and importance. It abounds with excellent water, is in most parts precipitous, and there is only one spot from which it can be annoyed with artillery. This is a pointed rock a few hundred yards to the south-west of it, from which it was battered by Mahomed II. Before the introduction of artillery it was deemed almost impreg-

nable, and had never been taken, except by treachery or surprise. It shoots up majestically from the plain, and forms a conspicuous object at a great distance: it is clearly seen from Athens, from which it is not less than 44 miles in a direct line. A steep ascent winding through rocks on the west side leads to the first gate. During the time of the Turks, permission to view the Acro-Corinthus was rarely granted, but is now never refused. Within the fortress are but few objects of interest. The ruins of mosques, houses, and Turkish and Venetian fortifications, are mingled together in one confused mass. Upon a platform in the upper part is an extensive building, now used as a barrack. The garrison usually consists of only 20 or 30 soldiers. Cisterns have been hewn in the solid rock to receive the rain-water; and in the hill are two natural springs, one of which, the famous *Pirene*, rises from a fountain of ancient construction, and has been celebrated for the salubrity of its waters. After gushing from the rock, it branches into several limpid streams, which descend into the town and afford a constant supply of water; whence its ancient appellation of the "well-watered city"—*ἰυδρεον ἀστυ*. Corinth is called by Pindar the "city of Pirene;" and the Corinthians are described in one of the Delphian oracles as "those dwelling around the beautiful Pirene." (Herod. v. 92.)

The *splendid* panoramic view from the summit of the Acro-Corinth is the great attraction, as it embraces the most interesting portion of Greece, and the scenes of many of her glorious actions. The following are the most striking points in the landscape:—The Sicyonian promontory, where the gulf of Corinth turns N.W. by N. The foot of the promontory Cyrrha, N.N.W. The promontory Anticyrrha (now *Aspraspitia*), with its bay, and, beyond it, the highest point of Parnassus, N. N.N.E., Mount Helicon, "with a high hunch on its back like a camel." The highest point of Mount Geranea, between Megara and Corinth, N.E. by N. The Isthmus itself runs E.N.E., towards the highest ridge of Mount Cithæron. Beyond Cithæron, eastward, follow Mounts Parnes and Hymettus, and between them appears the Parthenon upon the Acropolis of Athens. Then the island of Salamis, E. (or E. by S.), and Ægina, S.E. Strabo has accurately characterised the prominent features of this view, which comprehends eight of the most celebrated states of ancient Greece—Achaia, Locris, Phocis, Bœotia, Attica, Argolis, Corinthia, and Sicyonia. Leake says this "view comprehends perhaps a greater number of celebrated objects than any other in Greece. Hymettus bounds the horizon to the eastward, and the Parthenon is distinctly visible at a direct distance of not much less than 50 English miles. Beyond the isthmus and bay of Lechæum are seen all the great summits of Locris, Phocis, Bœotia, and Attica; and the two Gulfs, from the hill of *Koryfe* (Gonoessa) on the Corinthiac, to Sunium at the entrance of the Saronic Gulf. To the westward, the view is impeded by a great hill, which may be called the *eye-sore* of the Acro-Corinthus, especially with regard to modern war. Its summit is a truncated peak."

During the two first years of the revolutionary war, the Acro-Corinthus was lost and regained three different times, without a shot being fired. The Turks surrendered it twice by capitulation, and once it was abandoned by the Greeks, betrayed by a base and cowardly priest left in command of it, who deserted it on the approach of Mohammed Dramali Pasha, before his army had appeared in sight.

From Corinth the traveller will proceed to Kalamáki (2 hours) along the

Isthmus of Corinth.

The celebrated tract of limestone rock which connects the Peloponnesus with Northern Greece, and unites two chains of lofty mountains, is about 10 miles in length. Its width at Corinth is nearly as much, but at its northern extremity does not exceed 4 miles. At this point the small bay of *Lutráki* on the W. is

joined with the little secure harbour of *Kalamáki* on the E. by an excellent road, the highest elevation of which is probably not 100 feet above the sea. Kalamáki consists of store-houses, wine-shops, stables, and a small khan, where provisions may always be found. At these harbours the Austrian steamboats, from Trieste and Athens; meet twice a month, and regular stations have been built, as was already observed. On the above-named days plenty of carriages and horses are in attendance, and there is a good road from Corinth to each of these little ports. The rough chasms, ravines, dells, cliffs, and ridges of the isthmus, covered with the Isthmian pine (*Pinus maritima*), and interspersed with occasional corn-fields, make the whole tract exceedingly interesting. The combination of sea and mountain on every side is also unusually beautiful. Six miles E. of Corinth on the Saronic gulf is *Kenkres* or *Cenchreæ*, where St. Paul made his vow (Acts xviii. 18). The remains on this little cove are chiefly of Roman brickwork. The so-called *Bath of Helen* is a stream of tepid, saline, and clear water gushing from a rock a few feet above the sea. But it is hardly worth the traveller's while to diverge from the direct road between Corinth and Kalamáki. Leaving then Cenchreæ on the right, and passing through the village of *Hexamíli*, which gave its Byzantine name to the Isthmus, we reach, ¾ of a mile S.E. of Kalamáki, the site of the famous *Isthmian Sanctuary*. It is a level spot, of an irregular quadrangular form, containing the temple of Posidon, a Stadium, and other buildings connected with the great Panhellenic festival celebrated here. The Sanctuary was surrounded on all sides by a strong wall, which can still be clearly traced; there are many ancient *débris* within the enclosure, which is about 640 feet in length; but its breadth varies from 600 to 300 feet. Pausanias's account of the Isthmian Sanctuary is unusually brief and unsatisfactory.

The northern portion of the walls which surrounded the Isthmian Sanctuary belonged to a line of fortification, which extended at one period across the Isthmus. This wall may still be traced in its whole extent, from the bay of Lechæum to the bay of Schœnus (*Kalamáki*). At what period it was erected is uncertain. The first Isthmian wall mentioned in history, was that thrown up by the Peloponnesians, when Xerxes was invading Greece. But this was a work of haste, and could not be the same as the massive wall with towers, of which remains are still extant. Moreover, it is evident from the military operations in the Corinthia, recorded by Thucydides and Xenophon, that in their time the Isthmus was not defended by a line of fortification. It is not till we come to the period of the decline of the Roman Empire that we find mention of the regular Isthmian wall, which was then considered to be an important defence against the invasions of the barbarians. Hence, it was restored by Valerian, and by Justinian, and by the Greeks against the Turks in 1415; and after it had been destroyed by the Turks, it was rebuilt by the Venetians in 1463. It was a second time destroyed by the Turks; and by the treaty of Carlowitz, in 1699, the remains of the old walls were made the boundary line between the territories of the Turks and the Venetians.

A short distance N. of the Isthmian wall, was the *Diolcos*, a level road, upon which small vessels were drawn by moving rollers from one sea to the other. The idea of cutting a canal across the Isthmus was frequently entertained in antiquity, from Periander to Nero; but Nero alone actually commenced the work. He continued it for a length of 4 stadia, when he was obliged to give it up in consequence of the insurrection of Vindex in Gaul. The canal was commenced upon the western shore, close to the Diolcos; and traces of it may still be seen. It has now little depth; but it is 200 feet wide, and may be traced for about 1200 yards.

Kalamáki. — Some slight remains, near the modern village, indicate the site of the ancient *Schœnus*, which gave its former name to this port. Here will be

found another Steamer, which will transport the traveller in 4 hours to the Piræus. For an account of the routes by land from Corinth to Athens, see Route 11.

The voyage from the isthmus to the Piræus is very delightful and interesting. Salamis is on the left and Ægina on the right, and an amphitheatre of mountains all around. The battle of Salamis was fought in the narrow strait between that island and the mainland of Attica. We now enter the

PIRÆUS, described in Route 2, for the traveller will, of course, proceed at once to Athens, and visit this locality on a future occasion. He had better entrust the care of his luggage, &c., to the representative of the Hôtel at Athens, at which he has determined to stop, and who will be found on board the Steamer. Passports are very rarely demanded, nor are the Custom-house regulations strict. An abundance of vehicles of all kinds will be found at the landing-place, to convey the traveller over the five miles' distance to Athens. The Acropolis, with its glorious group of ancient buildings, is before the traveller in all its grandeur during the whole of this drive.

ATHENS.

Come, blue-eyed maid of heaven!—but thou, alas!
Didst never yet one mortal song inspire—
Goddess of Wisdom! here thy temple was,
And is, despite of war and wasting fire,
And years, that bade thy worship to expire:
But worse than steel, and flame, and ages slow,
Is the dread sceptre and dominion dire
Of men who never felt the sacred glow
That thoughts of thee and thine on polish'd breasts bestow.

Ancient of days! august Athena! where,
Where are thy men of might? thy grand in soul?
Gone—glimmering through the dream of things that were:
First in the race that led to Glory's goal,
They won, and pass'd away—is this the whole?
A school-boy's tale, the wonder of an hour!
The warrior's weapon and the sophist's stole
Are sought in vain, and o'er each mouldering tower,
Dim with the mist of years, gray flits the shade of power.

Son of the morning, rise! approach you here!
Come—but molest not yon defenceless urn;
Look on this spot—a nation's sepulchre!
Abode of gods, whose shrines no longer burn.
Even gods must yield—religions take their turn:
'Twas Jove's—'tis Mahomet's—and other creeds
Will rise with other years, till man shall learn
Vainly his incense soars, his victim bleeds;
Poor child of Doubt and Death, whose hope is built on reeds.

Bound to the earth; he lifts his eyes to heaven—
Is 't not enough, unhappy thing! to know
Thou art? Is this a boon so kindly given,
That being, thou wouldst be again, and go,
Thou know'st not, reck'st not to what region, so
On earth no more, but mingled with the skies?
Still wilt thou dream on future joy and woe?
Regard and weigh yon dust before it flies:
That little urn saith more than thousand homilies.

Or burst the vanish'd Hero's lofty mound;
Far on the solitary shore he sleeps:
He fell, and falling nations mourn'd around;
But now not one of saddening thousands weeps,
Nor warlike worshipper his vigil keeps
Where demi-gods appear'd, as records tell.
Remove yon skull from out the scatter'd heaps:
Is that a temple where a God may dwell?
Why ev'n the worm at last disdains her shatter'd cell!

Look on its broken arch, its ruin'd wall,
Its chambers desolate, and portals foul:
Yes, this was once Ambition's airy hall,
The dome of Thought, the palace of the Soul:
Behold through each lack-lustre, eyeless hole,
The gay recess of Wisdom and of Wit,
And Passion's host, that never brook'd control:
Can all saint, sage, or sophist ever writ,
People this lonely tower, this tenement refit?

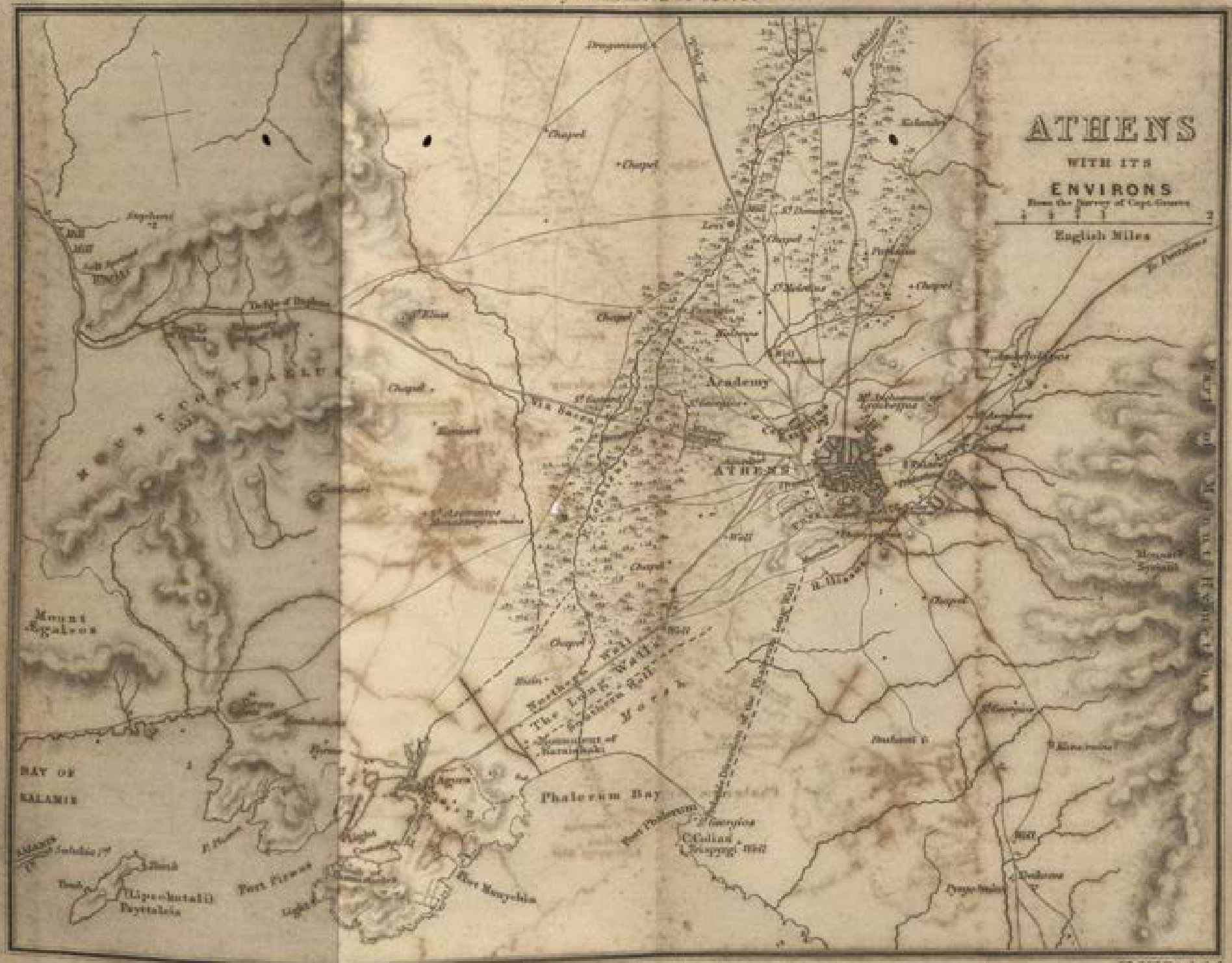
* * * * *

Here let me sit upon this mossy stone,
The marble column's yet unshaken base;
Here, son of Saturn! was thy fav'rite throne:
Mightiest of many such! Hence let me trace
The latent grandeur of thy dwelling-place.
It may not be: nor ev'n can Fancy's eye
Restore what Time hath labour'd to deface.
Yet these proud pillars claim no passing sigh;
Unmov'd the Moslem sits, the light Greek carols by.

* * * * *

Cold is the heart, fair Greece! that looks on thee,
Nor feels as lovers o'er the dust they lov'd;
Dull is the eye that will not weep to see
Thy walls defac'd, thy mouldering shrines remov'd
By British hands, which it had best behoved
To guard those relics ne'er to be restored.
Curst be the hour when from their isle they roved,
And once again thy hapless bosom gored,
And snatched thy shrinking gods to northern climes abhorred!

For Murray's Handbook of Greece


ATHENS
WITH ITS
ENVIRONS
From the Survey of Capt. Graves
English Miles
Academy
ATHENS
Mount Hymettus
Mount Pentelicus
Mount Aegaleos
BAY OF SALAMIS
Phalerum Bay
Port Piraeus
Port Munychia
Lycabettus
The Long Walls
Temple of Theseus
Monument of Philopappus
Monument of Lysicrates
Monument of Thrasyllus
Monument of Agrippa
Monument of Philopappus
Monument of Philopappus
Monument of Philopappus

ROUTE II.

ATHENS, AND THE PIRÆUS; WITH THEIR ENVIRONS.

A.—MODERN ATHENS.

Hôtels.—Owing to the transition state of Greece, the Hôtels, like everything else, have been constantly changing. Some idea may be formed of the accuracy of this statement from the fact that in the spring of 1845, when the second edition of the *Handbook for the East* was published, there was scarcely at Athens an inn or lodging-house in existence which had been described in the first edition of that work, published in 1840. And at the present day (1853), the hôtels existing in 1845 have all ceased to exist, or changed proprietors and management. At Athens there are now *three first-class hôtels*, all three at least as good as those in the large towns of Italy: indeed they leave little to desire. They are the *Hôtel d'Angleterre*; the *Hôtel d'Orient*; and the *Hôtel des Etrangers*. Of these the two former are at present under the direction of the well-known *Elias Polychronopulos* and *Yani Adamopulos*; while the third is managed by *Demetrius Pomoni*, also long well-known as a travelling servant in Greece. These are all deserving men, and their inns are among the best in the S. and E. of Europe. A wholesome and lively competition, however, is necessary to keep down prices and secure unremitting attention. At present the *whole* expense of living at either of the three averages about 10 francs a day for each traveller. This charge includes lodging and board at the *table d'hôte*. The best plan for those travellers who mean to prolong their residence at Athens would be to make a private bargain for accommodation at one of these three chief hôtels.

The two first-named Hôtels (*d'Angleterre* and *d'Orient*) are situated near each other, at the northern extremity of Eolus Street, and command an extensive prospect towards the Piræus, Mount Parnes, and the olive-groves of the Academy. The *Hôtel des Etrangers* is also placed in a good situation, on one side of the square in front of the Palace.

Several other inns exist at Athens; among which the best are the *Hôtel de l'Europe*, and the *Hôtel du Parnasse*. There are a few other small inns and *restaurants* of an inferior order; but some of them are merely Greek eating-houses, and are not much adapted to the reception of English travellers.

Lodging-houses.—The two best are that kept by *M. Rupp*, a German, and which is chiefly frequented by German, French, and Italian travellers; and that under the management of *Madame François Vitalis*, who can accommodate a limited number of lodgers in clean and well-furnished apartments. Her residence is known as the *Maison Strong*, and is in the neighbourhood of the University.

Coffee-houses. — *Cafés*, resembling those of Italy, abound in all Greek towns. The two best at Athens are the *Café d'Orient*, and the *Café de la Belle Grèce*, both situated in Eolus Street, near the centre of the city.

Houses.—House rent is enormous at Athens, considering the condition of the country. The seat of government was transferred to Athens from Nauplia in 1834, and King Otho made his public entry in the December of that year. The mediæval town had been completely devastated during the war of independence; and that which has arisen on its ruins since 1834 has the general appearance of a German city. The ruinous walls, 4 miles in circumference, which surrounded Athens in the time of the Turks, have been pulled down, in order to extend the Hellenic capital. A new quarter of good houses has been built on the N. side of the city, stretching westward from the Palace till it reaches Eolus Street. This is the "West End" of Athens; and here are the residences of the diplomatic corps, including the *English Minister*. All these houses are solidly built, and many are large and commodious. The rents are from 50*l.* to 600*l.* per annum, unfurnished. Straight lines for wide streets and *boulevards* have been marked out in other direc-

tions, and well-built houses are springing up on every side. Some of the inferior streets are still encumbered with wretched hovels and the ruins of the Turkish town, which, previously to the removal of the Court to Athens, rendered it a labyrinth of narrow, crooked, and irregular lanes. The population of Athens before the Revolution amounted to from 12,000 to 15,000; it is now (1853) estimated at nearly 30,000, including foreigners.

Shops.—The shops of Athens have been much improved of late years; but there is no single establishment to compensate for the excellent *English* magazine of the late Mr. Browne, which has been closed since his death. *M. Mavrichi* in Eolus Street, and the *Messrs. Bernau* in Hermes Street, are the proprietors of the best substitutes for the shop of Mr. Browne. Here may be procured groceries, drawing materials, cutlery, and a variety of English and French articles.

For *foreign books, prints, maps*, &c., the shop of M. Nast, a German bookseller, in Eolus Street, is the best. Mrs. Bracebridge's Panorama of Athens, a most pleasing and artistic performance, which every traveller should procure, will be found at Nast's. The map of Athens, published by the Society for the Diffusion of Useful Knowledge, and surrounded by Professor Cockerell's Panorama, is now somewhat out of date. The best is that published by *Kiepert*, and which is nearly the same as that given in this Handbook. Besides Kiepert, the French Government has recently published a magnificent Map of Greece on a very extended scale.

The booksellers for the sale of modern Greek works, school-books, &c., are *Coromelás*, *Antoniades*, *Blastós*, and *Garbolás* in Hermes Street.

For dry goods and *variétés*, the shops of *Messrs. Philip, frères*, *Girakas*, *Thronos*, and *Passulis*, in Hermes Street, are the most noted.

Physicians and Surgeons.—There are several excellent medical men in Athens. The most distinguished are Doctors *Treiber*, *Röser*, and *Lindermeyer* (Germans); and Doctors *Olympius*, *Macas*, and *Costis* (Greeks). These gentlemen have all been educated in Northern or Western Europe, and speak several languages.

Mr. Black, professor of English, &c., and husband of Lord Byron's "Maid of Athens," gives lessons in Modern Greek and other languages, and may be applied to for general information with regard to the country where he has been established amidst all its vicissitudes for many years.

Bankers.—Besides the National Bank of Greece, there are several foreign and Greek banking-firms at Athens. The English traveller will of course deal with the correspondent of his London Banker. The London *Custom-house Agents* have also correspondents here, who will undertake the conveyance to England of any curiosities, luggage, &c., with which they may be entrusted. With the exception of chibouques, sticks, and pipes made of the blackthorn of Parnassus, and Greek or Albanian dresses (which cost from 10*l.* to 30*l.*, or even 50*l.*, according to their quality), there are few curiosities worth purchasing at Athens.

Travelling Servants (GENERAL INTRODUCTION, *f*, pp. 14-17). The best travelling servants and *valets-de-place* will be found at the three principal hôtels. Those especially recommended are—*Elias Polychronopulos* and *Yani* (*Johannes*) *Adamopulos*, now joint proprietors of the Hôtels *d'Angleterre* and *d'Orient*:—*Demetrius Pomoni*, proprietor of the *Hôtel des Etrangers*:—*Nicholas Comboteera* (of Patras):—*George Stratis*: and *Alexander* (of Corfu). The last speaks English *well*; as do some of the others, though imperfectly; they all speak French and Italian. No traveller should engage a servant who is not recommended by the proprietors of the chief hôtels, or who has not already travelled with *Englishmen*. For the nature of the arrangements made see GENERAL INTRODUCTION, *f*.

English Church.—The English Church at Athens may be said to owe its foundation to C. H. Bracebridge, Esq., of

Atherstone, in Warwickshire, who has resided much in Greece, and is the proprietor of considerable property in Athens and its neighbourhood. The first conception of such an undertaking and the first subscription to it proceeded from Mr. Bracebridge; and these were followed by zealous and unceasing efforts in England until the edifice was completed. The structure was commenced in 1840, and the Church was consecrated by the Bishop of Gibraltar (Dr. Tomlinson) on Easter Sunday, 1843. It is a neat Gothic building, beautifully situated on the Boulevard, in the immediate vicinity of the temple of Jupiter Olympius, and commanding a prospect of the Gulf of Salamis with its islands and the surrounding mountains. The cost of the site, and of the erection of the Church, with the internal fittings (including an organ and organ-gallery, &c.), has already been *paid*, so that there is no *debt* to be discharged; still, as there is no endowment nor fund for the current expenses and repairs, the Trustees depend chiefly upon the liberality of occasional visitors, for whose accommodation, in fact, the Church was mainly erected, the number of *residents* in Athens, who are members of the Church of England, being very small indeed. Funds are now required to erect a vestry-room, and to enclose with a wall and iron railing the *peribolus* round the Church. The service is performed with regularity throughout the year on Sundays and on the chief Festivals and Fasts, at 11 A.M. and 3½ o'clock P.M. The Chaplain is the distinguished American clergyman, the Rev. J. H. Hill, who was appointed in 1845 by Lord Aberdeen to the Chaplaincy of the British Legation at Athens. Such an appointment, rarely conferred except on a British subject, was a graceful and well-deserved acknowledgment of the eminent services rendered by Mr. Hill to the cause of Greek education.

The *Protestant Cemetery* is at some little distance from the English Church, near the banks of the Ilissus.

The *American Female Schools* at Athens have always attracted the attention of intelligent travellers. They were commenced by the Rev. J. H. Hill and Mrs. Hill, who were sent out by the Protestant Episcopal Church in the United States in 1831. At that period no other female school existed in Greece, except that of the Church Missionary Society in Syra, which was founded by an American missionary in 1829. After the establishment of the Greek kingdom the royal government made an arrangement with Mr. Hill for the education of a certain number of girls as future schoolmistresses in the provinces; and from this origin have arisen all the female schools of Greece. Hundreds of well-educated women are now dispersed throughout the kingdom, who have all been brought up under the care of Mr. and Mrs. Hill. Nor is this all; with one single exception, all the Greek ladies who have been, and who still are, maids of honour to the Queen of Greece, were also educated under their roof. In 1842 the establishment for *domestic* education was transferred to the care of the newly formed Greek Society for the promotion of education; but the department for *day scholars* is still continued, and is as flourishing as ever. The municipality of Athens has recently opened a public school for the education of girls, and this is the second large institution which has sprung up in consequence of the benevolent and successful efforts of these missionaries of the American Church. The yearly expenses of the American female schools amount to from 750*l.* to 1000*l.*; and these funds are provided by the Episcopal Church in the United States, and not by any missionary society whatsoever. Every branch of female education is carried on upon the most liberal scale; and the best teachers in every department of knowledge are employed. These schools have now continued throughout a period of nearly a quarter of a century to enjoy the favour and confidence of the Greek government and people; and the King has invariably manifested his interest in them, and his personal regard for their directors.

Besides the American schools there are now various public schools under the direction of the Minister of Public Instruction. There is an *Infant School*, and several schools for the lower classes, chiefly on the Lancasterian plan. There is also a Seminary or *Normal School* for the training of schoolmasters.

The *Polytechnic School*, where geometry, drawing, history, mathematics, &c. are taught on scientific principles, is a valuable adjunct to the other educational institutions, and instructs candidates for commissions in the Greek army.

The *Risari Ecclesiastical Seminary*, opened in June, 1844, was founded by a benevolent Greek of that name, for the education of students of divinity, previous to their attending the lectures of the university. A suitable building was provided by the founder, to which a hall and chapel have been added. About 20 students are lodged and educated gratuitously: a further number is received on payment of a very moderate fee. This establishment is also under the Minister of Instruction, assisted, however, by a committee of management. There is a rector with other officers.

The *Gymnasium*, corresponding to one of the great *Collèges* in France, has a large body of professors and masters, and about 600 pupils; the senior classes receive an education fitting them for the university.

Perhaps the most important, as well as the finest modern building in Athens, is the *University* (Πανεπιστήμιον), founded in 1837, and which is regarded as the central place of education for the whole Hellenic race. Though his design is as yet not fully completed, the architect, Mr. Hansen (from Denmark), has seized the opportunity of giving an illustration of the Polychromatic painting of the ancients, which he has accomplished with much taste, but which would have been far more valuable had the funds at his disposal sufficed to carry it out farther by shading the columns, and painting rilievos in the corridor. King Otho, who has given his name to the university, presented a handsome portico of Pentelic marble; on each side of which an open corridor serves at once for a shady walk along the front of the building, and for access to the lecture-rooms, which are sufficiently commodious. There is also an anatomical theatre, council-room, &c. In the centre a handsome double flight of stairs leads to the library, and also by a common central landing to a richly decorated portal, which gives entrance to the *Great Hall*, and other apartments not yet completed. The *Library* is a noble room running over the lecture-rooms described below, and divided into two principal sections by the reading-room. The collection already amounts to nearly 80,000 volumes, though on the appointment of the present zealous and accomplished librarian, Dr. Typaldo (a native of Cephalonia), in 1842, there were only 8000 books of all sizes, including pamphlets. The great increase since that period has arisen chiefly from the donations of various European governments and universities, and is the result of the librarian's great industry in pressing the claims of the university of Athens on the attention of men of learning throughout the world. No regular provision is made by the Greek government for the purchase of books, and only a very limited sum is allowed annually for binding and other incidental expenses. There is also a choice collection of coins amounting to nearly 5000, the greater part of which have been collected or obtained by Dr. Typaldo. The library is open to all from 10 to 3; and the greatest politeness is shown to strangers by the librarian and his assistants.

The University has been chiefly raised by subscriptions, the larger portion of which is due to Greeks resident in foreign countries. The students now amount in the aggregate to about 600. The professors are numerous, and are all men of respectable, some of eminent, attainments. Lectures are delivered and degrees conferred in the four faculties of divinity, law, medicine, and

arts. The University is governed by an academical council of its own professors, presided over by the rector or vice-chancellor (Πρύτανις), who is one of the professors taken in rotation. The whole is under the supervision of the Minister of Instruction. The general system pursued resembles that of the German and Scotch Universities. Among Greeks of all classes there is an eager desire for instruction; and probably at least as many persons are at present under education at Athens as in any other European town of the same population. There are also several literary and scientific societies.

The *Observatory*, situated on a rising ground N. of the Pnyx, is, with its instruments, the offering to his country of Baron Sina, a wealthy Greek gentleman, long one of the principal bankers of Vienna.

The *Chamber of Deputies* (Βουλή) is a temporary octagon hall attached to the house which King Otho inhabited on his first arrival at Athens, before the erection of the palace. On the walls are inscribed the names of the principal heroes of the Greek revolution. The *Senate* (Γερουσία) meets in an apartment of the same building. Strangers are admitted to both houses without any difficulty, as also to the adjacent reading-room.

The *Palace*, commenced in 1836 and terminated (except some offices and internal decorations) in 1843, is the most conspicuous building in Athens. It is situated on a gentle eminence at the foot of Mount Lycabettus, and faces a square which is about ¼ of a mile from the centre of the city. It is a huge quadrangular building, of which the sides are 300 and 280 feet. There are two internal courts, separated from each other by two enormous and highly-decorated saloons, used for ball-rooms, and on state occasions. The front of the palace has a portico of Pentelic marble; the frontispiece towards the front, and all the window-frames, cornices, angles, plinths, &c., as well as a colonnade on the S. side, are of the same material, but the massive walls are of broken limestone faced with cement. The royal apartments are decorated in the style of Munich, and one hall has a series of Greek portraits and historic pictures. There is a Roman Catholic chapel for the king, and a Protestant chapel for the queen. The palace is shown by tickets, which can be procured on application by a *valet-de-place*, but it possesses few remarkable attractions. Attached to the palace is a garden and shrubbery.

It was on the square in front of the palace that the people and military assembled on September $\frac{3}{15}$, 1843, and remained for ten hours without committing the smallest act of violence or bloodshed. It must be confessed that this was a model revolution. After much hesitation, King Otho at length yielded to the demands of the liberal leaders, and signed the constitutional charter; calling at the same time a national convention, and forming a new ministry. Full details of these events will be found in the Parliamentary Papers, containing Sir E. Lyons' and Lord Aberdeen's despatches, &c., ordered to be printed by the House of Commons, in March, 1844.

There are several public buildings besides those already described, such as the barracks, the mint, the civil hospital, the military hospital, the theatre (where plays and operas are sometimes given by Italian performers), &c.; but none of them deserve particular notice. The principal thoroughfares are Hermes Street and Æolus Street, which intersect each other at right angles nearly at the centre of the town. The former is parallel with the Acropolis, and divides Athens into two almost equal parts; the latter runs across the city from S. to N., beginning at the Temple of the Winds at the foot of the Acropolis. Bazaar or Market Street, so called from its containing the shops for the supply of the various articles required by the population, is about ¼ of a mile in length, branching off from Æolus Street. The principal commodities exposed for sale here are "caviar, onions, tobacco, black olives, figs, rice, pipes

with amber mouth-pieces, rich stuffs, silver-chased pistols, dirks, belts, and embroidered waistcoats" (Wordsworth). The houses in the principal streets are generally built in the modern German style. The minor streets of Athens are hardly deserving of the name, being merely narrow lanes, displaying a marked contempt for all regularity. The population is, in outward appearance at least, more heterogeneous in its composition than that of any other town of its size. Greeks, in their splendid national costume, are jostled in the streets by islanders and Levantines of motley garb, by French and English naval officers from the vessels of war in the Piræus, by French, Italian, and German artists, merchants, and travellers. European shops invite purchasers by the side of Eastern bazars; coffee-houses, billiard-rooms, and *restaurants* are open in all directions. The mixture of its population bears a striking analogy to the curious contrasts presented by the city itself. The same half-acre of ground often contains two or three remaining columns of an ancient portico, a small Byzantine chapel of the middle ages, a dilapidated Venetian watch-tower, a ruinous Turkish mosque, with its accompanying cypress and palm trees, and a modern fashionable residence; thus distinctly exhibiting the different phases of the varied existence of this celebrated city.

The most interesting relics of *mediæval* Athens are the few churches which have escaped the ravages of the revolution. In the time of Justinian, Athens possessed 300 churches; the principal of those still remaining are

1. The *old Cathedral*, one of the most interesting specimens of the Byzantine style, and well worth the artist's and architect's study. It is built of massive blocks of white marble, some of which were evidently taken from ancient pagan temples. A frieze running along the front is curiously carved, and a beautiful antique fragment, consisting of two metopes and two triglyphs, surmounts the arch over the door. The interior was covered with paintings, of which traces still remain. Couchaud (*Choix d'Eglises Byzantines en Grèce*) assigns this church to the 6th century A.D. Too small to serve as the metropolitan church of the Hellenic capital, this curious building has been turned into a sort of museum since the revolution. A *new Cathedral* has been erected within the last few years; it contains some handsome columns of Pentelicus marble, but is built rather after the Basilican than the Byzantine model (see GENERAL INTRODUCTION, *m*, pp. 35, 36).

2. *The Church of St. Theodore* is the most complete and best preserved Byzantine church in Athens. It is built of stone with courses of brick.

3. *St. Nicodemus* is a spacious but sadly dilapidated Byzantine church.

4. *Kapnicaréa* is a well preserved and picturesque Byzantine church, at the corner of one of the streets intersecting Æolus Street.

5. *The Church of the Angels* (Ἀσώματοι), with some fresh fresco paintings, is about 1 mile from Athens on the road to Pentelicus.

Character of the Athenians.—The modern Athenians, like the ancient, have been noted among their own countrymen for their quickness, vivacity, and restlessness. Plunged for centuries in barbarism, and subject to the galling yoke of a foreign despotism, it is not surprising that they should have inherited many of the vices without the virtues of their forefathers. But now that their nationality has been restored, and the light of civilization has again been poured upon their country, it may, we trust, be inferred that the seeds of the ancestral character which abound in their constitution, will finally ripen into such qualities as may render them worthy denizens of the soil, *unde humanitas, doctrina, religio, fruges, jura, leges ortæ atque in omnes terras distributæ putantur.*

The women of Athens are not, in general, so remarkable for their beauty, as some of their countrywomen in other parts of Greece. The ladies of the higher ranks now usually dress in the

fashions of Western Europe. As a description of their manners under the Turkish régime at the beginning of the present century, we extract the following interesting account of the 'Maid of Athens' and her family, from the travels of the late eminent artist, Mr. H. Williams, who lodged, as Lord Byron did, in the house of Theodora Macri, the widow of an English vice-consul at Athens :—

"Our servant, who had gone before to procure accommodation, met us at the gate, and conducted us to Theodora Macri, the Consulina's, where we at present live. This lady is the widow of the consul, and has three lovely daughters; the eldest celebrated for her beauty, and said to be the 'Maid of Athens' of Lord Byron. Their apartment is immediately opposite to ours, and, if you could see them, as we do now, through the gently waving aromatic plants before our window, you would leave your heart in Athens. Theresa (the Maid of Athens), Catinca, and Mariana, are of middle stature. On the crown of the head of each is a red Albanian skull-cap, with a blue tassel spread out and fastened down like a star. Near the edge or bottom of the skull-cap is a handkerchief of various colours bound round their temples. The youngest wears her hair loose, falling on her shoulders, the hair behind descending down the back nearly to the waist, and, as usual, mixed with silk. The two eldest generally have their hair bound, and fastened under the handkerchief. Their upper robe is a pelisse edged with fur, hanging loose down to the ankles; below is a handkerchief of muslin covering the bosom, and terminating at the waist, which is short; under that, a gown of striped silk or muslin, with a gore round the swell of the loins, falling in front in graceful negligence; white stockings and yellow slippers complete their attire. The two eldest have black, or dark, hair and eyes; their visage oval, and complexion somewhat pale, with teeth of dazzling whiteness. Their checks are rounded, and noses straight, rather inclined to aquiline. The youngest, Mariana, is very fair, her face not so finely rounded, but has a gayer expression than her sisters, whose countenances, except when the conversation has something of mirth in it, may be said to be rather pensive. Their persons are elegant, and their manners pleasing and ladylike, such as would be fascinating in any country. They possess very considerable powers of conversation, and their minds seem to be more instructed than those of the Greek women in general. With such attractions, it would indeed be remarkable if they did not meet with great attentions from the travellers who occasionally are resident in Athens. They sit in the eastern style, a little reclined, with their limbs gathered under them on the divan, and without shoes. Their employments are the needle, tambouring, and reading." The 'Maid of Athens' is now Mrs. Black; and one of her sisters is the wife of M. Pittákys, Ephor or Conservator of Antiquities, and author of an interesting account of them, entitled *L'ancienne Athènes*. The reader must take into consideration the number of years which have elapsed, since Mr. Williams's description of these ladies was written before the Greek Revolution.

After this sketch of the actual condition of modern Athens, we shall proceed to give a brief but systematic account of its situation, history, antiquities, &c. A full illustration of this part of our subject would, of course, require volumes. Besides the admirable article 'Athenæ' in Dr. Smith's *Dictionary of An. Geog.*, we refer the traveller also to Leake's *Topography of Athens* and *Demi of Attica*, to Wordsworth's *Athens and Attica*, and to Penrose's *Principles of Athenian Architecture*. These works will afford all necessary information. Travellers of distinction sometimes apply to M. Pittákys, the Conservator of Antiquities, himself; that gentleman, however, should not be requested to render his services without some previous introduction, or at any moment which may suit the traveller's

convenience. An order from M. Pittákys' office is required for admission to the Acropolis, and is granted on application; but a small fee to the veterans of the Revolution who are quartered there will generally serve the same purpose. If the weather be favourable, a *moonlight visit* should be paid to the Acropolis during the traveller's stay in Athens.

The following plan for the disposal of 4 days in Athens and its vicinity may facilitate the traveller in his selection:—

1. Sunrise from the Acropolis; visit the monuments there: then the Areopagus, Pnyx, Temple of Theseus, Monument of Philopappus, Odeum of Herodes, Dionysiac Theatre (under a cavern in the south side of the Acropolis, with 2 pillars above it), Temple of Jupiter Olympius, Ilissus, Fountain of Callirrhoe, Panathenaic Stadium, Arch of Hadrian, Monument of Lysicrates, Tower of the Winds, Agora, Stoa of Hadrian. These objects lie within a short distance of each other; and there is little of modern or mediæval interest to withdraw the attention from the antiquities.

2. *Ride.*—1 mile to Colonos, the low white hill to the north of Athens, the scene of one of the plays of Sophocles. On an adjoining eminence there is a monument of white marble in memory of the eminent German scholar and antiquary, K. O. Müller, who died of fever in Greece, a victim to his zeal for classical research. There is a good view of Athens, with its plain, the Gulf, and the mountains, from the "white brow of Colonos." Thence ride through the neighbouring olive-groves of the *Academy*, watered by the Cephissus, and so to the *pass of Daphne*. Then return to the *Piræus*, and ride round by *the tomb of Themistocles*, and the harbours of *Munychia* and *Phalerum*. From the latter return straight to Athens. The above ride is neither very long nor very fatiguing.

3. Marathon (20 miles) and back; with a relay of horses, or in a carriage as far as *Cephissia*, a village at the foot of Pentelicus, and nearly half-way. Go by Vranà and return by the village of Marathon. The best view of the plain is from the hill in descending to Vranà.

4. On this day you may go up either *Pentelicus* or *Hymettus*, or drive in a carriage to *Megara* and back. If you go up Pentelicus, you see the marble quarries, and enjoy a splendid view of Marathon and all Attica. If you go up Hymettus, you have a good view of Athens, and of the three plains of Attica. You can ride all the way up Pentelicus (in 3 or 4 hours from Athens), and nearly all the way up Hymettus.

Those who wish to see at a moderate expense of time and money what is best worth seeing, should then take the steamer, which leaves the Piræus twice a month for Nauplia. It starts in the evening and arrives at Nauplia at 6 A.M. the following morning, which will give time to visit Tiryns, Mycenæ, and Argos, returning to Nauplia the same evening before the steamer starts. It reaches the Piræus at 6 A.M. on the ensuing morning, the voyage averaging from 10 to 12 hours.

Corinth can be visited (*see* Route I.) as the traveller proceeds to Corfu and Trieste by the Austrian steamer, as the passengers are detained at the isthmus for half a day.

B.—ANCIENT ATHENS.

I. *Situation.*—II. *History.*—III. *Divisions, extent, population, &c.*—IV. *Topography and general Survey of the Acropolis.* (1. *Temple of Victory*—2. *The Propylæa*—3. *The Parthenon*—4. *The Erechtheum.*)—V. *Topography of the Asty* (ἄστυ). 1. *The Horologium of Andronicus Cyrrhestes, or "Temple of the Winds"*—2. *Gate of Athena Archegetis*—3. *Gymnasium of Hadrian*—4. *Gymnasium of Ptolemy*—5. *The Theseum*—6. *Hill of the Nymphs*—7. *The Pnyx*—8. *The Agora*—9. *The Museum*—10. *The Fountain of Callirrhoe*—11. *The Panathenaic Stadium*—12. *The Olympieum*—13. *Arch of Hadrian*—14. *The Choragic Monument of Lysicrates*—15. *The Dionysiac Theatre*—16. *The Odeum of Herodes or Regilla*—17. *The Areopagus*—18. *The Ceramicus, Academy, &c.*—19. *Other Monuments, Aqueduct of Hadrian, &c.*—VI. *Piræus, and the Port Towns (Suburbs).*—VII. *Environs of Athens.*

I. *Situation.* — Athens is situated about 5 miles from the sea, in the central plain of Attica, which is bounded on the N.W. by Mt. Parnes, on the N.E. by Mt. Pentelicus, on the S.E. by Mt. Hymettus, and on the W. by Mt. Ægaleos. On the S. it is open to the Gulf of Salamis, or Saronic Gulf. The most prominent eminence in the plain is a conical peak (now surmounted by the *chapel of St. George*), formerly not incorrectly identified with the Anchesmus of Pausanias, but now generally called by its more ancient and famous name, *Lycabettus*. This hill is to Athens what Monte Mario is to Rome, Vesuvius is to Naples, or Arthur's Seat to Edinburgh; and from its summit the site and neighbourhood of Athens lie unrolled before the eye as in a map. S.W. of Lycabettus are four eminences, all of which were included in the ancient city. Of these the nearest to Lycabettus is the Acropolis, a craggy rock rising to a height of about 350 feet above the plain, with a flat summit of about 1000 feet long from E. to W., by 500 feet broad from N. to S. Immediately W. by N. of the Acropolis is a lower eminence of irregular form, the Areopagus. The hill to the W. by S. is the Pnyx, and to the S.W. is a fourth hill, the Museum. On the S.E. of the city runs the Ilissus, and on the W. the Cephissus, two rivulets which become nearly dry in summer. They fall into the Saronic Gulf, near the three ancient ports of Piræus, Munychia, and Phalerum, or rather are swallowed up by the marshes in those parts.

The Athenian soil and climate exercised an important influence upon the buildings of the city and the manners of its ancient inhabitants. Hence we may account for the meanness of their private houses, and the practical defects of their streets and domestic architecture; hence certainly it was that in the best days of Athens the people worshipped, legislated, and witnessed dramatic representations under the open sky. The transparent clearness and brilliant colouring of the Athenian atmosphere, the flood of fire with which the marble columns, the mountains, and the sea are all bathed and penetrated by an Athenian sunset, the violet hue which Hymettus assumes in the evening sky, in contrast to the glowing rock of Lycabettus and the rosy pyramid of Pentelicus, all have been felt and admired by both ancient and modern poets and travellers. Euripides describes his countrymen as "ever lightly tripping through an ether of surpassing brightness" (Medea, 825); and Milton sums up in his noble lines (*Paradise Regained*, lib. iv.) many of the peculiar characteristics of the climate and scenery, as well as many of the immortal associations of Athens:—

Where on the Ægean shore a city stands,
Built nobly, *pure the air, and light the soil;*
Athens, the eye of Greece, mother of arts
And eloquence, native to famous wits
Or hospitable, in her sweet recess,
City or suburban, studious walks and shades.
See there the olive grove of Academe,

Plato's retirement, where the Attic bird
Trills her thick-warbled notes the summer long;
There flowery hill Hymettus, with the sound
Of bees' industrious murmur, oft invites
To studious musing; there Ilissus rolls
His whispering stream within the walls; there view
The schools of ancient sages; his, who bred
Great Alexander to subdue the world,
Lyceum there, and painted Stoa next:
There shalt thou hear and learn the secret power
Of harmony, in tones and numbers hit
By voice or hand; and various-measured verse,
Æolian charms and Dorian lyric odes,
And his who gave them breath, but higher sung,
Blind Melesigenes, thence Homer called,
Whose poem Phœbus challenged for his own:
Thence what the lofty grave tragedians taught
In Chorus or Iambic, teachers best
Of moral prudence, with delight received
In brief sententious precepts, while they treat
Of fate, and chance, and change in human life,
High actions and high passions best describing:
Thence to the famous orators repair,
Those ancients, whose resistless eloquence
Wielded at will that fierce democratie,
Shook the arsenal, and fulmined over Greece
To Macedon and Artaxerxes' throne:
To sage Philosophy next lend thine ear,
From heaven descended to the low-roofed house
Of Socrates; see there his tenement,
Whom well-inspired the oracle pronounced
Wisest of men; from whose mouth issued forth
Mellifluous streams, that watered all the schools
Of Academies old and new, with those
Surnamed Peripatetics, and the sect
Epicurean, and the Stoic severe.

The traveller will be glad to read Lord Byron's description of an Athenian sunset, while he has an opportunity of testing its remarkable accuracy:—

Slow sinks, more lovely ere his race be run,
Along Morea's hills the setting sun;
Not, as in northern climes, obscurely bright,
But one unclouded blaze of living light!
O'er the hushed deep the yellow beam he throws
Gilds the green wave, that trembles as it glows.
On old Ægina's rock, and Hydra's isle,
The God of Gladness sheds his parting smile;
O'er his own regions lingering, loves to shine,
Though there his altars are no more divine.
Descending fast the mountain shadows kiss
Thy glorious gulf, unconquered Salamis!
Their azure arches through the long expanse
More deeply purpled meet his mellowing glance;
And tenderest tints, along their summits driven,
Mark his gay course, and own the hues of heaven;
Till deeply shaded from the land and deep,
Behind his Delphian cliff he sinks to sleep.

Dr. Holland gives the following true picture of Athens:—

"Those who expect to see in Athens only the more splendid and obvious testimonies of its former state, will be agreeably disappointed. The Parthenon, the Temple of Theseus, the Propylæa, are individually the most striking objects; yet it may perhaps be added that they have been less interesting singly than in their combined relation to that wonderful grouping of nature and art which gives its peculiarity to Athens, and renders the scenery of this spot something which is ever unique to the eye and recollection. Here, if anywhere, there is a certain genius of the place, which unites and gives a character and colouring to the whole; and it is further worthy of remark, that this *genius loci* is one which strikingly connects the modern Athens with the city of former days. Every part of the surrounding landscape may be recognised as harmonious and beautiful in itself, and at the same time as furnishing those features which are consecrated by ancient description, by the history of heroic actions, and still more as the scene of those celebrated schools of philosophy which have transmitted their influence to every succeeding age. The stranger who is unable to appreciate the architectural beauties of the temples of Athens, yet can admire the splendid assemblage they form in their position, outline, and colouring, can trace out the pictures of the poets in the vale of Cephissus, the hill of Colonos, and the ridge of Hymettus, can look on one side on the sea of Salamis, on the other on the heights of Phylæ. Nowhere is antiquity so well substantiated as at Athens, or its outline more completely filled up to the eye and to the imagination."

The character of the landscape round Athens is very peculiar; its simplicity of outline and colouring, combined with the magnificence of form and extent. It cannot be called rich scenery, for, with the exception of the olive-grove of the plain, the landscape is devoid of wood. An air of repose is one of its chief characteristics; the form of the hills, and the plain terminating in the calm bay of Salamis, contribute to produce this effect, which is, however, to be ascribed more particularly to the eye always finding a resting-place on

the height of the Acropolis, and the magnificent ruins covering its summit.

II. *History.*—The *political* history of Athens forms the most prominent feature in the general history of Greece, and is of course entirely beyond the scope of the present work. All that can be here attempted is to give a sketch of the varied fortunes of the *City.*

The most ancient part of Athens, the *Acropolis*, is said to have been built by the mythical Cecrops, but the city itself is said to have owed its origin to Theseus, who united the independent tribes of Attica into one state, and made Athens their capital. In historical times, the first attempt to embellish the city was made by Pisistratus and his sons (B.C. 560-514), who, like many other ancient and modern despots, erected temples and other public buildings. A new era begins after the Persian war, when Athens was reduced to ashes by Xerxes. The city was soon rebuilt and fortified under the administration of Themistocles, and was adorned with public buildings by Cimon, and especially by PERICLES, in whose time (B.C. 460-429) it reached its greatest splendour. By the aid of the spoils acquired in the Persian war, and by the contributions of the subject states, and by the still more important assistance of Phidias, and of a whole group of the greatest sculptors and architects whom the world has ever known, Pericles was enabled to carry his noble designs into execution, and to bequeath to his country those glorious monuments, which have been the admiration of all succeeding ages. Although these remains have suffered cruelly from earthquakes and the ravages of war, and from centuries of injury and spoliation, they still continue the grandest, the most interesting, and some of them the most perfect relics of antiquity that now exist, and bear testimony to the superiority of the Athenians in taste and genius over every other people of ancient or modern times.

The Peloponnesian War put a stop to the further embellishment of Athens. On the capture of the city in B.C. 404, the fortifications and Long Walls were destroyed by the Lacedæmonians; but they were restored by Conon in B.C. 393, after gaining his great victory off Cnidus. The public buildings were repaired and beautified after this period; and though its suburbs were ravaged in B.C. 200 by the last Philip of Macedon, Athens continued both under the Macedonians and the Romans to be a great and flourishing city. Having espoused the cause of Mithridates, it was captured by Sulla B.C. 86, when its fortifications were levelled to the ground, and its privileges greatly curtailed. At that period, however, and during the first centuries of the Christian æra, it continued to be the chief seat of learning in the ancient world, and the Romans were accustomed to send their sons to Athens, as to an University. Hadrian frequently resided in the city, and adorned it with many new buildings (A.D. 120-128); and his example was followed by Herodes Atticus, a wealthy private citizen, who lived in the reigns of Antoninus and M. Aurelius. Athens was never more splendid than in the time of the Antonines, when visited by Pausanias. The great works of the age of Pericles were then still in freshness and perfection; nor do they appear to have suffered materially until the incursions of the Goths under Alaric in A.D. 396. The pagan religion and schools of philosophy continued to flourish at Athens until the time of Justinian in the sixth century, when they were finally abolished. At that period many of the temples were converted into churches. Thus the Parthenon, or temple of the Virgin-Goddess, became a church consecrated to the Virgin-Mother; and the temple of the old pagan warrior Theseus was dedicated to the Christian warrior St. George.

An admirable compendium of the history of the city of Athens will be found in Leake's Introduction to his *Topography of Athens.* The following extracts will be read with especial interest:—

"Homer, the earliest of Greek his-

torians, has left us a strong confirmation of the reality of those facts, which are not obviously fabulous, in the history of the two great heroes of ancient Attic story, Erechtheus and Theseus. He notices the temple of Erechtheus, and those periodical sacrifices of an ox and a sheep (Il. ii., 546), which we know to have been performed to a very late period of Athenian superstition; and, in confirmation of the political reforms of Theseus, instead of naming all the cities of Attica, as he has done in the other provinces of Greece, he speaks of Athens alone, and of the people of Erechtheus, that terrible Δῆμος, whose first specimen of tyranny and ingratitude was the banishment of their great benefactor himself, whom they left to die in exile in the island of Scyrus. . . . . During the six or seven centuries which elapsed between the Trojan war and the reign of Pisistratus, the Athenians seem to have been not more engaged in foreign wars or internal commotions than was sufficient to maintain their martial spirit and free government, both of which were essential to the progress made by them in civilization, commerce, and a successful cultivation of the arts. The change of chief magistrate from king to archon for life, then to decennial and to annual archon, indicates that gradual increase, first of aristocratical, and then of popular authority, which ended in a purely democratical government. . . . During the ages which elapsed between the reigns of Theseus and Pisistratus, we may suppose that the advance of art caused the altars of the several deities, whose worship had been established, to be converted into temples, or their temples to be renewed upon a larger and more elegant plan. A body of the Pelasgic nation, distinguished as Pelasgi, Tyrrheni, or Tyrseni, sought refuge in Attica from their enemies, and were employed by the Athenians to fortify the Cecropian hill. . . . .

"By establishing a public library, and by editing the works of Homer, Pisistratus and his sons fixed the Muses at Athens; while by raising the quadrennial revolution of the Panathenaic festival to a footing of equality with the other similar assemblies, and by upholding it during their united reigns of about 30 years, they greatly advanced the dignity of the republic among the states of Greece. . . . . Hitherto, however, the progress of the useful and ornamental arts had scarcely been so great at Athens as in some other parts of Greece, as at Sicyon, Corinth, Ægina, Argos, Thebes, and Sparta. Still less was she able to bestow that encouragement upon the arts which they received in the opulent republics of Asia; for, although her territory was more extensive, and her resources already greater than those of any of the states of Greece Proper, except Sparta, they were still insufficient to bestow adequate ornament upon a city which was already the most populous in Greece. It was to an event the most unlikely to produce such a result, that Athens was indebted for a degree of internal beauty and splendour, which no other Grecian city ever attained. The King of Persia, in directing against Greece an expedition of a magnitude unparalleled in the operations of one nation against another, made the capture of Athens his principal object. His success was most fortunate for the Athenians; for by forcing them to concentrate all their exertions in their fleet, in which they were as superior in numbers to any of the other states of Greece as they were in skill to the Persians, it led to their acquisition of the chief honour of having obliged Xerxes to return in disgrace to Persia, followed by such a degree of influence in Greece, that even the rivals of Athens were under the necessity of giving up to her the future conduct of the war, now become exclusively naval. By these means the Athenians acquired an increasing command over the resources of the greater part of the islands, as well as of the colonies on the coasts of Asia, Macedonia, and Thrace; and thus, at the very moment when the destruction of their city rendered it necessary for them to renew all their principal buildings, fortune gave them sufficient means both to maintain their ascendency in Greece, and to apply a part of the wealth at their command in the indul-

gence of their taste and magnificence. The same sources of wealth continuing, and even increasing during the half-century which intervened between the victory of Salamis and the Peloponnesian war, the injury inflicted upon the buildings of Athens by the Persians was not only fully repaired, but those new and splendid edifices were erected which continued to be one of the chief glories of Athens, until Europe becoming too unenlightened to be sensible of the beauty of such objects, they remained for more than twelve centuries unknown or unnoticed; Greece itself during all the latter part of this time having been the prey of a race of Oriental invaders far more barbarous than those of ancient times. . . . .

"There are few problems more difficult of solution than to find a sufficient reason for the perfection which the Greeks attained in the elegant arts, and for its wide diffusion among them during several centuries. Something may be attributed to the more acute perceptions, to the more beautiful forms and colours of animate and inanimate nature, and to the brighter skies of a southern climate. Something more may be ascribed to circumstances from which we are happy to be exempt; such as the eager collision of rivalry between small independent states, the excitement given to the imagination, and the encouragement afforded to the display of its powers by a mythology closely allied to the senses, and which gave the honours of divinity to the productions of the artist: even with these advantages, to arrive at the productions of the age of Pericles required several centuries of trials and improvements, during which extreme diligence was applied by a series of gifted men to one pursuit, which, when successful, obtained as much worldly fame and advantage as that of arms, or of the conduct of public affairs. Without such an equalization of the rewards of genius and labour, science, literature, and the arts, are more degraded than encouraged or protected."

During the Middle Ages Athens sank into a provincial town, and is rarely mentioned by the Byzantine writers. After the capture of Constantinople by the Latins in 1204, Boniface, Marquis of Montferrat, obtained the greater part of Northern Greece, which he governed under the title of King of Thessalonica. He bestowed Athens as a Duchy upon one of his followers, a Burgundian, named Otho de la Roche; and the city remained in the hands of the Franks, with various alternations of fortune, until its incorporation with the Turkish empire in 1456. The Parthenon was now converted from a Christian Church into a Mahommedan mosque. In 1687, the buildings on the Acropolis suffered severe injury in the siege by the Venetians under Morosini. Hitherto the Parthenon had stood almost uninjured for 2000 years; Spon and Wheler visited Athens in 1675, and have left an account of it as it then appeared; but in 1687 it was reduced to a ruin by the explosion of a quantity of powder which had been placed in it by the Turks. The Acropolis was again used as a fortress during the War of Independence (1821-1827), and suffered severely from both Greeks and Turks. It was the scene of two devastating sieges and of repeated conflicts. Mr. Waddington (now Dean of Durham) thus describes Athens in 1824:—"The modern town of Athens was never remarkable for beauty or regularity of construction: it has now suffered the demolition of about one-third of its buildings. Many Turkish houses were burned by the Greeks, in the first siege of the Citadel; many Greek houses were destroyed during the occupation of the place by Omar Brioni (an Albanian general); and many of both have fallen into the streets from mere neglect. The Churches and Mosques have not met with greater mercy in this religious war; and even the ashes of the dead have not been allowed to repose in security." Again, when Dr. Wordsworth visited Greece in 1832, he has recorded that there was "scarcely any building at Athens in so perfect a state as the Temple of Theseus."

In 1834, Athens was declared the

capital of the new Kingdom of Greece; and all the Turkish houses which formerly encumbered the Acropolis have now been removed, and measures taken to preserve the still existing remains of antiquity. The present town has sprung up almost entirely since 1834.

III. *Divisions, Extent, Population, &c.*—Ancient Athens consisted of three distinct parts, united within one line of fortifications. I. The ACROPOLIS. II. The ASTY (τὸ Ἄστυ), or Upper Town, in opposition to the Lower Town of Piræus, and therefore, in its widest sense, including the Acropolis. III. The PORT-TOWNS, *i.e.* the Piræus, including Munychia and Phalerum.

Extent.—The entire circuit of the walls of Athens was 175 stadia (22 miles), of which 43 stadia belonged to the city, 75 stadia to the *long walls*, and 57 stadia to the port-towns. The *Long Walls* connected the city with the sea, and were built under the administrations of Themistocles and Pericles. They consisted of the wall to Phalerum on the E., and of the wall to Piræus on the W., each about 4 miles in length: between these two, at a short distance from the latter and parallel to it, another wall was erected, thus making two walls leading to the Piræus (sometimes called the *Legs*, σκέλη), with a narrow passage between them. There were, therefore, three Long Walls in all, but that name seems to have been confined to the *two* leading to the Piræus, while that leading to Phalerum was distinguished by the appellation of the *Phalerian wall*. The Long Walls were in ruins in the time of Pausanias. Their foundations may still be traced in many places near the road between Athens and the Piræus.

Population, &c.—The chief authority for the population of ancient Attica is the census of Demetrius Phalereus, taken B.C. 317. According to this census, there were 21,000 Athenian citizens, 10,000 resident aliens (Μέτοικοι), and 400,000 slaves. It may be assumed from various authorities that by the term citizens all the males above the age of 20 are meant. The aggregate of the whole population of Attica must therefore have exceeded half a million in ancient times. At the present day it certainly does not exceed 40,000 souls.

It is impossible to determine the exact population of Athens itself. Xenophon states that the city contained upwards of 10,000 houses. If we assume about 12 persons to a house, we obtain 120,000 for the population of the city; and we may perhaps assign 40,000 more for the collective population of the ports. Although we know that the Athenians were fond of a country life, and that the *deme* of Acharnæ alone furnished 3000 hoplites, still we cannot be very far wrong in calculating that Athens contained at least a third of the aggregate population of Attica.

Ancient Athens was undoubtedly inferior to ancient Rome in the pavement of its streets, its sewers, its supply of water, &c. It was the magnificence of the public buildings which compensated for the poverty and meanness of the domestic architecture. As Col. Mure observes, what Horace said of the primitive worthies of his own country will apply with still greater justice to the Athenians during their most flourishing period:—

> "Privatus illis census erat brevis,
> Commune magnum."

The Acropolis restored.

IV. *Topography of the Acropolis.*—The Acropolis may be considered, first, with respect to its natural features; secondly, in its earlier state before the invasion of the Persians; thirdly, in its meridian splendour; and, lastly, in its present state. The general form is that of a rocky platform, composed of a coarse red marble or highly crystalline limestone. It is very irregular in its shape—the length being about 1100 feet, and the extreme breadth near the middle about 450 feet. It is precipitous, except towards the W., where a narrow neck of high ground connects it with the lower rocky eminence of the Areopagus. The sides of the table-rock rise abruptly, in some places nearly 150 feet, from the steeply sloping talus or hill side upon which it rests. The neck just mentioned to the W. is continuous with the talus. The summit is about 300 feet above the town, 270 above the pavement of the Theseum, and 250 above that of the temple of Jupiter Olympius. Although the Acropolis is not precipitous towards the W., the slope is still very steep, and that point, whilst it gave facilities for access, could be made very strong by art. Accordingly, we find that the Propylæa, which spanned the entire space between the precipices from N. to S., was at once made sufficiently strong in its outworks to defend the Aeropolis, considered as a citadel, and capacious in its unrivalled architecture as a vestibule to the renowned sanctuary of Minerva.

When we pass the Propylæa, and go eastwards, we find that the surface of the rock rises at first at a slope which forms a steep road, and becoming more gentle as it proceeds, finally reaches its highest point near the eastern end of the Parthenon. The rise between the Propylæa and this point is about 40 feet. It then falls about 15 feet to the eastern extremity of the enclosure.

In height the Acropolis is greatly exceeded by Lycabettus, more than a mile distant to the N.E., but it commands extensive views on every other side, excepting that the very summit of the Museum, the hill surmounted by the Monument of Philopappus to the S.S.W., rises high enough to interfere and to detract from the Acropolis from some points of view; and has often proved an inconvenient and dangerous neighbour: both in the times of the successors of Alexander, when the town was overawed by a Macedonian garrison which occupied that height, and still more during the last 200 years, in the Turkish wars, irreparable injury has been inflicted on the Parthenon and other monuments by the Venetian,

Greek, and Turkish batteries, which have been at various times there planted. However, the greater extent of the Acropolis makes it in the general view domineer over this unlucky eminence, and all the other contiguous heights are so subordinate as by their contrast rather to enhance its dignity than otherwise. Thus, from all sides, except from such a distance to the N.E. that Lycabettus, or from such nearer points to the S.W. that the Museum, interferes, commanding views are to be obtained of the Acropolis not unworthy of its fame. The finest of all these views are generally from the N.; from the N.E., near the King's Palace, and from the slopes of Lycabettus; from the S.E., beyond the Ilissus, not far from the temple of Jupiter Olympius; from the slopes and summit of the Pnyx, S.S.W. and W.; and, above all, from the N.W., at the commencement of the olive grove near the Academy, a view which has been very nicely engraved from a drawing by Prof. Cockerell, and forms the frontispiece to Mr. Wordsworth's Athens and Attica. But rides or rambles in any direction through this olive grove will be certain to afford enchanting views of the Acropolis, especially in an afternoon, when the remains of the marble temples sparkle in the vivid sunlight, and the deep but transparent purple of the background—the "purpureos colles florentis Hymetti"—throws them out in fuller relief. If any traveller could so completely disengage himself from the cares of his luggage and the troubles incident on his first arrival at a new place, as to take a horse and guide at the Piræus, and follow the course of the Cephissus northwards, and enter Athens by the sacred road which leads from Eleusis by the pass of Daphne, his first impressions of the Citadel of Minerva would be more agreeable and more just than he would obtain by following the usual course along the dusty and uninteresting road leading directly to Athens from the Piræus, along which the hills to the W. and S.W. greatly obstruct the views of the Acropolis.

The Tyrrheni Pelasgi, that mysterious race, who flourished before the dawn of history, probably in the first instance occupied Athens and its Acropolis. It is not within the compass of a guide-book to go into the difficult question of the origin and migrations of this people. Suffice it to say that it is certain that one race, or several races so nearly allied as to be almost identical in their mythology, occupied, at a period anterior to the Trojan war, the Peloponnesus, the greater part of continental Greece, and a very large portion of Italy and Sicily. The account of the introduction into Athens of the worship of Minerva by Cecrops, and the story of Neptune's yielding to her the *tutela* of the city, seem to point out the arrival of the Ionian race; that the latter soon afterwards took the lead, and ultimately made Athens what she was. Herodotus tells us that the people had originally been called Pelasgi, afterwards Cecropidæ, and lastly, under Erechtheus, Athenians. The Pelasgi, therefore, it would seem, had in the first instance established themselves in the Acropolis, and fortified it after their manner. This view is rather confirmed than otherwise by an Athenian tradition, according to which a body of the Tyrrheni Pelasgi sought refuge in Attica from their enemies, and were employed by the Athenians to fortify the Cecropian hill. They had a place immediately underneath the rock, near the western end of the N. side, assigned to them for their abode, and called Pelasgicum. They were afterwards expelled from thence because they conspired against the Athenians. After this, no one was allowed to build or cultivate in that part, possibly from an apprehension of attack in that quarter, for there the rock, though steep, is full of fissures, and there would be some danger lest the basis of the walls should be undermined if an enemy should be able to conceal himself among houses built close up to it; or it might be injured by excavations made clandestinely for domestic purposes. In later times it has been found necessary to support the wall in that part with an enormous

buttress, and several large masses seem to have fallen down from time to time. To figure to ourselves, therefore, the Acropolis as it existed before the Persian invasion, we must suppose the rock crested with the original polygonal walls of the Pelasgi, to which the Cecropidæ had added little or nothing. The western access being defended by an elaborate system of works called Enneapylon (ἐννεάπυλον), or the Nine Gates; this name showing that, after the manner of the Pelasgi, the innermost keep was strengthened by numerous enclosures, with avenues constructed on the principle of obliging the assailant to expose his unshielded side to the enemy. The strength of these works was very great: for we learn that at the time of the invasion of Xerxes some of the Athenians did not follow Themistocles to the ships, but thought that the interpretation of the *wooden walls* required by the oracle, was rather the strengthening the weaker parts of the Acropolis with wooden palisades, which were soon burnt. They were, nevertheless, enabled to defend the Enneapylon; and the Acropolis was taken by some mountaineers in the Persian army climbing up on the N. side, near the Erechtheum, where the steepness of the rock was supposed to be a sufficient protection, and was left unwatched by the slender garrison; or, perhaps, as Wordsworth suggests, by the treachery of the Pisistratidæ they may have become possessed of the stair and passage which leads from the Aglaurium up into the Acropolis, which we shall hereafter describe, and it was there that they made their ascent. The Persians seem entirely to have destroyed the Pelasgic defences, and the Athenians were afterwards obliged to reconstruct them entirely; for although the rebuilding of the walls was a matter of the greatest urgency, in consequence of the ambition of the Spartans, the old walls could not be repaired, but were obliged to be built afresh. This perhaps was not necessary on the S. side, where the wall was afterwards rebuilt on a grander scale by Cimon; but for a great portion—as the existing remains show—and probably over the whole extent of the N. side, instead of repairing the Pelasgic defences, they were entirely reconstructed with the remains of the temples which the Persians had thrown down. This forms a very interesting illustration to the account by Thucydides of the diplomatic success of Themistocles in gaining time during his embassy to Sparta, while all hands at home were employed in rebuilding the city walls. A very small piece of the polygonal wall of the ἐννεάπυλον remains to the S. of the Propylæa, extending to the outer wall in a direction N. and S. There are also some marble foundations near it, which are not parallel with the Propylæa, but they can hardly be so old as the Persian invasion. Most likely they belonged to some building which was erected after that event, but which Pericles did not scruple to remove in order to erect the present magnificent entrance. The walls of rectangular blocks of Piraïc limestone, which are observable underneath the Propylæa to the W., cannot, by their style of masonry, be Pelasgic, but are probably remains of defences erected in the time of Themistocles, and superseded by the outworks of the Propylæa, built by Pericles.

A fine specimen of a somewhat Pelasgic character of masonry may be seen in the wall which supports the area of the Pnyx towards the Areopagus, which will be described hereafter.

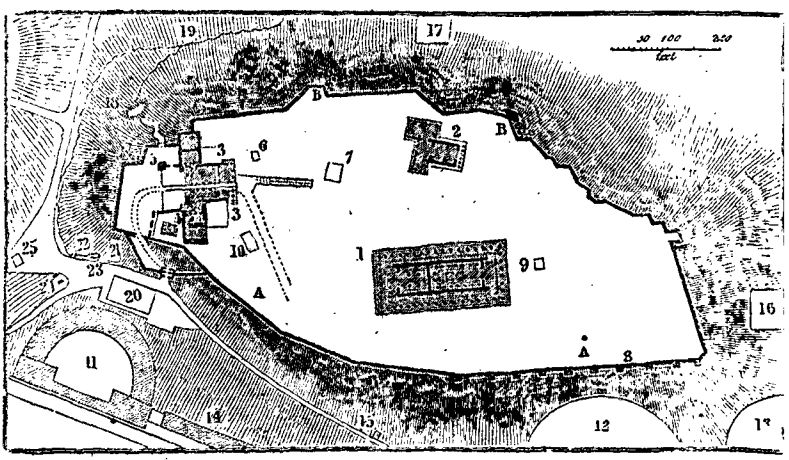
To complete our conception of the Acropolis before the Persian invasion we must suppose it covered with mean buildings, from which two temples rose conspicuous. Of these temples, one, the most sacred, was the earlier Erechtheum, dedicated to Neptune and Minerva Polias, the burning of which is expressly mentioned by Herodotus and others; and another larger temple, sacred to Minerva, on the site of the present Parthenon. The existence of this latter temple is not indeed made known to us by contemporary history, but by unquestionable local evidence. There is little doubt that a number of

fragments of columns and entablatures which are to be seen built up in the N. wall of the Acropolis, and which we shall shortly have occasion to mention again, belonged to this temple, and sufficient data may be gathered from these fragments, and from the indications on the groundwork of the Parthenon, to conclude that this temple had Doric columns of 6 feet 3 inches in diameter; 6 columns in each front; and 14 on the flanks, reckoning the angle columns twice; and that its length was about 176 feet, and the breadth 65 feet.

The date of this temple, judging from the fragments, may perhaps be referred to the time of Pisistratus, or a little earlier. [See 'Principles of Athenian Architecture,' p. 73.]

Our object will now be to describe the Acropolis as it existed in all its splendour. But first a circuit of the walls may advantageously be made, beginning with the Propylæa, and going round by way of N. and E.

GROUND PLAN OF THE ACROPOLIS AND THE IMMEDIATE NEIGHBOURHOOD.



AA. Southern or Cimonian Wall.
BB. Northern or Pelasgic Wall.
1. Parthenon.
2. Erechtheum.
3. Propylæa.
4. Temple of Nike Apteros: beneath is T. of Ge Curotrophus and Demeter Chloe.
5. Pedestal of the Statue of Agrippa.
6. Quadriga.
7. Statue of Athena Promachus.
8. Gigantomachia.
9. Temple of Rome and Augustus.
10. T. of Artemis Brauronia.
11. Odeum of Herodes or Regilla.
12. Dionysiac Theatre.
13. Odeum of Pericles.
14. Stoa Eumeneia.
15. Grave of Talus or Calus.
16. Eleusinium.
17. Aglaurium.
18. Grotto of Pan.
19. Pelasgicum.
20. Asclepieum.
21. T. of Aphrodite Pandemus.
22. Temple of Themis.
23. Grave of Hippolytus.
24. Statues of Harmodius and Aristogeiton.
25. Altar of the Twelve Gods.

The plan is borrowed from Dr. Smith's Dictionary; but it should be observed, that, as it was made before M. Beulé's discoveries of the western entrance, No. 24 should be placed about 150 feet further N. And No. 25, according to some authorities, stood nearer the centre of the Agora, a good deal to the W. of the position here given.

Leaving for the present the mediæval outworks at the extreme W. of the Acropolis, recently laid open by M. Beulé's excavations, to which we shall again call attention, we come to a bastion built in the year 1822 by the Greek

General Odysseus to defend the ancient well under the N. wing of the Propylæa, to which there is access from above by an antique passage and stair of 47 steps, for the most part cut in the rock. This passage terminates in a small chapel with niches cut in the sides. The well has a peristomium of marble, and was described by Mr. Wordsworth in 1833 as containing water at a distance of about 30 feet. There is no doubt but that this well is the famous fountain *Clepsydra;* so called because it was intermittent, the supply being greatest at the commencement, and least at the falling off of the Etesian winds. It was anciently called Empedo, and was supposed to have a subterranean communication with Phalerum. Beyond the bastion we come to two caves close together, or rather a double cave, of no great depth, which was dedicated to *Apollo and Pan.* Miltiades introduced the worship of Pan in consideration of services supposed to have been rendered at Marathon. Within the cave are various sinkings which once held tablets or votive offerings. Close to the cave the foot ascent, from which the passage to the Clepsydra just mentioned branches off, began to ascend the rocks towards the Propylæa.

Near this spot to the N. was the *Pelasgicum,* already mentioned. Mr. A. P. Stanley (Class. Mus., vol. i. p. 53) remarks how "the gloom of the black shade thrown by the steep precipice would conspire with the memory of a hateful race to make the Athenians hate the spot."

About 200 feet to the eastward of the Cave of Pan, in the midst of the Long rocks, as that part of the precipice was called, and at their foot, is a remarkable cavern, and 120 feet further on and immediately under the wall of the citadel, not many yards from the northern portico of the Erechtheum, is a smaller one. Within the latter are remains of 13 niches. The former has great antiquarian interest. Leake (p. 266) shows that in all probability this cavern must have had a communication with the Acropolis above, and this has since been proved to be the fact. Wordsworth identifies this cavern as the grotto of Agraulos. Close by, a little lower down the hill, was a temple of the Dioscuri (Castor and Pollux), named the Anaceium. Polyænus relates that when Pisistratus had seized the Acropolis, his next object was to disarm the Athenians. For this purpose he summoned an assembly in the Anaceium; descending into which he addressed the people in so low a tone of voice, that in order to hear they were obliged to crowd about him. While thus engaged, their arms were seized upon by the adherents of Pisistratus, and conveyed into the Agraulium, which was, as we know, in communication with the Acropolis. The Anaceium was a strongly fortified post.

Returning to the Cave of Apollo and Pan for the purpose of examining the walls themselves, we find a large buttress of not very ancient construction. The rock is here very steep and crested by the wall. On passing round a salient angle, where there is a small buttress, we find a nearly straight line of wall for about 210 feet, then a short bend to the S.E., afterwards a further straight reach for about 120 feet, nearly parallel to the former. The first of these two lines of wall contains very interesting remains of a Doric entablature of Piraïc limestone; and the second, of frusta of columns and steps of Pentelic marble. They evidently belonged to the same building; and there can be no reasonable doubt that this building was the Temple of Minerva which preceded the present Parthenon on the same site, as already mentioned. The fragments of entablature are in two separate groups. The architrave stones, although they have the same height, differ considerably in length in the two groups: those in the western group averaging about 13 feet 3 inches, and the others 12 feet 7 inches. The columns were of two sizes, the larger 6 feet 3 inches, and the smaller 5 feet 7 inches in diameter. The temple therefore must have had a difference in its front and flank intercolumniations, and the columns of the Pronaos and Posticum must have been smaller than those of the Peristyle. These data have been

of service in arriving at the general dimensions of the temple given above.

A mediæval buttress, about 100 feet from the N.E. angle of the Erechtheum, forms the termination of the second reach of wall, viz. that in which are the frusta of columns. From hence to the N.E. angle of the Acropolis, occur several large squared stones, which also appear to have belonged to some early temple.

The wall into which these as well as the fragments before mentioned are built, seems to be of Hellenic construction. From opposite the Erechtheum, to the north-eastern extremity, the natural rock, although still very steep, is less inaccessible than almost anywhere else, except at the Propylæa; the wall immediately surmounts the cliff. The eastern wall of the Acropolis appears to have been entirely rebuilt in the middle ages on the old foundations. On this side a ledge of several feet in width is left between the summit of the precipice and the base of the wall, flanked by a small square tower, which projects in front of the curtain at the N.E. corner. Near the middle of this reach of wall there is a large cavern in the rock. This and the slope which it surmounts is considered by Leake to have been the Eleusinium—a hierum inferior only in sanctity to the temple of Ceres at Eleusis. He also supposes it to have been a kind of outwork to the Acropolis, and that there was a communication with the upper citadel through the cavern. For we learn from Thucydides that in the beginning of the Peloponnesian war the Eleusinium was strongly fortified, and guarded with the greatest jealousy. Little more is known of this temple. Pausanias, in all matters connected with the Mysteries, is a tiresome guide. Of this sanctuary he says, "While intending to proceed further in this matter (T. of Triptolemus), as well as in those things which relate to the Athenian temple called Eleusinium, I was deterred by a vision in my sleep." Southwards of this cave the rock becomes remarkably fine and precipitous. At the S.E. angle we again find the Hellenic masonry of the S. wall or Cimonium (built by Cimon the son of Miltiades). Twenty-nine courses remain, making 45 feet of height. This wall, instead of being perpendicular, "batters" a little, the stones being set back from those below them, about an inch in each course. As we follow the wall westwards, we find that it has been almost entirely cased in mediæval and recent times, and is further supported by nine buttresses. Among the stones which form this casing may be noticed a few small fragments of statues, one or two of a very fine character. The Hellenic masonry can be traced all along, as far as the Propylæa, under the casing, where the latter has been shattered. The centre of the Dionysiac Theatre occurs about 200 feet from the eastern end of the Cimonium. This theatre we shall describe in its proper place. A little westward of it occurs a deep course of the Piraïc limestone, a fragment of some early temple. A little further on, the wall is 65 feet high and batters 7 feet. This is much loftier than any part of the wall to the North, but the rocks are less precipitous. The difference is mainly this, that there a very steep cliff is little more than crested by the wall; here a cliff less strong by nature is encased by an artificial construction of great importance. Beyond the point last mentioned, the wall takes a bend to the W.N.W., and terminates in a solid tower about 30 feet high, which is surmounted by the small Ionic temple of Victory without Wings, which will be described below. Until lately the only entrance to the Acropolis was immediately under the W. face of this tower: but we may now pass through the new opening formed in the western wall of the mediæval outworks, from whence we commenced our circuit, and ascend in a direct line from the W., that is, from the ancient Agora.

The Acropolis—the city of Cecrops and the cradle of Athens, after the invasion of Xerxes, ceased to be inhabited as a town and became one great sanctuary, partitioned only by the boundaries of the sacred portions or *τεμένη*, for we learn that in the Peloponnesian war, when the inhabitants of

Attica crowded to Athens and every available space was allotted to them; even then, so sacred was the Acropolis, that it remained uninhabited. (Thucyd. ii. 17.) It was, nevertheless, to be used as a citadel to retire to, but only in the last extremity, as in modern warfare churches have sometimes been resorted to. "In order then," as Leake says (p. 309), "to form a due conception of the effect of this storehouse of the arts, and to do justice to Athenian taste, we must imagine the platform of the hill cleared of everything but the temples and a few buildings necessary for their administration, and thus forming one vast composition of architecture and sculpture; or, to use the words of a Greek rhetorician, a single monument or dedication to the gods."

It has hitherto been difficult to understand the nature of the outworks and approaches which defended the Propylæa: for the five gates of that building would be of little avail against an enemy provided with machines of war; although they would serve admirably as a barrier either to admit or exclude the throng on the days of religious festivals. It is quite clear that we must look lower down for the external military defences of the citadel; and the recent excavation to which we have before alluded, conducted by M. Beulé, with the help of funds furnished by the French Academy, will, it is hoped, do much to clear up the difficulties which have beset all previous theories on this subject. In front, *i.e.*, westwards of the great flight of steps, there seems to have been a kind of fortified Barbican or court strongly protected by flanking walls and towers, in some degree resembling the great gate at Megalopolis, only that there the court is round, here it was square. The outer wall seems to have perished, but a portion of the inner remains. It is of moderate thickness, a little more than 20 feet high, and built of Pentelic marble. The lower courses are very much narrower than those above them. The wall is pierced by a doorway, about 12 feet high and 6 wide. Above the lintel of the doorway is a Doric entablature, composed of architrave, triglyphs, and cornice, together between 4 and 5 feet high. Above the cornice has been added another architrave, with the usual band and guttæ tablets. This circumstance, together with the irregularity in the courses above mentioned, and the general inferiority of execution in the masonry, lead to the supposition that this wall, as we see it, is not coeval with the Propylæa, but was perhaps part of some restoration of the military works, after the Peloponnesian war, by Lycurgus, the son of Lycophron, or even perhaps at some later period, as after the capture of Athens by Sylla. Nevertheless it most likely points out what was the original outwork as designed by Pericles. This gateway passed, the view opened at once on the magnificent staircase, leading up to the Propylæa. There are some traces also which indicate that there was a carriage entrance to the S., immediately westward of the tower, on which the temple of Victory without Wings is placed, and which has been the sole entrance in modern times until the excavations just mentioned opened anew the western entrance. A gate so placed would have been well flanked by the tower. There was also the foot entrance and stair to the N., which has been already described, and which opened upon the principal staircase just behind the great pedestal.

The outer walls of the Propylæa being thrown so far in front of it, and therefore on a much lower level, were enabled to be carried to a sufficient height for defence, without obscuring the building; so that the whole front and a considerable portion of the staircase could be seen from places at a moderate distance, especially from the adjacent eminences. From the Pnyx the Athenian orators more than once pointed to it, and alluded to its imposing magnificence. As a visitor drew near to the Acropolis from the W., the exterior defences would hide all near views of the Propylæa, but he would have around him the many interesting, though subordinate, objects which filled the eastern extremity of the Agora. At this point the temple

of Æsculapius, and the statues of Harmodius and Aristogeiton, very near to the entrance to the Acropolis, would especially claim his attention. Or if he approached by the carriage way from the S., which we have supposed, before he reached the Propylæa, he would leave on his right hand what has generally been considered to be the temple of Tellus and Ceres; of which the two niches under the tower, surmounted by the small Ionic temple, have been supposed to have formed the adytum [but this part, it must be confessed, is not yet cleared of its difficulties]. Again, if the traveller approached from the N., he would have gained the narrow and steep footway near the cave sacred to Apollo and Pan, as we have seen, and passing immediately under the northern wing of the Propylæa, would finally have emerged upon the bottom of the great staircase, by passing through a narrow opening in the wall of the outworks, behind the great pedestal. In any case, he would have come suddenly upon the Propylæa, and have been overwhelmed with astonishment at the magnificence of the scene before him. Other buildings may have exceeded this in size, but none in beauty and in the "artificial infinite" which is obtained by harmony of proportion, which, in this instance, is especially remarkable in the relation of the architecture of the wings to that of the central portico. He would have stood at the bottom of the magnificent flight of marble steps 70 feet across, with the main portico, or Propylæa, in front; the Pinacotheca, or painted chamber on the l., and the exquisite architecture and sculpture of the small Ionic temple of the Wingless Victory standing a little in advance of the rt. wing, which, being less complete than the Pinacotheca, but for the addition of this temple would not quite have balanced it in effect. All was richly adorned with painting on the walls and ceilings, and with groups of sculpture between the columns (for there was no sculpture on the architecture itself, with the exception of the temple of *Victory*). This admirable composition would have produced an effect which it must vainly tax the utmost stretch of the imagination to reproduce from the existing ruins. Still the present scene is very charming; but it is hard, even with the help of the N. wing, which is fortunately tolerably perfect, to reconstruct mentally the columns on their shattered frusta, and to crown them with the entablature and pediment which they bore so late as two hundred years ago. If any description could aid the imagination in reproducing this scene, it is that of Wordsworth (Athens and Attica, p. 111):—

"There is something of peculiar interest attached to that single door of St. Peter's Church at Rome which is opened by the hand of the Pope to admit into the church the crowds of the periodic jubilee, and at all other times remains shut. No one can look on that entrance without reflecting what a deep and strong tide of feeling has flowed through it. Here we now stand before the Propylæa of the Athenian Acropolis. Through that door in the centre of this building moved the periodic processions of the Panathenaic jubilee. The marks of their chariot wheels are still visible on the stone floor of its entrance. In the narrow space between those two ruts in the pavement, the feet of the noblest Athenians since the age of Pericles have trod.

"Here, above all places at Athens, the mind of the traveller enjoys an exquisite pleasure. It seems as if this portal had been spared, in order that our imagination might send through it, as through a triumphal arch, all the glories of Athenian antiquity in visible parade. In our visions of that spectacle we would unroll the long Panathenaic frieze of Phidias, representing that spectacle, from its place in the marble walls of the cella of the Parthenon, in order that, indued with ideal life, it might move through this splendid avenue, as its originals did of old.

"Even national enemies paid homage to the magnificence of the fabric; for when, in the Theban assembly, Epaminondas intended to convey to

his audience that they must struggle to transfer the glory of Athens to Thebes, he thus expressed that sentiment by a vivid image: 'Oh, men of Thebes, you must uproot the Propylæa of the Athenian Acropolis, and plant them in front of the Cadmeian citadel.' It was this particular point in the localities of Athens which was most admired by the Athenians themselves: nor is this surprising; let us conceive such a restitution of this fabric as its surviving fragments will suggest: let us imagine it restored to its pristine beauty; let it rise once more in the full dignity of its youthful stature; let all its architectural decorations be fresh and perfect; let their mouldings be again brilliant with their glowing tints of red and blue; let the coffers of its soffits be again spangled with stars, and the marble antæ be fringed over as they once were with their delicate embroidery; let it be in such a lovely day as the present day of November—and then let the bronze valves of these five gates of the Propylæa be suddenly flung open, and all the splendours of the interior of the Acropolis burst at once upon the view."

We now propose to follow through the Acropolis a far less imaginative traveller, but one who saw and described Athens in its pristine splendour—the accurate, but often vexatious, Pausanias, adding to his account such comments as the existing remains suggest; and afterwards returning to describe more fully in detail the principal buildings: viz., the Temple of Victory, the Propylæa, the Parthenon, and the Erechtheum.

The five gates in the transverse wall of the Propylæa formed the only public entrance into the Acropolis (there was, however, as we have seen, a postern on the N. side, through the Aglaurium, and perhaps another at the extreme E.). It seems that the great pedestal on the l. was built for equestrian statues of Gryllus and Diodorus, sons of Xenophon; and that the inscription it bears, now partly obliterated, was afterwards substituted for the original one, so as to attribute these statues to Agrippa and Augustus, a mode of flattery not uncommon in Greece, under the Romans. Cicero, whilst anxious to have a statue erected to his honour at Athens, deprecates this practice: Equidem valde ipsas Athenas amo; volo esse aliquod monumentum; odi falsas inscriptiones statuarum alienarum. (Compare Wordsworth's 'Athens and Attica,' p. 141.)

The structure of this pedestal, of the style of masonry called by Vitruvius pseudisodomum—or alternately equal coursed—refers its period to about the beginning of the third century before Christ. It is also evident, from its too great size and want of delicacy in the mouldings, that it did not form part of the original design of the Propylæa. It is, moreover, of Hymettian grey marble, instead of Pentelic. On the rt. hand of the entrance stands the Temple of Victory without Wings. From thence there is a prospect of the sea; and it is there that Ægeus is said to have thrown himself down and perished, when he saw the ship which carried his son Theseus returning with black sails, instead of white, which he promised to hoist if he returned safe from Crete, but which he forgot to do in consequence of his amour with Ariadne. It is remarkable that neither the pedestal of Agrippa nor the Temple of Victory are parallel with the Propylæa. The l. hand or N. wing of the Propylæa, usually called the Pinacotheca, contained pictures by the celebrated painter Polygnotus, painted, no doubt, on the walls. The subjects were chiefly from the Trojan war.

It appears that the inclined plane, which formed the carriage-way, ascended in a direct line from the Agora, and was formed of broad slabs of marble occupying the middle of the great staircase, which were roughened with cross-grooves to improve the foot-hold, as the ascent is very steep. The floor of the eastern portico of the Propylæa is raised by five tall steps, 4 feet 6 inches above that of the western. The carriage-way was carried through the central and principal gateway, and preserved a nearly

uniform slope through the building. Considerable portions of it remain, and are marked with the wheel-ruts of ancient traffic. As soon as the colonnade of the Eastern portico is passed, we are in the Acropolis, with the Parthenon full in view. We should here remark, that although the front of the Propylæa is parallel to that of the Parthenon, the central axis of the former falls so much to the N. of that of the latter, that, on entering, the spectator sees the Parthenon at an angle well selected for picturesque effect, and enhancing the perspective resulting from its higher level. In the placing their temples the Greeks teach us a lesson which it would be well for us to follow more than we do. They seldom placed the approaches in the line of the principal axis of the temple. And we should further notice the remarkable absence of parallelism observable among the several buildings. Except the Propylæa and Parthenon, which have a definite relation to each other, no two are parallel. This *asymmetria* is productive of great advantage. It not only gives an individuality to each independent building, but it also obviates the dry uniformity of too many parallel lines, and produces exquisite varieties of light and shade. One of the most happy instances of this latter effect is in the Temple of Victory without Wings. The facade of this temple and the pedestal of Agrippa remain in shade for a considerable time after the front of the Propylæa has been lighted up, and gradually receive every variety of light until the sun is sufficiently on the decline to shine nearly equally on all the western faces of the entire group.

The inclined plane was continued through the Propylæa, and was prolonged beyond it in the direction of the interval between the two temples of Minerva, as far as the highest natural level of the hill. On either side of this main route, the surface of the Acropolis was divided into platforms communicating with one another by steps. Upon these platforms stood the temples, sanctuaries, or monuments which occupied all the summit. Immediately after passing the Propylæa, Pausanias describes the following objects: a Mercury Propylæus, and the three Graces, by Socrates, son of Sophroniscus; a brazen lioness, a Venus, a brazen statue of Diitrephes, a Hygieia, daughter of Æsculapius, and a Minerva Hygieia. The pedestal of the latter remains *in situ*, under the S.E. column of the eastern portico of the Propylæa; so that we may assign one of the levelled spaces, a little to the eastwards, as the site of the Mercury and Graces just mentioned, by the hand of the great philosopher. Turning due S., there are some steps leading up to a platform on the rock, where probably Pausanias saw the boy in brass by Lycius, son of Myron; Perseus slaying Medusa, by Myron; the Sanctuary of Diana Brauronia, containing a statue by Praxiteles; a brazen figure of the Trojan horse; five portrait statues; Minerva punishing the unlucky, but impudent, Marsyas; Theseus and the Minotaur; four more mythological groups, and a temple containing the deity venerated by illustrious men; a statue by Cleœtas; and one of the Earth, imploring showers from Jupiter, of which he greatly praises the execution. These last were probably immediately to the W. of the Parthenon, where the terraces may be very clearly made out, and where in many places may be seen the grooves and sinkings by which sculptures were fixed.

In this part of the Acropolis, M. Pittakys, the Conservator of the Antiquities, has built several straight parallel walls, composed of the smaller architectural fragments which have been found on the Acropolis. It is unfortunate that this has been done with so little reference to the places where the fragments were found, and that they have been grouped with such entire absence of artistic feeling. But they have the great advantage of preserving them from a propensity in which travellers have been known to indulge — that of carrying off architectural fragments from remarkable places: fragments which might be of the greatest value to the architect, if

left on the spot, and it is impossible to say from how small a chip of moulded or carved work an important suggestion may not sometimes have arisen. But there is reason to hope that the practice here complained of is on the decline, and that few travellers now think "a brick taken as a specimen of a house" to be the only or best kind of reminiscence.

Between the Parthenon and Erechtheum we may look for the sites of the statues of Timotheus, son of Conon, and Conon himself; Brocne and Itys; the contest of Minerva and Neptune, the former with the olive, the latter raising the waves. The last mentioned group was perhaps placed on a smoothly-levelled area, which is to be seen in front of the S. or Caryatid portico of the Erechtheum. Also a Jupiter, by Leochares, and another Jupiter, surnamed Polieus. It is remarkable that the boundaries of these terraces for the most part point towards the great statue of Minerva Promachus, of which the base has been discovered northwards of the road leading upwards from the Propylæa.

The modern traveller will find but little between the Parthenon and Erechtheum; the ground near the former temple is encumbered with its massive ruins produced by the devastating explosion of 1687. He will have here the best opportunity of studying the exquisite finish of the capitals and other decorative portions, and he may find a few of the metopes in a very shattered state. He must avoid falling into a large well or cistern, which probably received the water from the roof of the Parthenon.

Pausanias seems to have passed round the north-eastern corner of the Parthenon, and entered by the proper and only entrance to the Naos or inner temple at the E. Having entered, he saw the celebrated statue of Minerva by Phidias, covered with ivory and glittering with gold ornaments, though the latter were then of a less solid character than those appended by Pericles, *weighing* as much as 11,500*l.* The statue was 26 cubits, or 40 feet high, holding a Victory on one hand, and stood on a richly sculptured base, and was protected from injury by a railing of bronze. He saw no other statues within the Naos excepting one of Hadrian, which Athenian flattery had placed there. There were, however, painted portraits of Themistocles, and some others. In the Pronaos, we learn from Pliny, the painter Protogenes had represented the celebrated triremes Paralus and Hammonias, together with several other vessels on a smaller scale.

Eastwards of the Parthenon, he saw a brazen statue of Apollo Parnopius (chaser of locusts); a statue of Xanthippus, placed there doubtless by the filial piety of Pericles, in front of his renowned Parthenon; the poet Anacreon, and some other statues. Pausanias does not mention it, but some remains, with an inscription, show that there was a small circular temple dedicated to Augustus and Rome, occupying the extremity, perhaps, of the eastern platform in front of the Parthenon, and, it is supposed, about 90 feet distant from it. A very interesting excavation has been made near this point. In it are to be seen a number of drums of columns, in a more or less perfect state; some much shattered, others apparently rough from the quarry; others partly worked, and discarded in consequence of some defect in the material. The ground about them, when first discovered, was strewed with marble chips, and some sculptors' tools and jars containing red colour were found with them. It seems to have been one of the places where the workmen who were employed in building the Parthenon hewed out the columns; and as it was below the level of the finished terrace, these remains, after the completion of the Parthenon, were covered with made ground.* The layers of this made ground are very evident close to the Parthenon on the S. side. They are composed of chips of stone, the lowest being of the red marble of the rock of the Acropolis; the second

* *Vide* the very interesting letter from Mr. Bracebridge, printed in the Appendix to Wordsworth's "Athens and Attica."

the white marble of Pentelicus, and the upper layer of the magnesian limestone of the hills near the Piræus.

Proceeding to the S. wall of the Acropolis, called the Cimonium, because it was rebuilt by Cimon, the son of Miltiades, (and a magnificent work it was, as we have already seen, formed of squared blocks of Piraic stone, upwards of 60 feet in height in some places,) the summit of this wall was adorned with sculptures, extending, as we may fairly presume, from the parts over against the W. end of the Parthenon to those which overhung the Dionysiac Theatre. Near the latter point there is a portion of marble foundation which probably belonged to some of these sculptures; they represented the Gigantomachia, or the War of the Giants, the wars between the Athenians and the Amazons, the battle of Marathon, and the destruction of the Gauls by Attalus, King of Pergamus, by whom these groups were dedicated. It is recorded that, in the same year that the battle of Actium was fought, a violent wind (an element of which the destructive energy was so lately witnessed at Athens, on the 26th of October, 1852, in the injury done to the Erechtheum, and the loss of one of the columns of the Temple of Jupiter Olympius) threw down several statues at Athens, and, among them, precipitated one of the group of the Gigantomachia into the Dionysiae Theatre; thus determining the position of that group. These sculptures doubtless played their part in the view of the S. side of the Acropolis, the magnificent effect of which is mentioned by several ancient writers, and to which we shall return when describing the Dionysiac Theatre.

There is little to engage our attention on the S. side of the Parthenon, where the whole surface is encumbered with a confused mass of the ruins of the temple; or in the extreme E. In that quarter very little has been done in the way of excavation, and only a few limestone walls of no obvious interest have been discovered. The account of Pausanias does not lead us to expect any thing important in that quarter. It was perhaps occupied by the dwellings of those who officiated in the mysteries or guarded the sanctuaries of the Acropolis. The traveller will not, however, fail to go there for the view of the slopes of Hymettus and the Temple of Jupiter Olympius, which he will obtain from thence; and in his return towards the Parthenon he will be rewarded by one of the most enchanting views of that temple. Although the western front retains its pediment, and is, generally speaking, more perfect than the eastern, the columns were so cruelly shattered in the late war, that they give no idea whatever of the beauty of this exquisite feature of the Greek Doric. In the eastern portico the columns are sufficiently perfect to exhibit their full perfection, and the imperceptibly curved lines of the shadows of their flutes sweep uninterruptedly from the ground; and the ferruginous colour given by time to the Pentelic marble, resplendent in the morning sunlight, recalls, in some degree, the brilliancy of the perfect temple. The visitor's attention should be especially directed to the second column from the S. in this front. It is not too much to affirm that the skill both of the architect and the workman, as exhibited in the subtle proportions and accurate execution of these columns, has never been rivalled.

From the Cimonium, Pausanias proceeds to the Erechtheum. In front, towards the E., was an altar of Jupiter Hypatus; one to Neptune near the entrance; others to Butes and Vulcan. The walls of the porticoes were covered with pictures. In the interior he saw a well of salt water, and a figure of Neptune's trident on the rock (on the supposed traces of which, under the northern portico, we shall speak hereafter), and the aboriginal olive-tree, miraculously saved when the temple was burnt by the Persians, which occupied the centre, or according to some, the Caryatid portico on the S. side of this two-fold temple. Everything here gave evidence of the famous contest of Minerva and Neptune for the soil of Attica. Here also was the

most ancient and sacred statue of the goddess, of olive wood, to which the new Peplus was carried every fifth year of the celebration of the Panathenaic festival. A golden lamp always burning, with a brazen palm-tree above it, to convey the smoke to the roof. Various ancient relics and spoils of the Medes, taken at Marathon and Salamis. In the precinct, or τεμένος, to the W., of which the boundary-wall running E. and W., composed of rough blocks of limestone, is preserved, Pausanias saw the dwelling and playground used by the two young girls who were trained for the annual celebration of the mystery of Erichthonius. In this precinct were also colossal statues of the Thracian Eumolpus, son of Neptune, and of Erechtheus, the protegé of Minerva, and several other mythological personages, the mortal champions of that combat between the two races to which we have before alluded, whilst their common worship in this temple pointed out their ultimate reconciliation. About 150 feet from the W. of the Erechtheum, and on the very edge of the rock, is the staircase, partly built and partly cut out of the rock, which led downwards to the Grotto of Agraulos, already described. It was possible in 1845, by climbing up the rocks as far as the grotto, to ascend and descend by this passage and stair. It has since been closed up at the bottom, but is accessible from above. Very near this point, southwards, stood the colossal statue of Minerva Promachus in bronze, made by Phidias of the spoils of Marathon. Its height was such that the glittering crest of the helmet and the point of the spear might be seen from a great distance at sea, as ships approached Athens after coming round Cape Sunium. The statue must have appeared just to the l. hand of the Parthenon, and was probably as high as the summit of that temple; for we cannot allow less than 50 feet for the height of the statue, and 20 for that of the pedestal. The position of the base has been laid open by an excavation which shows that it fronted the main central entrance of the Propylæa, and appeared as the Promachus, or tutelary goddess, of the city. And awful the effect must have been upon a stranger impressed with some feeling of reverence for the heathen deities. It is even said to have '*appalled stern Alaric with terror on his way.*' But those who were familiar with it were not all impressed with the same feelings; and the arch-scoffer Aristophanes did not scruple to joke about the great size of the ivory finger of the Minerva of the Parthenon, or to observe how fine a soup-tureen could be made of the shield of the Promachus. Such, however, were not the feelings of our fellow-traveller Pausanias, who, before he leaves the Acropolis, will describe to us the brazen quadriga, made of spoils won from the Bœotians and men of Chalcis (in the battle mentioned by Herod., 5, 79). A smaller statue of Minerva in bronze, by Phidias, the Minerva Lemnia,—accounted the finest of all the works of that master,—and a statue worthy of the grateful admiration of all beholders—Of Pericles, the son of Xanthippus—*standing* on the l. hand of the entrance to the Acropolis, which he had done so much to adorn.

1. *Temple of Nike Apteros, or Victory without Wings.*—After the general survey of the Acropolis, we return to examine more in detail the principal remains. The first of these is the Temple of Nike Apteros, or Wingless Victory (a goddess sometimes identified with Minerva, and called Athena Nike), and thus represented in the earliest times, although in the time of Pericles she was figured as a young female with golden wings. This temple is not mentioned among the works of Pericles, and has been supposed to have been built by Cimon, and coeval with the completion of the Cimonium. The sculptures, judging from the costume and arms, appear to represent the victories gained by the Athenians over the Persians, in which Cimon and his father Miltiades bore so great a share. We have already called attention to the absence of parallelism between this temple and the Propylæa—a fact

which favours the supposition of its entire independence of that structure.

This temple is of the class called Amphiprostyle Tetrastyle, consisting of a cella with four fluted Ionic columns at either front, but with none on the sides. It is raised upon a stylobate of 3 steps, and is 27 feet in length from E. to W., and 18 feet in breadth. The columns, including the base and the capital, are 13½ feet high, and the total height of the temple to the apex of the pediment, including the stylobate, is 23 feet. The frieze, which runs round the whole of the exterior of the building, is 1 foot 6 inches high, and is adorned with sculptures in high relief. It originally consisted of 14 pieces of stone, of which 12, or the fragments of 12, now remain. Several of these are so mutilated, that it is difficult to make out the subject; but some of them evidently represent a battle between Greeks and Persians, or other Oriental barbarians. It is supposed that the two long sides were occupied with combats of horsemen, and that the western end represented a battle of foot soldiers.

The recent history of this temple is curious: it was mentioned by Pausanias, and seen by Wheler and Spon, as late as 1681, since which period no traveller had been able to discover a trace of it. At length, in 1835, some works were undertaken by the present Greek government for the purpose of clearing the approaches of the Propylæa to their proper level, by which the traces of the great flight of steps were brought to light, and the columns disengaged from the incumbrance of the mediæval and Turkish fortifications which had been built up between them. In these operations, a Turkish battery, which stood in front of the Propylæa, was removed, and in doing so, fragments of columns of a sculptured frieze, exactly answering to four pieces in the British Museum brought over by Lord Elgin, and other ornamental architecture, were discovered in great quantity, and by and by the floor of an ancient temple, which, of course, was immediately recognised as that mentioned by Pausanias. The government had the spirit and good taste to cause the fragments to be collected and re-erected, without deviation from the original foundations, under the able superintendence of Ross and Schaubert. The work, however, was left incomplete, and was finished with the help of funds subscribed in England in aid of the Archæological Society of Athens. This restoration has been a most successful one. It does not produce, as in the case of the partial restitution of some of the columns of the Parthenon, a patchy effect. Here the whole is of a piece, and at a distance looks much like a new building, with its white marble columns and walls glittering in the sun. In addition to the several sculptured fragments of the frieze of the temple, several slabs were found 3 feet 4 inches high, sculptured on one side in reliefs of surpassing beauty, representing winged Victories in various attitudes. They formed a continuous parapet between the temple and the great flight of steps. There seems to have been a railing of metal above them, and probably also a railing along the edge of the western wall. A careful description of this temple is given by Hansen, Schaubert, and Ross ('Acropolis von Athen.' Fol. Berlin, 1839).

The Pedestal of Agrippa, over against the Temple of Nike Apteros, has been already described.

2. *The Propylæa.*—The erection of this magnificent building was entrusted by Pericles to the architect Mnesicles. It was commenced in the archonship of Euthymenes, B.C. 437, and completed in the short space of five years. The cost has been stated by late writers to have been 2000 talents, equal in weight to 460,000*l.*; but Leake has shown, by a careful examination of the data given by Thucydides (p. 463 sq.), that the whole of the ornamental works of Pericles, viz. the Odeum, the Parthenon, the Mystic Temple of Eleusis, and the Propylæa, were built for the sum of 2950 talents, of which he assigns 1000 talents to the cost of the Parthenon. Perhaps, then, we shall not be far wrong in assuming

that the Propylæa with its approaches cost 700 talents, which would represent in *weight* 161,000*l.*, and in *value* about 480,000*l.* of our money of the present day.

The building, constructed of Pentelic marble, covered the whole of the western end of the Acropolis, which is there 170 feet across, or rather was designed to have covered this space; for it seems that the extremity of the S. wing was left incomplete. The plan of the Propylæa may be thus described:—A flight of about sixty steps, 71 feet in width, led up to a portico 69 feet broad, having 6 fluted Doric columns, 5 feet in diameter and 29 feet high. Two wings on the N. and S. projected 24 feet in front of the portico, and flanked the upper part of the staircase. The wings are 78 feet apart, measured from the opposite columns. The fronts of these wings faced one another, and consisted each of a stoa or porch of 3 Doric columns in antis, that is, with columns ranged between the square pilasters, called antæ. The northern wing remains in a very perfect state. A porch, facing the S., 13 feet deep, led to a hall 35 feet by 30, usually called the Pinacotheca. The paintings with which the walls were once adorned have already been described. In this hall an interesting collection of architectural fragments and inscriptions has been placed. The southern wing is in a ruinous state, and is almost concealed by the lofty mediæval tower which forms so conspicuous an object in all views of the Acropolis. Two of the columns are imbedded in its walls; the trace of the position of the third is visible. It seems to have been simply a porch or guard-chamber 27 feet by 16, and not to have communicated with anything beyond, although we must suppose that some additional chamber was intended in the design of Mnesicles to occupy the vacant space between the wing, as found at present, and the Cimonium. Indeed, just sufficient room is left there to have completed this wing symmetrically with the northern; so that, although it is almost certain that the wing was carried no farther than we find it at present, we may feel sure that the anomaly was foreign to the original design of the Propylæa. The wings had not pediments, as some have supposed, but were covered with "hip" roofs, *i.e.*, roofs sloping down to the eaves on three sides. They were backed to the E. by a high wall. The outside walls were solid, as befitted a citadel, and were not pierced with any openings. All the expression was reserved for the main portico and the two stoæ, which flanked the great staircase. The height of the columns of the stoæ of the wings is about two-thirds of those of the main building; and the other proportions, with some exceptions, have nearly the same ratio. This subordination has an excellent effect in enhancing the dignity of the principal portico.

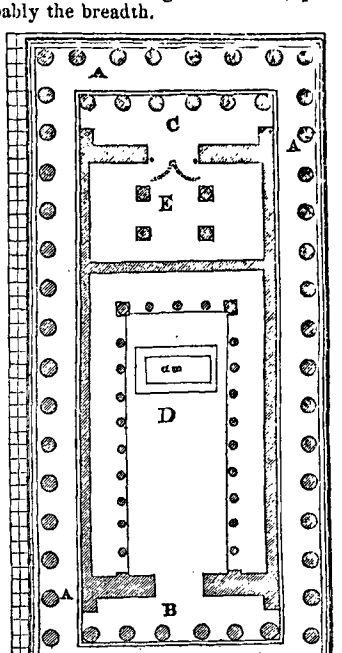
The central hall, or vestibule, behind the hexastyle portico, was 60 feet broad and 44 in depth, and 39 feet high. It was covered with a magnificent panelled ceiling of marble, richly painted and gilt. The panels were supported on marble beams of great size, which especially attracted the notice of Pausanias; and much more may their fallen remains surprise the modern traveller, so little accustomed to constructions of such solidity. These beams were more than 20 feet in length, and were supported by two rows of three Ionic columns each, ranging with the two central Doric columns of the external portico. The intercolumniation between these latter was made wider than ordinary by an additional metope and triglyph, in order to give sufficient width to the carriage-way, already described, which passed between them. The entire clear width so obtained was 12 feet 9 inches. This hall was bounded eastwards by a wall built upon a solid plinth of the black marble of Eleusis, which served as a threshold for the four smaller of the five doorways with which the wall itself was pierced. The central opening, 13 feet wide and 24 high, admitted the carriage-way, of which some portions remain, with wheel-ruts distinctly visible. The

doors next to the centre were 9½ feet, and the two outermost 5 feet wide, and the heights varied in like proportion. The pavement of the eastern portico of the Propylæa, following the natural rise of the ground, was raised 4½ feet above that of the western vestibule. The portico was 19 feet in depth, and had the same width as the other. The columns were 28 feet high. The height to the ceiling within the portico 37 feet.

There can be no doubt that the whole of the walls and ceilings of this exquisite building were adorned with paintings, historical and decorative. Much use has been made in its construction of the Eleusinian black marble. Not only is the threshold of the doorways above described formed of it, but it forms a plinth 4½ feet high, at the bottom of the walls of the great vestibule; and the same material is used for one of the steps under the stoæ of the wings, and thus distinguishes them from the steps of the ascending flight.

The Propylæa was the building of all others most admired by the Greeks themselves. No description can in any way do justice to the refined boldness with which it was composed. A somewhat hypercritical eye might perhaps ask for something more artificial in the junction of the two different levels than that which we find on the N. side (within the Acropolis), where the lines of the E. and W. porticoes meet together without any adaptation. One might answer that their junction is only seen from a very confined spot. But the triumphant success of the general design should disarm all such minor criticism, and the building was not more magnificent from the costliness of its material and workmanship than from the artistic power impressed upon it by the mind of its great architect. The pediment of the eastern portico was destroyed by an explosion in 1656; that of the western, some time between the Venetian siege in 1680, which left it standing, and 1750, when Stuart found it gone.

3. The *Parthenon*, or Temple of the Virgin (Ἀθηνᾶ Παρθένος), also called the Hecatompedon, from the use of 100 ft. in one of its leading dimensions, probably the breadth.



GROUND PLAN OF THE PARTHENON.

A. Peristylium.
B. Pronaos or Prodomus.
C. Opisthodomus or Posticum.
D. Hecatompedon.
a. Statue of the Goddess.
E. Parthenon, afterwards Opisthodomus.

It should be borne in mind that the Pronaos, B, is to the E., and the Posticum, C, is at the W., so that on entering the Acropolis, the traveller first sees the Posticum.

The Parthenon is, as Wordsworth well calls it, "the finest edifice on the finest site in the world, hallowed by the noblest recollections that can stimulate the human heart."

In this temple an architecture which had gone on through centuries of refinement, until it culminated there, was combined with the work of the greatest sculptor Greece and the world ever produced; and unless we take into consideration this perfect unison of these two arts, we cannot do justice to Greek architecture, much less the Parthenon. Painting also was there, and although we cannot thoroughly realize the part it played in the magnificent diapason of the 3 sister arts, we dare not question its propriety. Our present object, however, is chiefly with the architecture; for the remains of the painting are almost evanescent, and the sculpture, although some mention of it must be made, is no longer there, with the exception at least of a very small portion. But may we not hope that so much of it as, happily by its removal to England, was saved from the Turkish and Greek cannon in the War of Independence, may at some future day, when it can be done with perfect security, be yet restored to its proper shrine? The question cannot but occur to the traveller, as he contemplates the vacant places from whence the sculptures were taken, and he will feel that nothing but the preservation of those priceless marbles could have justified their removal.

The Parthenon was built under the administration of Pericles. Ictinus and Callicrates were the architects. The former, however, seems to have held the chief position, and wrote a book descriptive of it. The general superintendence was intrusted to Phidias. It was finished B.C. 438. The exact date of its commencement is not known, but as the Propylæa, we know, took five years, we must allow a somewhat longer period to the Parthenon. The cost of the building is supposed by Leake to have been 1000 talents, about equal in *value* to 700,000*l.* at the present day. It was built entirely of Pentelic marble, except the tiles of the roof, which were Parian. The eastern end of the temple occupies nearly the highest point of the Acropolis. At the N.E. angle of the temple, the steps which form the proper basis or *stylobate* (i. e. the platform on which the στύλοι or columns stand) rise immediately from a levelled bed cut on the rock. The stylobate consists of three solid steps of Pentelic marble, about 1 foot 9 inches high, set upon a sort of plinth, a foot high, of the same material. On the N. and W. sides, below the plinth, is a foundation wall of Piräic limestone, and on the S. side a sub-basement of the same material, supporting a terrace about 5½ feet wide. On the N. and W., the foundation wall was concealed by a pavement, probably of marble, immediately under the plinth of which we have spoken; but which pavement has now disappeared. On the S. side, the limestone sub-basement was exposed. There is little doubt that this, as well as the greater part of the foundation wall on the W., formed the finished substructure to the older temple of Minerva on the same site, of which mention has been made in describing the architectural fragments built up in the N. wall of the Acropolis. The stones are rectangular, and are carefully worked in rusticated courses, and their junction with the newer foundations required by the enlarged Parthenon is visible on the W. end, under the column next to the N.W. angle column, and on the S. side under the S.E. angle column itself.

The Doric order of architecture, which is used in the temple, preserves in the forms of many of its features, not an imitation, but the tradition of the original wooden buildings of the infancy of the nation, happily blended, as it would seem, with some of the sterner character of the stone architecture of Egypt—the whole moulded into one by considerations of the due balance of light and shade, support and load, and plain surface and ornament, until every line was refined to the highest degree.

"Donec longa dies, perfecto temporis orbe,
Concretam exemit labem, purumque reliquit
Æthereum sensum, atque aurai simplicis ignem." *Virg. Æn.* vi. 745.

The temple is peripteral and octastyle, that is, it consists of a portico at each

end of eight columns, and has a colonnade on each flank of seventeen, reckoning the angle columns twice, forty-six in all. Of these thirty-two are standing; not reckoning some abortive attempts at restoration on the N. side. The entire length of the temple on the upper step is 228 feet, the breadth 101. The columns are fluted, 6¼ feet in diameter and 34½ feet high. The architrave above these columns was adorned with gilded shields of bronze, which were placed beneath the metopes. Between the shields there were inscribed the names of the dedicators. The impressions left upon the parts covered by these shields are still visible upon the architraves; the shields themselves were carried off by Lachares, together with the gold of the statue of the goddess, when Demetrius was besieging Athens. There were also upon the architraves bronze nails or pegs, upon which festoons were hung on days of festival. The 92 metopes of the frieze were filled with sculptures in high relief: of which only one remains in a good state of preservation (that on the S. side over the westernmost intercolumniation, the rest are either gone or so much mutilated as to be nearly unintelligible). The pediments or aetoi were filled with sculptures, of a size much greater than life. Those of the eastern portico relating to the birth of Minerva, those at the western to the contest of Minerva and Neptune for the soil of Attica. All are now entirely gone, excepting three horses' heads in the corners of the eastern, and a single group on the western pediment, supposed to represent Cecrops and Agraulos, of which all the finer parts are much obliterated.

The height to the apex of the pediment, exclusive of the ornament or acroterium, which there must have been at the top, was 59 feet above the upper step, or with the addition of the stylobate 64. The level of the pavement of the temple was only about 6 feet below the ridge of the roof of the Propylæa, and was raised high above all the platforms in the Acropolis.

"Such was the simple structure of this magnificent building, which, by its united excellences of materials, design, and decorations, was the most perfect ever executed. Its dimensions, of 228 feet by 101, with a height of 66 feet to the top of the pediment, were sufficiently great to give an appearance of grandeur and sublimity; and this impression was not disturbed by any obtrusive subdivision of parts, such as is found to diminish the effect of many larger modern buildings, where the same singleness of design is not apparent. In the Parthenon there was nothing to divert the spectator's contemplation from the simplicity and majesty of mass and outline, which forms the first and most remarkable object of admiration in a Greek temple; for the statues of the pediments, the only decoration which was very conspicuous by its magnitude and position, having been inclosed within frames which formed an essential part of the designs of either front, had no more obtrusive effect than an ornamented capital to an unadorned column."—*Leake.*

The view from the western steps cannot fail to arrest attention. They command an extensive prospect over the Saronic Gulf; from thence we see the S. extremity of the Isle of Hydra, and Trœzene on the Argolic promontory; with the top of Parnon in Laconia peeping over it; Ægina, with its perfect outline—no longer an "eyesore," as the Athenians called it, on account of its commercial rivalry—with the strange volcanic peaks of Methana rising behind it; Epidaurus, and Mount Arachne over it, one of the beacon heights along which the news of the fall of Troy was transmitted to the inhabitants of Peloponnesus. Thence the eye traverses Salamis and surveys its memorable straits. And beyond the depression between the island and the mainland discovers the rival and distant citadel of Acrocorinthus, which, lofty as it is, yet seems to be nestled beneath the snowy ridges of Cyllene in the extreme distance: Gerania, the mountain of the isthmus: Mount Kerata above Megara, and the summit of Cithæron, a little to the left of Phyle—but Mr. Words-

worth has sketched the northern portion of this view:—

"The site of the Parthenon is the highest point in Athens. It is also the centre of the Acropolis, as the Acropolis was of Athens. Looking northward from it, the city, and beyond it the plain of Athens, formed into a great peninsula by mountains, lay before the view of the ancient Athenians. The eye having been thus sated with the splendour of the objects in the city below it, might raise itself gradually, and, passing northward over corn-fields and vineyards, farms and villages, such as Colonus or Acharnæ, might at last repose upon some sequestered object on the distant hills, upon the deep pass of Phyle, or the solitary towers of Deceleia. Then, too, there were appropriate living objects to enliven such a scene. There would be rural sights, such as Aristophanes describes of husbandmen issuing out into the fields, with their iron implements of agriculture shining in the sun, at the conclusion of a long war: perhaps a festal procession might just be losing itself in a distant grove. All this has now disappeared, and there is nothing of the kind in its place. Now, from this point, here and there a solitary Albanian peasant is seen following his mule laden with wood along the road into the town; and the most cheerful sight in the plain before us, is that of the thick wood of olives still growing on the site of the Academy toward the left, which looks now like a silver sea rippling in the autumnal breeze."

Within the peristyles is an ambulatory about 9 feet wide on the flanks and 11 at the fronts, which passes entirely round the building. The ceiling of this part was formed of a double row of panels, about 4 feet square, along the flanks. At the ends, where the ambulatory was broader, the ceiling was supported by the intervention of marble beams, some of which exist at the western end. Within was the cella, or σηκός. It was divided into two unequal parts by a transverse wall. The eastern part was the Naos, or temple in the peculiar and restricted sense, where was the statue of the goddess. It was approached by a porch, called the Pronaos, which lay between the antæ which terminate the lateral walls of the cella, and had a row of six columns in front, of which the diameter was 5 feet 5 inches. The height of these columns was 33 feet, and they stood on a stylobate of two steps, the upper of which coincided with the floor of the cella. The Pronaos formed a vestibule, about 12 feet by 60, in front of the gate. The walls were covered with paintings, and it was separated from the peristyle by a railing, or *grillage*, of bronze or other metal. We may be satisfied that the gate was also of bronze, and that the jambs or margins were of the same material. This gate was removed to make way for the apse of the church into which the Parthenon was converted, and dedicated to Sta. Sophia. Of the columns, only one is standing at its full height; the rest were no doubt thrown down by the explosion in 1687.

The Naos is in length 98 feet, and 63 wide, within the walls. In inscriptions found at Athens it is sometimes called the Hecatompedon, and with the addition of the thickness of the wall which divided it from the Opisthodomus it was exactly 100 Greek feet in length. Its disposition can now be traced, the Turkish mosque which formerly stood there having been removed. Within the Naos, against the eastern wall, and on each side of the door, are antæ; and it appears from indications on the pavement, as well as other authorities, that ranging with these two antæ stood rows of 10 Doric columns on each side, 3 feet 8 inches in diameter, with 16 flutes (the more usual number is 20); and 14 feet from the western wall of the naos these columns were connected by 3 others: thus forming three sides of a quadrangle. The pavement in the space surrounded by these columns is a little lower than the rest of the naos, and forms a sort of impluvium. These columns, together with the whole of the central building and the adjoining columns of the peristyle, were thrown down by the explosion of a magazine

of gunpowder, ignited by the Venetian bombardment in 1687. Batteries were placed on the top of Lycabettus and other commanding situations, but the shot that did that irreparable and ruthless injury was fired, according to Fanelli, from a battery placed near the monument of Lysicrates.

Wheler and Spon had thus described the interior of the building before that event. We should observe that a new entrance door for the use of the church, which had been built in the Naos, had been pierced through the wall of separation between it and the Opisthodomus. "On both sides, and towards the door, is a kind of gallery made with two ranks of pillars, 22 below and 23 above —the odd column was over the arch of entrance which was left for the passage." This description agrees perfectly with the plan derived from the traces on the pavement. On each side were ten columns, and three on the western return. The central column in the lower rank at the end had been removed, and the "arch of entrance" substituted for it. Wheler's words, moreover, "a *kind* of gallery," show that, like the temple at Pæstum, there was merely an architrave supporting the upper range of columns, and not a *real* gallery. Near the extremity of what we have called the impluvium, and about 14 feet from the western columns, is a space covered with Piräic stone, and not marble, like the rest of the pavement. It has been usually supposed that this was the foundation on which the statue of Minerva rested. There is a hole in the centre into which probably a mast was inserted which formed part of the construction.

This colossal statue of the virgin goddess was, with the exception of the statue of Jupiter at Olympia, also by the hand of Phidias, the most celebrated statue of antiquity. It was called the *Chrys-elephantine*, because ivory was employed for all the parts which were undraped. The dress and other ornaments were of solid gold, of a weight equal to that of about 10,000*l*. —so contrived by Phidias, that the whole could be removed, if ever required by the exigences of the State. It is said that an accusation was brought against Phidias of having embezzled part of the gold intrusted to him, which he refuted by having it taken off and weighed in the presence of his accusers. The gold was finally plundered, as has been said, by Lachares, who made himself tyrant of Athens about B.C. 300. On the pedestal was sculptured the birth of Pandora, and 20 of the gods in their infancy. The height of the statue was 26 cubits—39½ English feet. It was clothed with the ægis and a robe reaching to the feet, with a Medusa's head in ivory on the breast. At the feet lay a shield, bearing on the convex side the battle of the Athenians and Amazons, and on the concave the strife of the gods and giants; and on the sandals was carved that of the Centaurs and Lapithæ. The goddess bore a helmet surmounted with a sphynx, with griffins in relief on each side. A spear was in her left hand, and a serpent near the butt end of the spear sought refuge under the shield. Pliny, in his description of the statue, says, "Periti mirantur et serpentem ac sub ipsâ cuspide æreum sphingem." Perhaps Virgil had this statue in mind when describing what ensued after the death of Laocoon:—

"At gemini lapsu delubra ad summa dracones
Effugiunt, sævæque petunt Tritonidis arcem,
Sub pedibusque deæ, clypeique sub orbe teguntur."

But what was most remarkable in this statue was an image of Victory four cubits high, which stood on the outstretched right hand of the goddess. It is not unlikely that the *Minerva Medica* in the Nuovo Bracchio of the Vatican Museum bears much general resemblance to the *Athena Parthenos*.

A metal railing, of which some traces remain on the pavement, surrounded the statue. At Olympia. Pausanias mentions a receptacle of oil, formed of black stone surrounded by a raised rim of Parian marble. The oil was used to prevent the ivory being impaired by the moisture of the place, and he tells us that in the Acropolis at Athens, owing to the dryness of *this*

situation; water and its exhalation was used instead. It has been suggested that the depression which we find in the central part of the Naos was intended to retain the water so required, but this could not have been the case, as owing to the convexity of the pavement of the temple, in which the Naos partakes, the water would have flowed away to the E. We shall make a few remarks by-and-bye respecting the convexity just alluded to. We may now consider the manner in which light was admitted to this statue. The eastern door, vast as it was, 33 feet high, and about 16 wide, was too distant to have afforded a full illumination, or that most desirable for the good effect of the statue, and lamps would have been wholly inadequate. So it has generally been supposed that there was an hypæthrum, or opening to the sky, and certainly it is most reasonable to suppose that there was some such opening or openings, but very different from what has been often represented—a rude expedient—a large portion of the middle part of the roof left out, breaking the sky line, and thus spoiling the integrity of one of the principal lines of the temple. Unfortunately no architectural evidence can be brought, which at all helps the solution of this difficult question. The following are some of the authorities which bear more or less on the subject:—

"Supposing an hypæthrum to have existed in the Parthenon, there is but one situation in which it can be placed. In the Olympian temple, which we may presume to have resembled the Parthenon in its interior arrangement, having been contemporary, similar in its general construction, and enclosing a chryselephantine statue made by the same great artist, the statue was under cover. It is inconceivable, indeed, that such exquisite works, as these of Phidias, should have been left open to the sky, or defended only by a horizontal awning."—*Leake*, p. 563.

"There has been a great controversy among modern scholars as to whether any part of the roof of the eastern chamber of the Parthenon was hypæthral, or pierced with an opening to the sky. Most English writers, following Stuart, had arrived at a conclusion in the affirmative; but the discussion has been recently reopened in Germany, and it seems impossible to arrive at any definite conclusion upon the subject. We know that, as a general rule, the Grecian temples had no windows in the walls; and consequently the light was admitted either through some opening in the roof, or through the door alone. The latter appears to have been the case in smaller temples, which could obtain sufficient light from the open door; but larger temples must necessarily have been in comparative darkness, if they received light from no other quarter. And although the temple was the abode of the deity, and not a place of meeting, yet it is impossible to believe that the Greeks left in comparative darkness the beautiful paintings and statues with which they decorated the interior of their temples. We have, moreover, express evidence that light was admitted into temples through the roof. This appears to have been done in two ways, either by windows or openings in the tiles of the roof, or by leaving a large part of the latter open to the sky. The former was the case in the temple of Eleusis. There can be little doubt that the naos or eastern chamber of the Parthenon must have obtained its light in one or other of these ways. If the Parthenon was really hypæthral, we must place the opening to the sky between the statue and the eastern door, since we cannot suppose that such an exquisite work as the chryselephantine statue of Athena was not protected by a covered roof."—*Smith's Dict.*, p. 274.

"The tiles of the Parthenon (and I believe of the Greek temples generally) were formed of Parian marble. As this material does not seem to stand the weather so well as the Pentelic, the question occurs why it should have been used for this purpose at Athens. . . . May we suppose that the remarkably transparent quality of the Parian marble led to its adoption? For we

may readily believe that sufficient light would be refracted through these tiles to light the void space between the external roof and the ceiling, or even to aid in some degree in lighting the naos of a temple which had no hypæthral apertures, or where these were small."—*Princip. Athen. Archit.*, p. 46.

Mr. Fergusson, in his "Principles of Beauty in Art" (p. 387), has given a new and very plausible theory respecting the hypæthral openings, to which, as to the work in general, the reader may be referred with great advantage.

The inner walls of the cella were decorated with paintings; those of the Pronaos were partly painted by Protogenes of Caunus; in the Naos, according to Pausanias, was a portrait of Themistocles, and another of Heliodorus.

The names of the separate divisions of the temple have been chiefly made out from various official records of the treasurers of the Parthenon inscribed upon marble, containing accounts of the various valuables preserved in the temple. (Böckh, Corpus Inscript. 137-142, &c.) From these it is quite clear that the *Pronaos* was the eastern porch, and the *Hecatompedon* the naos or great eastern chamber. Respecting the *Parthenon* in its restricted sense, and the *Opisthodomus*, there has been considerable doubt. Leake (p. 560) supposes the Parthenon to have been the western part of the eastern chamber, containing the statue of the goddess, and separated from the rest by a barrier. And certainly we should naturally expect that the part which contained the "Athena Parthenos should be the *Parthenon*:" but the portion of the temple thus called (see Smith's Dict., p. 273) was used in the time of the Peloponnesian war as the public treasury, containing bullion and miscellaneous articles, whilst the Hecatompedon only contained such treasures as would serve the purpose of ornament: and this seems to connect the name *Parthenon* with the smaller or western chamber, generally called the Opisthodomus. (See the wood-cut representing the plan of the temple.)

The Posticum was the porch at the western end of the cella, similar to the Pronaos in almost all respects. The columns, however, were for some reason rather greater in diameter (these being 5·632 feet, whilst those of the Pronaos were only 5·402). There are evident traces both on the columns and antæ of the *grillage* which separated the posticum from the ambulatory. This grating reached to the ceiling, and entirely protected the many valuable objects contained within the porch. The chief treasury, however, was the *Opisthodomus* or western chamber, into which this porch leads. The head of the doorway is formed of marble lintels, nearly 27 ft. long, much calcined by a fire which was produced by the explosion in 1687. On the pavement are circular channels provided for the doors to traverse in. The height of this doorway was 33 feet, and the width about 16. In the centre of the chamber are four large slabs in the pavement, upon which the columns rested that carried the ceiling and roof. The ceiling was no doubt supported, as in the Propylæa, by huge marble beams resting on these columns. The latter appear to have been about 4 feet in diameter, and were probably of the Ionic order. There was no opening between this chamber and the Naos. Upon the walls are remains of paintings, clearly of a mediæval character, which have led some travellers to assign a late origin to the more delicate traces of ancient colouring which are found upon some of the architectural fragments. At the south western corner of this chamber is a staircase, which was made by the Turks to lead to a minaret built over that part. At present it gives access to the top of the walls. The Opisthodomus is 63 feet broad, and 44 from E. to W.

The exact measurements of the Parthenon are:—

	English feet.
Front, on the upper step.	101·341
Flank	228·141
Length of the cella on the upper step .	193·733
Breadth of the cella on the upper step, measured in the Opisthodomus . .	71·330
Length of the Naos within the walls .	98·095
Breadth of the Naos within the walls .	63·01

	English feet.
Length of the Opisthodomus within the walls	43·767
Diameter of the columns of the Peristyle	6·251
Their height	34·250

For further particulars the reader is referred to the 'Investigation of the Principles of Athenian Architecture.'

After the Chryselephantine statue the principal sculptures were those of the *ἀετοί*, or pediments; consisting of statues finished all round, of various sizes, all exceeding life, the largest being about 11 feet high. There was sufficient space behind the figures to pass between them and the tympanum wall. In his description Pausanias merely says, "As one enters the temple that they call the Parthenon (*i.e.* on the E.) the sculpture in the *aetos* all has reference to the birth of Athéné; that at the back (the W. front) is the quarrel of Poseidon with Athéné about the country." The authorities from which the details of these compositions may be collected are the Elgin marbles in the British Museum, and a few small fragments since discovered, and drawings made in 1674 by an artist named Jacques Carrey, who accompanied the Marquis of Nointel, sent as ambassador of France to Constantinople.

Of the eastern pediment, of which the actual remains are most complete, we know the least; for the whole of the centre, about 35 feet, had been destroyed before Carrey's time. Those which remain represent Hyperion, or Day, rising in the S. corner. Next came the figure often (but probably incorrectly) called Theseus, otherwise Hercules, but named by Bröndsted, whose account of the sculptures of the eastern pediment we shall follow, Cephalus. Then the Seasons; after these the gap which can only be filled up conjecturally. "Dans le fronton oriental, Jupiter était assis sur son trône, au centre de l'univers, entre le Jour et la Nuit, entouré des divinités généthliques du sort, c'est à dire des trois Heures (Saisons) et des trois Parques avec la Fortune Bienveillante (Ἀγαθὴ Τύχη) et des divinités qui président aux accouchemens — Aphrodite-Uranie, et Ilithye, Hephæstus et Prométhée, Arés et Hermes. Le père tout-puissant des dieux venait d'enfanter de sa tête la fille divine, qui s'élançait dans les airs, brillante de ses armes d'or: miracle suprême de la création, elle planait au dessus de son père assis, s'élevant vers le sommet du fronton . . . . ."

After the gap came the draped torso called in the above quotation Fortune; then the Fates; and in the extremity of the pediment to the N. the car of Night going down. Three horses' heads, two belonging to the chariot of the Day, and one to that of Night, remain in their places.

We have better means of judging of the western sculptures. Very little indeed remains, but Carrey has preserved to us nearly the whole composition. A great deal has been written respecting the identification of particular figures. In the names now attributed, the authorities of Leake and of Mr. W. Walkiss Lloyd (Classical Mus. XVIII.) have been chiefly followed. There can be no question as to the main action. This represents the rival deities in the middle of the pediment, Neptune on the S., and Minerva on the N.; true to the relative positions of sea and land—the former with his weight thrown a little back towards the S., as though commencing to yield a little ground; the latter leaning a little forwards towards the N., and about to advance across his path; and thus, while the expression of actual collision is avoided, that of an advantage obtained is clearly rendered. The figure of Neptune is nude, and more than 11 feet high; and that of Minerva is, as usual, draped, and not much less in height. In their action they cross each other, and contrast with astonishing vigour with the regular lines of the architecture.

On the extreme left was the beautiful recumbent figure of the river-god Cephissus. (This figure used to be called Ilissus: Leake calls it Cranaus; but Mr. Lloyd, with more probability, gives it the name of Cephissus.) Then Cecrops and Aglauros, which are the

two mutilated figures still in situ. Next a group, consisting of attendants on Minerva, Pandrosos, Herse, and others, and a female figure driving a chariot. Behind the chariot was Erechtheus. The horses' heads were close to the raised right hand of Minerva. On Neptune's left, *i.e.* southwards, was Amphitrite seated in a chariot drawn by sea-horses, with a dolphin at her feet: Thetis stood behind the chariot. Then a group of four goddesses attendant on Neptune, the first having a child on each side of her. Then Venus on the lap of Dione, and Tethys, and lastly Ilissus and Callirrhöe—the corners being thus occupied by the local rivers, so that the whole pediment represented Attica.

The metopes, or the sculptures in high relief on the exterior frieze of the peristyle between the triglyphs, were 92 in number, 14 on the fronts, and 32 on the sides; their form is generally nearly square, 4 feet 2 inches each way. Part of the pre-eminence of the Parthenon over other Greek Doric temples was due to the fact that all the metopes were ornamented with sculpture: these metopes were of remarkable spirit and variety of treatment, and were executed, as there is reason to believe, by different artists, under the general superintendence of Phidias. All those towards the middle part of the flanks were thrown down by the explosion. Those of the two fronts remain in their places; and, together with those which remain on the N. side, are, and have been for a long time, for the most part, in a very mutilated state. Those of the S. side, for a cause not easy to explain, escaped mutilation; and, in consequence of their better preservation, were drawn by Carrey in 1674, whilst he omitted the rest; and such as escaped the explosion were removed, 15 to London and 1 to Paris. One only, the westernmost, remains on the temple.

This metope has reference to the war with the Centaurs, as had all those of the S. flank, with the exception of 9, from the thirteenth to the twenty-first from the western end, as appears from the drawings of Carrey.

The following account of the metopes which remain on the building, and of the Panathenaic frieze, is abridged from Leake's description, p. 545.

On the *eastern front* the metopes seem to relate to the actions of Minerva herself, and of the principal Athenian heroes, treated nearly in the same manner in which we often find them on the Ceramic paintings of Athens. Beginning from the S., the 1st metope represents a hero about to kill his fallen adversary, who has a lion's skin. 2. A male figure contending with another holding a bow, a panther between them. 3. A hero bearing a shield, about to slay a bearded adversary. 4. Minerva Gigantophontis, another figure behind. 5. A female in a biga, perhaps Minerva, as the inventress of chariots for war or racing. 6. A hero, perhaps Hercules, destroying a bearded figure; rocks behind. 7. Minerva taming Pegasus for Bellerophon. 8. A hero in armour attacks a bearded figure seated. 9. Hercules with the stolen tripod is seized by Apollo. 10. A female in a biga. 11. Theseus delivering an Athenian from the Minotaur. 12. Minerva Gigantophontis. 13. A hero in armour about to slay a fallen adversary. 14. A biga rising from the water; two fishes near the wheels.

On the N. side three Metopes remain in position at the E., and nine at the W. end. These generally represent female figures, and may have related to the contest of the Athenians with the Amazons, as the other side of the temple relates to their other great fabulous contest. It appears, however, that nine of the Metopes on this side represented Centaurs (see Bröndsted, Voy., &c., p. 273). But the subjects of the greater number are scarcely distinguishable. The westernmost is very beautiful, and well preserved, and represents a woman draped holding a large veil with both hands, and standing before a draped figure seated upon a rock. The fourth from the W. is Bellerophon and Pegasus drinking. The eighth, two females before an altar. Besides these, a few pieces have been found among the fragments

during the excavations, and were lately to be seen, some near the W. end, and others in the interior of the Naos. On the western front the seventh and eighth from the S. are obliterated; but it appears from the rest that alternately a man on horseback with a prostrate man below him, and two combatants on foot, were represented—the whole probably relating to the warlike exploits of the Athenians. There is an Oriental character in the dress of some of the vanquished combatants.

Panathenaic Frieze. — The frieze which crowned the exterior of the σηκὸς, or cella, was covered throughout its whole extent with sculptures in low relief, about 3½ feet high, representing the procession of the greater or quadrennial Panathenæa. This composition, although treated very poetically, is yet on the whole correctly descriptive of what actually took place.

Carrey's drawings, and the 335 feet out of 525 which actually remain of this frieze, give us a tolerably adequate idea of the entire work.

In the centre of the eastern end were twelve deities seated on chairs: six faced the S. and six the N. These two groups were separated by five standing figures, representing a priestess of Minerva and the girls called Arrhephoræ in the act of celebrating the mystery of Erichthonius, and the offering of the peplus. Towards these deities the procession advanced in two parallel lines from W. to E., one along the northern, the other along the southern side of the temple, and faced inwards after turning the two angles of the eastern front, so as to converge from both sides towards the centre. Jupiter, seated on a chair adorned with a sphynx and accompanied by Juno, with Hebe in attendance, Mars, Ceres, Bacchus, and Mercury received the southern procession. In front of them stood six magistrates; then eleven young women; then a magistrate occupying the southern corner, and looking round at that part of the procession which followed. First come the sacrificial oxen; some quietly moving along, others violently struggling against the men who are leading them. After these females; then quadrigæ; and lastly that most admirable part of the composition—the horsemen, the élite of Athens, imbued with the graceful elasticity of a youth trained in the gymnasium, their features lighted up with a modest pride and exultation, on account of the service they are called on that day to perform; and no less admirable are the horses and their many trampling feet so full of motion. These extended as far as the western angle, where the last horseman is accompanied by a man on foot. The deities at the middle of the E. end, who receive the northern procession, seem to be Æsculapius and Hygieia, Neptune, Theseus, Agraulos, and Pandrosus, and with them the young Erechtheus. Six magistrates stand before them, and a seventh, turning round to the young women that follow him. These follow singly, bearing vases, pateræ, &c., and are supposed to represent the daughters of noble citizens. The victims follow as on the S.* After these, men bearing trays filled with offerings, flute players, and a chorus who sing poems. After these, quadrigæ, like those on the S.; and from hence to the extremity of the northern side is a procession of Ephebi on horseback, with the same admirable variety of action, costume, and drapery displayed in the horsemen of the southern frieze. The last is followed by a boy on foot, who terminates the N. side.

The western frieze has this peculiar fortune—one that will be appreciated by the traveller—that it still adorns its original position. The figures face the N., so as to appear to be the continuation of the northern line. It is formed of dismounted horsemen, and seems intended to represent the rear of the procession, where the individuals had not yet fallen into their ranks. Some draw on their buskins and adjust their bridles; others are just mounting their horses; while some struggle with their horses which are trying to escape. One horse bends its neck downwards, as if to brush off a fly from its foreleg. A magistrate at the N.W. angle

appears to superintend this part of the procession, which terminates at the south-western angle, with a man on foot holding up his chlamys.

Such were the works with which the master-mind of Phidias informed the Parthenon. Their remains, albeit the finest sculptures existing, recall but faintly their ancient splendour. The statues and reliefs, as well as the members of the architecture, were enriched, but to what extent is not certain, with various colours; and the weapons, the reins of horses, and other accessories, were of metal, as evidenced by numerous round holes and the remains of bronze fastenings in some of those holes: the eyes also of some of the larger statues were inlaid. Besides the sculptures above mentioned, there are traces of pedestals on the middle steps, in front of the columns of the peristyle of the N. and S. sides, on which doubtless figures were placed.

With respect to the painting of the architecture and sculpture, called polychromy, very little is accurately known. At the same time, it is certain, both from historical evidence and that of the monuments themselves, that the architecture was painted, and to some extent also the sculpture. It is likely, however, that much may have been merely tinged in such a way as not to conceal the beauty of the marble. The traces on the sculptures are very scanty. Some have thought that the background was blue, others red. The draperies must certainly have been coloured, to match the metal arms and trappings with which we know that they were adorned; and that being the case, some degree of tint would be required upon the flesh.

Of the architecture, a little more can be asserted. Many of the mouldings retain traces of patterns of ornaments beautifully drawn upon them, of a character unquestionably contemporary with the building of the temple. In some of the best protected parts the pigment itself remains. The vehicle was chiefly wax. The underside of the cornice was for the most part deep blue, with occasional bands of red; the guttæ seem to have been gilt. Blue was used in the channels of the triglyphs. The strong colour seems to have been chiefly confined to the parts which were in shade. The columns, architraves, and broader surfaces were probably merely tinged with an ochreous colour, which the minerals of Laurium furnished, and to such an extent only, as to anticipate the rich golden hue produced by time on the Pentelic marble, without which the brightness of so large a body of white would have been painful to the eye. The want of some such toning down may be felt in the portico of King Otho's palace. It is almost certain that the exterior of the cella walls of the Theseum, and probably also of the Parthenon, were painted with historical subjects. In the latter temple, however, Pausanias only mentions those within the pronaos. The ceilings were adorned with deep blue panels, with gilt stars and other ornaments. In these, as well as the polychromy in general, there was a perfect analogy between the Parthenon, Theseum, and Propylæa. Very little has been noticed of remains of colour on the Erechtheum; but an inscription, found in the Propylæa in 1836, records the prices paid for polychromatic decoration of that temple, chiefly relating to the interior. (Consult 'Revue Archæologique,' May, 1851; Kügler's 'Handbook of Painting;' Hittorff's work on Sicilian Temples, 'Principles of Athenian Architecture,' &c.)

The traveller should not fail to look for a peculiar refinement recently discovered in the construction of the Greek temples of the best period, and of which the most remarkable instance is to be found in the Parthenon: namely, a systematic deviation from ordinary rectilinear construction, which has for its object the correction of certain optical illusions arising from the influence produced upon one another by lines which have different directions, and by contrasting masses of light and shade.

Almost all lines which are straight and level in ordinary architecture are

here delicate curves, and those lines which are usually perpendicular have here a slight inclination backwards or forwards as the case may be. It is further certain that they were advisedly built so, and have not arisen from any accident.

Here we can do no more than mention two of the most important instances. If a spectator stand at the N.E. corner of the Parthenon (the most convenient spot for taking this observation), and placing his eye level with the upper step, look along the edges from end to end, he will find that although the steps lie in a vertical plane (*i. e.*, they do not bulge outwards or retire inwards horizontally), yet they rise very perceptibly in the middle, and give to the whole pavement a convex character. The rise is about 3 inches in 100 feet on the fronts, and 4 inches on the flanks — the exact measurements being respectively ·228 feet in 101·34, and ·355 in 228·14.

A nearly parallel line is found in the entablature, but is not quite so regular as in the stylobate as is natural to suppose, owing to the concussions the building has received from explosions and earthquakes. Its less degree of regularity is attributable solely to this circumstance. In the 'Principles of Athenian Architecture,' p. 78, the reason for the origin of this curve is sought in the contrasting lines of the flat Greek pediment, which have the effect of apparently deflecting the straight line of the cornice in its neighbourhood. Respecting the inclination of the vertical lines, the lower drums, or frusta, of the columns should be noticed. If we measure from the pavement up to the first joint, we shall find a considerable difference between a vertical measurement on the outside nearest the step, and one taken at a corresponding point on the inside towards the temple. In the angle columns these differences will be the most considerable: the outside dimension measured on the angle will exceed the inside by nearly two inches. About half of this difference is due to the convexity of the pavement before mentioned, and the remaining half to the inclination of the axes of the columns, which lean inwards towards the temple to the extent of nearly three inches in their height. ·228 feet in 34·25 is the exact dimension. The effect of the pyramidal character thus imparted is very grateful to the eye, and but for it, owing to various contrasts, the columns would actually have appeared to lean outwards.

These deviations from ordinary construction are so admirably adjusted as to be quite imperceptible from the usual points of view. The effect produced is to give an appearance of perfect straightness and perpendicularity to lines which would otherwise have appeared bent or inclined in a wrong direction: and it was not until after the steps of the Parthenon had been cleared of rubbish so as to enable a person to look along their whole length that the curves were noticed, first by Mr. John Pennethorne, an English architect, in 1837, and shortly afterwards by the German architects Hn. Hofer and Schaubert. There is a similar history respecting the *entasis* or convexity of the profile in the columns of the Greek temples. These were long considered to be straight lines, so exactly do they balance the optical illusion which gives an attenuated appearance to columns which have straight sides. But if the eye be placed in a proper position at the base, the curve, although delicate, becomes perceptible.

In the optical corrections just mentioned, there is an almost perfect analogy in the Propylæa, and though on a much smaller scale, in the Theseum; and to some extent in the Erechtheum and Temple of Jupiter Olympius at Athens, as also in some other of the temples of Greece and Sicily, and in Italy at Pæstum. They are always found most fully developed in temples of the Doric order. A large model of the W. front of the Parthenon, now constructing at the new Crystal Palace at Sydenham, under the direction of Mr. Penrose,

to whose work on the subject we have had occasion to refer, is intended to embody all these peculiarities, as well as to represent, so far as can be recovered, the polychromy and sculpture of the ancient temple.

There are two models of the Parthenon, by Mr. Lucas, in the Elgin room of the British Museum, which are useful in explaining the reference which the sculptures there preserved bore to the temple. (Comp. Laborde et Paccard, Le Parthénon: Documents pour servir à une Restauration, Paris, 1848.)

It has been already stated that the Parthenon was converted into a Christian church, dedicated to the Virgin-Mother, probably in the sixth century. Upon the conquest of Athens by the Turks, it was changed into a mosque, and down to the year 1687 the building remained almost entire with the exception of the roof. Of its condition before this year we have more than one account. In 1674 were made the drawings of its sculptures by Carrey, which have been of so much service in the restoration of the sculptures, especially in the pediments. In 1676 Athens was visited by Spon and Wheler, each of whom published an account of the Parthenon (Spon, *Voyage du Levant*, 1678; Wheler, *Journey into Greece*, 1682). In 1687, when Athens was besieged by the Venetians under Morosini, a shell, falling into the Parthenon, as we have before mentioned, destroyed the central part of the building. Of the northern side of the peristyle eight columns were wholly or partially thrown down; and of the southern, six columns; while of the pronaos only one column was left standing. The two fronts escaped, together with a portion of the Opisthodomus. Morosini, after the capture of the city, attempted to carry off some of the statues in the western pediment; but, owing to the unskilfulness of the Venetians, they were thrown down as they were being lowered, and were dashed in pieces. At the beginning of the present century, many of the finest sculptures of the Parthenon were removed to England, as has been mentioned above. In 1827 the Parthenon received fresh injury, from the bombardment of the city in that year; of which the most conspicuous marks are the white fractures which so wofully deface the columns of the western portico; but even in its present state of desolation, the magnificence of its ruins still strikes the spectator with astonishment and admiration.

The following account of the Erechtheum is abbreviated and the plan borrowed from Dr. Smith's Dictionary, p. 275.

4. *The Erechtheum.*—"The Erechtheum (Ἐρεχθεῖον) was the most revered of all the sanctuaries of Athens, and was closely connected with the earliest legends of Attica. Erechtheus or Erichthonius, for the same person is signified under the two names, occupies a most important position in the Athenian religion. His story is related variously; but it is only necessary on the present occasion to refer to those portions of it which serve to illustrate the following account of the building which bears his name. Homer represents Erechtheus as born of the Earth, and brought up by the goddess Athena, who adopts him as her ward, and instals him in her temple at Athens, where the Athenians offer to him annual sacrifices (Hom. *Il.* ii. 546, *Od.* vii. 81). Later writers call Erechtheus or Erichthonius the son of Hephæstus and the Earth, but they also relate that he was brought up by Athena, who made him her companion in her temple. According to one form of the legend he was placed by Athena in a chest, which was entrusted to the charge of Aglaurus, Pandrosus, and Herse, the daughters of Cecrops, with strict orders not to open it; but that Aglaurus and Herse, unable to control their curiosity, disobeyed the command; and upon seeing the child in the form of a serpent entwined with a serpent, they were seized with madness, and threw themselves down from the steepest part of the Acropolis. Another set of traditions represented Erechtheus as the god Poseidon.

"The foundation of the Erechtheum is thus connected with the origin of the Athenian religion. We have seen that according to Homer a temple of Athena existed on the Acropolis before the birth of Erechtheus; but Erechtheus was usually regarded as the founder of the temple, since he was the chief means of establishing the religion of Athena in Attica. This temple was also the place of his interment, and was named after him. It contained several objects of the greatest interest to every Athenian. Here was the most ancient statue of Athena Polias, that is, Athena, the guardian of the city. This statue was made of olive-wood, and was said to have fallen down from heaven. Here was the sacred olive tree, which Athena called forth from the earth in her contest with Poseidon for the possession of Attica; here also was the well of salt water which Poseidon produced by the stroke of his trident, the impression of which was seen upon the rock; and here, lastly, was the tomb of Cecrops as well as that of Erechtheus. The building also contained a separate sanctuary of Athena Polias, in which the statue of the goddess was placed, and a separate sanctuary of Pandrosus, the only one of the sisters who remained faithful to her trust. The more usual name of the entire structure was the Erechtheum, which consisted of the two temples of Athena Polias and Pandrosus. But the whole building was also frequently called the temple of Athena Polias, in consequence of the importance attached to this part of the edifice.

"The original Erechtheum was burnt by the Persians; but the new temple was built upon the ancient site. This could not have been otherwise, since it was impossible to remove either the salt well or the olive tree, the latter of which sacred objects had been miraculously spared. Though it had been burnt along with the temple, it was found on the second day to have put forth a new sprout of a cubit in length, or, according to the subsequent improvement of the story, of two cubits in length (Herod. viii. 55; Paus. i. 27, § 2). The new Erechtheum was a singularly beautiful building, and one of the great triumphs of Athenian architecture. It was of the Ionic order, and in its general appearance formed a striking contrast to the Parthenon of the Doric order by its side. The rebuilding of the Erechtheum appears to have been delayed by the determination of the people to erect a new temple exclusively devoted to their goddess, and of the greatest splendour and magnificence. This new temple, the Parthenon, which absorbed the public attention and means, was followed by the Propylæa; and it was probably not till the completion of the latter in the year before the Peloponnesian war, that the rebuilding of the Erechtheum was commenced, or at least continued, with energy. The Peloponnesian war would naturally cause the works to proceed slowly until they were quite suspended, as we learn from a very interesting inscription, bearing the date of the archonship of Diocles, that is, B.C. 409-8. This inscription, which was discovered by Chandler, and is now in the British Museum, is the report of a commission appointed by the Athenians to take an account of the unfinished parts of the building. The commission consisted of two inspectors (ἐπιστάται), an architect (ἀρχιτέκτων) named Philocles, and a scribe (γραμματεύς). The inscription is printed by Böckh (*Inscr.* No. 160), Wilkins, Leake, and others. It appears from this inscription that the principal parts of the building were finished; and we may conclude that they had been completed some time before, since Herodotus (viii. 55), who probably wrote in the early years of the Peloponnesian war, describes the temple as containing the olive tree and the salt well, without making any allusion to its being in an incomplete state. The report of the commission was probably followed by an order for the completion of the work; but three years afterwards the temple sustained considerable damage from a fire (Xen. *Hell.* i. 6, § 1). The troubles of the Athenians at the close of the Peloponnesian war must again have withdrawn attention from

the building; and we therefore cannot place its completion much before B.C. 393, when the Athenians, after the restoration of the Long Walls by Conon, had begun to turn their attention again to the embellishment of their city.

"The Erechtheum was situated to the N. of the Parthenon, and close to the northern wall of the Acropolis. The existing ruins leave no doubt as to the exact form and appearance of the exterior of the building; but the arrangement of the interior is a matter of great uncertainty. The interior of the temple was converted into a Byzantine church, which is now destroyed; and the inner part of the building presents nothing but a heap of ruins, belonging partly to the ancient temple, and partly to the Byzantine church. The difficulty of understanding the arrangement of the interior is also increased by the obscurity of the description of Pausanias. Hence it is not surprising that almost every writer upon the subject has differed from his predecessor in his distribution of some parts of the building; though there are two or three important points in which most modern scholars are now agreed.

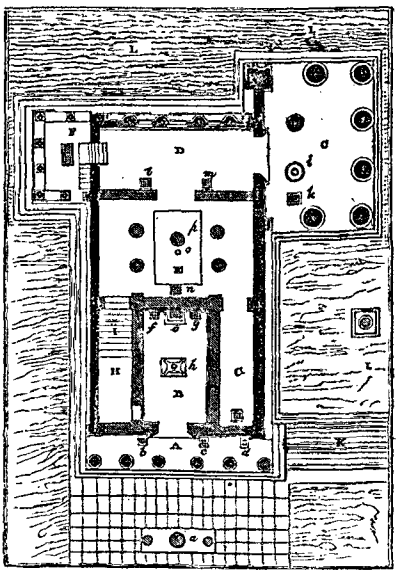
"The building has been frequently examined and described by architects: but no one has devoted to it so much time and careful attention as M. Tetaz, a French architect, who has published an account of his investigations in the Revue Archéologique, Nos. 1 and 2; and we follow, with a few alterations, his restoration, reminding our readers that it must be regarded as, after all, to a great extent conjectural.

"The form of the Erechtheum differs from every other known example of a Grecian temple. Usually a Grecian temple was an oblong figure, with two porticoes, one at its eastern, and the other at its western, end. The Erechtheum, on the contrary, though oblong in shape and having a portico at the eastern front, had no portico at its western end; but from either side of the latter a portico projected to the N. and S., thus forming a kind of transept. Consequently the temple had three porticoes, and which may be distinguished as the eastern, the northern, and the southern *prostasis*, or portico. The irregularity of the building is to be accounted for partly by the difference of the level of the ground, the eastern portico standing upon ground about 8 feet higher than the northern; but still more by the necessity of preserving the different sanctuaries and religious objects belonging to the ancient temple. The skill and ingenuity of the Athenian architects triumphed over these difficulties, and even converted them into beauties.

"The eastern portico stood before the principal entrance. This is proved by its facing the E., by its greater height, and also by the disposition of its columns. It consisted of six Ionic columns standing in a single line before the wall of the cella, the extremities of which are adorned with antæ opposite to the extreme columns. Five of these columns are still standing.

"The northern portico stood before the other chief entrance. It also consisted of six Ionic columns, but only four of these are in front; the two others are placed, one in each flank, before a corresponding anta in the wall on either side of the door. These columns are all standing. They are about 3 feet higher, and nearly 6 inches greater in diameter, than those in the eastern portico. It must not, however, be inferred from this circumstance that the northern portico was considered of more importance than the eastern one; since the former appeared inferior from its standing on lower ground. Each of these porticoes stood before two large doors ornamented with great magnificence. There appears to have been in each an altar of fumigation.

"The southern portico was of an entirely different character. Its roof was supported by six Caryatides, or columns, of which the shafts represented young maidens in long draperies. They are arranged in the same manner as the columns in the northern portico, namely, four in front, and one on either anta.



GROUND PLAN OF THE ERECHTHEUM.

Divisions.

Temple of Athena Polias.
Pandroseum, divided into
{ Pandroseum proper.
{ Cecropium.

A. Eastern portico: entrance to the temple of Athena Polias.
B. Temple of Athena Polias.
a. Altar of Zeus Hypatus.
b. c. d. Altars of Poseidon-Erechtheus, of Butes, and of Hephæstus.
e. Palladium.
f. g. Statue of Hermes. Chair of Dædalus.
h. Golden Lamp of Callimachus.
C. Northern portico: entrance to the Pandroseum.
i. The salt well.
k. Opening in the pavement, by which the traces of Poseidon's trident might be seen.
D. Pronaos of the Pandroseum, serving also as an entrance to the Cecropium.
l. m. Altars, of which one was dedicated to Thallo.
E. Cella of Pandrosus.
n. Statue of Pandrosus.
o. The olive tree.
p. Altar of Zeus Hyrceus.
F. Southern portico: the Cecropium.
G. Passage on the level of the Pandroseum, leading to the souterains of the building.
H. Passage of communication by means of the steps I. between the temples of Polias and Pandrosus.
K. Steps leading down to the Temenos.
L. Temenos or sacred enclosure of the building.

The walls of the ruins, reduced from the measurements of M. Tetaz, are 65·719 feet long from E. to W., and 36·794 broad from N. to S.

They stand upon a basement 8 feet above the exterior level; the roof which they support is flat, and about 15 feet above the floor of the building. The entire height of the portico, including the basement, was little more than half the height of the pitched roof of the temple. There appears to have been no access to this portico from the exterior of the building. There was no door in the wall behind this portico; and the only access to it from the interior of the building was by a small flight of steps leading out into the basement of

the portico between the Caryatid and the anta on the eastern flank. All these steps may still be traced, and two of them are still in their place. At the bottom of them, on the floor of the building, there is a door opposite the great door of the northern porch. It is evident, from this arrangement, that this southern portico formed merely an appendage of that part of the Erechtheum to which the great northern door gave access. A few years ago the whole of this portico was in a state of ruins, but in 1846 it was restored by M. Piscatory, then the French ambassador in Greece, under the direction of M. Paccard. Four of the Caryatides were still standing; the fifth, which was found in an excavation, was restored to its former place, and a new figure cast in cement was sent out from England in place of the sixth, which was, and is, in the British Museum.

"The western end of the building had no portico before it. The wall at this end consisted of a basement of considerable height, upon which were four Ionic columns, supporting an entablature. These four columns had half their diameters engaged in the wall, thus forming, with the two antæ at the corners, five intercolumniations, corresponding to the front of the principal portico. The wall behind was pierced with three windows in the spaces between the engaged columns in the centre.

"The frieze of the building was composed of black Eleusinian marble, adorned with figures in low relief in white marble; but of this frieze only three portions are still in their place in the eastern portico.

"With respect to the interior of the building, it appears from an examination of the existing remains that it was divided by two transverse walls into three compartments, of which the eastern and the middle were about 24 feet each from E. to W., and the western about 9 feet. The last was consequently a passage along the western wall of the building, at one end of which was the great door of the northern portico, and at the other end the door of the staircase leading to the portico of the Caryatides. There can, therefore, be little doubt that this passage served as the pronaos of the central compartment. It appears, then, from the ruins themselves that the Erechtheum contained only two principal chambers, in accordance with the statement of Pausanias that it was a double building (διπλοῦν οἴκημα). That the eastern chamber was the temple of Athena Polias follows from the eastern portico being the more important of the two, as we have already shown.

"A portion of the building was called the Cecropium. We may conclude that the Caryatid portico, with the crypt below, was the Cecropium, or sepulchre of Cecrops. It is evident that this building, which had no access to it from the exterior, is not so much a portico as an adjunct, or a chapel.

"We may now proceed to examine the different objects in the building and connected with it. First, as to the temple of Athena Polias. In front of the portico was the altar of Zeus Hypatus (*a*), which Pausanias describes as situated before the entrance (πρὸ τῆς ἐσόδου). In the portico itself (ἱστλθοῦσι, Paus.) were altars of Poseidon-Erechtheus, of Butes, and of Hephæstus (*b*, *c*, *d*). In the cella (ἐν τῷ ναῷ), probably near the western wall, was the Palladium (*e*), or statue of the goddess. In front of the latter was the golden lamp (*h*), made by Callimachus, which was kept burning both day and night; it was filled with oil only once a year, and had a wick of Carpasian flax (the mineral Asbestus). It is mentioned as one of the offences of the tyrant Aristion, that he allowed the fire of this lamp to go out during the siege of Athens by Sulla. Pausanias says, that a brazen palm tree rising above the lamp to the roof carried off the smoke. In other parts of the cella were a wooden Hermes, said to have been presented by Cecrops, a folding chair made by Dædalus, and spoils taken from the Persians. The walls of the temple were covered with pictures of the Butadæ.

"The statue of Athena Polias, which was the most sacred statue of the god-

dess, was made of olive wood. It is said to have fallen down from heaven, and to have been a common offering of the demi many years before they were united in the city of Athens. It was emphatically the ancient statue.

"With respect to the objects in the Pandroseum, the first thing is to determine, if possible, the position of the olive tree and the salt well. Leake supposed the well and olive-tree were in the Cecropium or southern portico, since the air would be freely admitted to the foliage between the statues that supported the roof. But this hypothesis is disproved by M. Tetaz, who states that the floor of the portico is formed of a continuous mass of stones which could not have received any vegetation. Probably, the olive tree stood in the centre of the cella of the Pandroseum; the lateral walls of the temple of Polias were continued under the form of columns in the Pandroseum, and the inner space between these columns formed the cella of the temple, and was open to the sky. Here grew the olive tree (*o*) under the altar of Zeus Herceius (*p*). The description by Virgil (*Æn.* ii. 512) of the altar, at which Priam was slain, is applicable to the spot before us:—

"*Ædibus in mediis nudoque sub ætheris axe,*
Ingens ara fuit; juxtaque veterrima *laurus*
Incumbens aræ, atque umbra complexa Penates."

The probable position of the salt well has been determined by the discovery, under the northern portico, of what appear to be the marks of Poseidon's trident. They were discovered by M. Tetaz. A plan and description of them are given by Mr. Penrose. Upon the removal, in 1846, of the remains of a Turkish powder magazine, which encumbered the northern portico, there were observed three holes sunk in the rock; and it is not unlikely that this was the very spot shown to devout persons, and to Pausanias among the number, as the memorial of Poseidon's contest with Minerva.

"They occur upon the surface of the rock of the Acropolis, about 7 feet below the level of the pavement, and are partly natural and partly cut in the rock. At the bottom of two of them were found fragments of ordinary ancient pottery. There appears to have been a low and narrow doorway through the foundation of the wall, dividing this portico from the temple, to the underground space or crypt, where these holes occur, and also some communication from above, through a slab rather different from the rest, in the pavement of the portico immediately over them.

"Pausanias has not expressly mentioned any other objects as being in the Pandroseum, but we may presume that it contained a statue of Pandrosus, and an altar of Thallo, one of the Horæ, to whom, he informs us elsewhere (ix. 35, § 1), the Athenians paid divine honours."

The Temenos which surrounded the Erechtheum has been already described in following the course of Pausanias. As the building has recently been more or less restored, it may be desirable to present the reader with a sketch of its appearance immediately after the War of Independence. Mr. Wordsworth has described its state in 1833:—

"Of the eastern hexastyle portico 5 columns are still standing, but the S. wall of the Cella is almost entirely destroyed. In the Caryatid portico 1 of the 4 marble beams has fallen; 3 only of the 6 caryatids remain; there survive but 2 of the 4 *engaged* columns in the western wall; the N. wall of the cella, and 3 of the columns in the N. hexastyle portico, with the roof over these last columns, are yet entire: the rest of the roof of this graceful portico has fallen. It fell during the siege of Athens in 1827."—*Smith's Dict.*, p. 275.

[The Greeks, who at that time held the fortress, endeavoured to make the portico bomb-proof by loading the roof with earth. The load caused the marble beams to break, and it fell, killing a number of women and children who were underneath it. The storm of Oct. 26, 1852, threw down the western wall of the Erechtheum with the engaged three-quarter columns, 2 of which had been replaced. The columns fell inwards, and their capitals were dashed to pieces.]

The individual buildings have been described in their actual as well as their original state. We may lastly take a general glance at the present state of the Acropolis. The reader will doubtless have imagined some of its characteristics, the surface generally strewn with ruins, here and there partially cleared, and in other places tumbled about with excavations, with the ruins rising in solemn majesty. The student or sketcher will here enjoy almost complete retirement from the inquisitive crowd which is ever ready to annoy him in other parts of Athens. The naturalist and botanist too will each find their special objects of interest. The Parthenon is the haunt of an immense colony of ravens which fly about it gloomily during the day and settle upon it towards sunset. In the spring time come great numbers of small hawks, kestrels, which to the infinite annoyance of the ravens also take up their abode in the Parthenon during their sojourn in Athens. It is haunted generally by one or two owls, and sometimes an eagle may be seen wheeling over it. The botanist will find on the Acropolis many varieties of wild plants, and the surface, though dry and red in the summer, is brilliantly green in the winter and early spring; so much so, that from the top of Hymettus the Parthenon might be almost imagined to be formed of pearl in an emerald setting. But it is time to retire. Before leaving, however, let us linger one moment on the platform of the Propylæa, and as we admire the prospect looking westwards, let us think how all that we see was hallowed in the sight of the ancient inhabitants. The eye could rest on no object not associated with national greatness. Alciphron, when invited by Ptolemy to his Court, refused to quit a scene he loved so well (Wordsworth, p. 257):—"For where in Egypt shall I see such objects as I see here, where else shall I behold the Eleusinian Mysteries, the Straits [where the ever memorable battle was fought that delivered Greece], the neighbouring Salamis, the island of Psyttaleia, in a word, the whole of Greece concentrated in Athens?"

V. *Topography of the Asty* (ἄστυ).—In forming a correct notion of the Topography of the Asty or Lower town, as distinguished from the Acropolis, we should do well to refer to the map. And in addition to the indications given in the first paragraph of this chapter, it may be useful on the spot to bear in mind that the Parthenon is placed very nearly E. and W. (actually about E. by S. and W. by N., the difference from true E. and W. being 9°), and that the highest point of Mount Parnes is due N., and the summit of Hymettus a little to the S. of E. of the Parthenon.

We have seen in the sketch of Athenian history, that the first point which was occupied was the Acropolis, or πόλις. That the next process was to extend the city to the valley bounded by the Areopagus northwards, and by the Pnyx and Museum to the S. That in the time of Pisistratus the city was much increased, and extended at least as far as the Olympieum eastwards, and the Prytaneum to the N.E. Subsequently when the walls were renewed by Themistocles after the destruction of Athens in 480 B.C., they were doubtless extended so as to include the whole city. And it is this circuit that we seek to determine. Towards the N. and E. the general direction of the walls is agreed upon by the best authorities, and a segment of a circle drawn from the Acropolis with a radius of about two-thirds of a mile, would coincide pretty nearly with the line of the walls from due E. as far as W.N.W. But with respect to the remainder of the circuit there is much difference of opinion. Leake confines the Asty to the line of ancient walls, of which traces may still be seen running over the highest part of the Pnyx and the ridge of the Museum; and descending from the latter summit in an easterly direction towards the fountain of Callirrhöe, or Enneacrunus, a fountain which rises in the generally dry bed of the Ilissus, S.E. of the temple of Jupiter Olympius. From thence the wall proceeds in a N.E. direction, at a little distance from the Ilissus and keeping its right bank. On the other hand Forchhammer (and

his opinion is shared by Dr. Smith) pronounces the whole of this wall a subsequent work, probably of Valerian, and carries the line of the city walls S. of the Ilissus, so as to include the district of Agræ, containing the Stadium and some other buildings. He also carries the walls of the Asty so far to the W. as to entirely inclose the Museum Hill, the Pnyx, and Nymphæum. The strength of the argument in favour of this view seems to be, that otherwise it is impossible to make out the length of the entire circuit of the walls which required to be defended, and which we are told by Thucydides was 43 stadia (in addition to which there were 17 stadia in the space which occurred between the junction of the Long Walls and those of the Asty). Thucydides indeed does not mention the length of this latter portion, but it has been supplied by a scholiast. Furthermore there is evidence on the western slopes of the Pnyx and the Museum, that although there certainly have been sepulchres which would show that once the city did not reach so far, there are also traces of foundations of houses cut in the rock, holes for the insertion of rafters, cisterns, and other signs of occupation. Pausanias, too, describes the Museum as within the city. As regards the latter portion of the circuit, the dispute seems set at rest by the discovery of the true Phalerum by Ulrichs (in a pamphlet published in modern Greek, *οἱ λιμένες καὶ τὰ μακρὰ τείχη τῶν Ἀθήνων*, Athens, 1843), which he showed to be at the promontory called *Τρεῖς Πύργοι*, or the Three Towers. It had hitherto been supposed to be the small basin Porto Phanari (*Vide infra* the account of the Port Towns). Thus the Phaleric long wall would have had a S.W. direction, as indicated in the map, from Phalerum towards the Acropolis, and would have embraced the whole of the Museum in the longo-mural inclosure. The northern of the two Piræic long walls also probably took a bend as it approached the city, for the purpose of inclosing the Nymphæum; and thus the entire quarter we are considering would have been defended by these fortifications, even supposing it excluded from the walls of the Asty properly so considered.

The other question respects the southern limit of the city. Leake again follows the existing line of ancient walls and entirely excludes the Ilissus and the district Agræ on the left bank, and adduces (p. 277) a passage from Plato which seems strongly to confirm his view.

On the other hand it is argued (Smith's Dictionary, p. 261) that "the hills to the S. of the Ilissus offer the best line of defence, and that it may be inferred from the splendour with which the Stadium was fitted up, that that monument was within the walls, and also from the fact that in all other Greek cities, as far as we know, the stadia were situated within the walls; and further, that it is unlikely that the fountain Callirrhöe, from which the inhabitants obtained their chief supply of water, should have been outside the walls."

To this might be answered, that in Greek fortresses the fountain often *was* outside the citadel; and that the Stadium was not fitted up with splendour until the time of Herodes Atticus, when the supposed universality of the Roman dominion saved Athens from the fear of invasion. But we must refer the reader who wishes to extend this inquiry to the works we have quoted.

There were at least 14 gates in ancient Athens. The positions of several of these can be approximately determined.

The *Diochares* gate, near the Ilissus, above the Stadium, leading to the Lyceum, the well-known gymnasium near the banks of that river. The *Diomeia*, close to King Otho's palace, leading to another gymnasium, the Cynosarges. The *Erian* and *Acharnian* gates, northwards of the Acropolis. To its N.W. was the *Dipylum*, the most remarkable of the Athenian gates, supposed, from its name, to have resembled the great gate, or gate of Megalopolis, at Messene, with a double entry and intermediate court. The street which passed through this gate led through the *inner* Ceramicus to the Agora. Outside the walls it branched into two roads. Both traversed the

outer Ceramicus, one leading to Eleusis, the other to the Academy. A little S. of Dipylum, nearly in the axis of the temple of Theseus, and about a third of a mile to the W. of it, we may place the *Sacred gate*, so called from its being the termination of the sacred way from Eleusis. It was a little to the S. of this, and near another gate called the *Heptachalchon*, which must have been on the western slope of the Nymphæum, the hill on which the modern Observatory is built, that Sylla broke through the walls of the Asty in his murderous assault upon Athens, having formed his military engines of timber supplied by the plane-trees of the Academy, and his mound of materials taken from the Long Walls.

The *Piräic* gate was still southwards; the road which led to it followed, as is most likely, the direction of the hollow between the Pnyx and the Museum. Leake, however, places it at some point northward of the modern Observatory: but that the position of this gate is what is here assigned, may be inferred from the following data. We know that the regular carriage-way, the ἁμαξίτος, from the Piræus, entered the Asty by the Piräic gate, and that the road lay between the Long Walls. On the rock, in the hollow in question, the ancient wheel-ruts are very apparent, and the direction agrees with that of the Long Walls. South of the Acropolis was the *Itonian* gate, which led to Phalerum. The positions of the Equestrian and Melitian gates and that of Ægeus are not yet determined with certainty. It is probable that there were some other gates of which neither the names nor positions are known.

The *Acropolis* has already been described, and the immediate circuit of its walls. If we now commence our course at the Horologium of Andronicus, or Temple of the Winds, as it is called, on the N. side of the Acropolis, and passing round the Acropolis by way of W. and S., and at some distance from it, and finally return towards it again from the neighbourhood of the Stadium, the most distant point, and, after skirting its eastern and southern slopes, proceed to the Areopagus, we shall have passed under our review all the existing remains and precisely known sites of the antiquities of the Asty. Our description will thus follow the local order; but the following table, enumerating the various buildings, &c., in their chronological order, as nearly as it can be ascertained, will be useful to refer to:—

	B.C.	A.D.
1. The Areopagus	—	—
2. Fountain of Callirrhöe	—	—
3. Temple of the Semnæ	—	—
4. The Agora	—	—
5. The Pnyx	—	—
6. Tombs on the Museum	—	—
7. Grotto of Apollo and Pan—dedicated	490	—
8. Temple on the Ilissus (auct. Stuart)	484	—
9. Theseum	466.	—
10. Dionysiac Theatre	—	—
11. Odeum of Pericles	440	—
12. Stadium	350	130
13. Monument of Lysicrates	335	—
14. Monument of Thrasyllus	320	—
15. Gymnasium of Ptolemy Philadelphus	—	—
16. T. Jupiter Olympius, foundations laid by Pisistratus. Present structure	174	—
17. Horologium of Andronicus Cyrrhestes	50	—
18. Gate of Agora	20	—
19. Monument of Philopappus	—	100
20. Gymnasium of Hadrian	—	125
21. Arch of Hadrian	—	128
22. Odeum of Herodes Atticus	—	130

1. *The Horologium of Andronicus Cyrrhestes*, also called vulgarly "στοὺς ἀνέμους," or the Tower of the Winds.—Pausanias does not mention this monument, although we know from other sources that it was built at least as early as the middle of the first century B.C., and perhaps between 150 and 100 B.C. It was built by Andronicus of Cyrrha, an astronomer, to act as a measure of time both by the sun-dial on the exterior and the waterclock, or clepsydra, which was in the interior of the building. It is an elegant structure, consisting of an octagon tower 44 feet high, with a conical roof of curious construction. Four of the sides of the octagon front very accurately the cardinal points. On two of the sides, the N.E. and N.W., are porches, each with two fluted Corinthian columns, without bases, and with simple and peculiar capitals. On the S. side is attached a round turret, forming three-fourths of a circle on the

plan. An excavation has been made all round the building through a great depth of accumulated soil.

This building served as the town-clock, for which its situation was very convenient as regards the city after its enlargement towards the N.

On the summit, according to Vitruvius, was a Triton, having a wand in his hand, which pointed to the name of the wind which blew; and we find on each of the eight faces of the octagon the name of that wind is engraved to which the face is opposed, and a winged figure sculptured in relief bearing the characteristics of the weather with which it is usually attended. These figures (though clumsy) are carved with a good deal of spirit. There is also a sun-dial on each of the faces, the horary lines of which were examined by Delambre (Mag. Encyc., an. 1814 and 1815, i.), and the Horologium is spoken of by him as "the most curious existing monument of the practical gnomonics of antiquity." In the interior was a waterclock, of which some traces remain. The cistern seems to have been placed in the attached turret mentioned above. Ctesibius of Alexandria, about B.C. 135, invented an improved waterclock, in which the motion was produced by the dropping of water on wheels; and perhaps this structure may have been built to contain one of these clocks. In Stuart's first volume is a very careful examination of this interesting building. He shows that the water which worked the waterclock was derived from the fountain near the cave of Apollo and Pan, and a small portion of the aqueduct still remains on the S. side.

"Each of the eight sides faces the direction of one of the eight winds into which the Athenian compass was divided; and both the name and the ideal form of that wind is sculptured on the side which faces its direction. It thus served to the winds themselves as a marble mirror. The names of the winds being ascertained from these inscriptions, and the winds themselves being there represented, with their appropriate tributes, we are thus presented with an interesting picture of the influence of each wind on the climate of Attica. All the eight figures of the winds are represented as winged, and floating through the air in a position nearly horizontal. Only two, the two mildest, Libs and Notus, have the feet bare; none have any covering to the head. Beginning at the N. side, the observer sees the figure of Boreas, the wind to which that side corresponds, blowing a twisted cone, equipped in a thick and sleeved mantle, with folds blustering in the air, and high-laced buskins: as the spectator moves E., the wind on the next side of the octagon presents him with a plateau containing olives, being the productions to which its influence is favourable: the E. wind exhibits to his view a profusion of flowers and fruits: the next wind, Eurus, with stern and scowling aspect, his right arm muffled in his mantle, threatens him with a hurricane: the S. wind, Notus, is ready to deluge the ground from a swelling urceus, which he holds in his bared arms, with a torrent of shower. The next wind, driving before him the form of a ship, promises him a rapid voyage. Zephyrus floating softly along, showers into the air a lapful of flowers; while his inclement neighbour bears a bronze vessel of charcoal in his hands, in order to dispel the cold, which he himself has caused."—*Wordsworth*, p. 151.

2. *Athena Archegetis, or Gate of the New Agora.*—The tetrastyle Doric portico a little to the W. of the Horologium, and about 250 yards from the northern extremity of the Acropolis rock, has, chiefly from strong internal evidence, usually been called the gate of the New Agora. Lately, however, Forchhammer has strongly opposed this view, and maintains that the monument is a temple of Minerva Archegetis, to which name, as appears from an inscription on the architrave, it was dedicated. We must refer the reader to Smith's Dictionary (p. 293, art. 17), where the arguments are given on both sides, and to Leake (p. 211 sq.), who argues in favour of its being called the gate of the New Agora; but, as it is an important point, a few remarks may be permitted here. The whole internal,

architectural, evidence is in favour of the monument being a propylæum to an agora. The wall which is pierced with the doorway was prolonged on each side of the portico, and it was not the pronaos to a temple. The central opening being ditriglyph (as in the Propylæa of the Acropolis) suggests that the use of the building was *civil*, and not religious. The subjects of the inscriptions on the architrave and upper acroterium, and one found inside the propylæum itself, on the whole, favour the idea of its being an entrance to an agora, but are at variance with the idea of its having been a temple; and an inscription on a vertical stone which seems to belong to the main doorway, detailing an edict of Hadrian respecting the sale of oils, &c., would be conclusive if it were *quite* certain that the stone is in situ. And it is at least probable that it was not brought from a distance. On the other side, it is shown that the Agora, properly so called, was from the first, and continued to be, in the valley between the Areopagus and the Pnyx; and that no distinct mention has been made by any ancient writer of more than one agora at Athens. Still may we not admit that there might have been a subsidiary agora used for mercantile purposes only? And the site where we find this monument, in the most populous part of the ancient as it is of the modern city, would be admirably fitted for such a purpose. And the neighbourhood of various public buildings, especially of the town-clock (so to call the Horologium of Andronicus), seems to confirm the supposition.

The building is formed of Pentelic marble, and not ill executed, but not with the refinement of the works of the Periclean age. It consists of four Doric columns, 4 feet 4 inches in diameter at the base and 26 feet high. The southern anta corresponding with the columns remains, but its connexion with the rest of the work has perished; there is no doubt but that an excavation would easily clear up the difficulties as to the nature of the building to which we have adverted. The columns support a pediment surmounted with a large acroterium in the centre and smaller acroteria on each side. That in the centre supported the statue of Lucius Cæsar, either equestrian or mounted in a chariot. The building was erected by means of donations from Julius Cæsar and Augustus.

3. *Gymnasium of Hadrian.*—About 70 yards to the N. of the Doric Propylæum just described commences a colonnade of Corinthian columns of single pieces of grey marble, not fluted, 3 feet in diameter and 29 feet high, which extend in a northerly direction, and formed the western façade of the large quadrangular inclosure within which is situated the modern bazaar. This decorated façade ranges with the gate of the Agora, using the name commonly given to it, and thus points out the line of one of the principal streets in Athens. A propylæum of four Corinthian columns, of the same size as the others, but fluted, stood 22 feet in front of the gate of the inclosure. The latter was 376 feet from E. to W., and 252 from N. to S. in the inside, and traces have been found of an internal colonnade 23 feet from the wall. In the centre of the northern wall was a large quadrangular recess, having one of a semicircular form on each side.

The church of Megáli Panaghía is near the eastern part of the area, and contains some curious fragments of a declining period of art. Pausanias, describing the works of Hadrian at Athens, mentions "a temple of Juno and Jupiter Panhellenius, and a sanctuary common to all the Gods. The most conspicuous things are a hundred and twenty columns of Phrygian stone. The walls of the porticoes are made of the same material, and in the same place are apartments adorned with gilded roofs and alabaster, and with statues and paintings: books are deposited in these apartments. There is likewise a gymnasium called the Gymnasium of Hadrian, where are a hundred columns from the quarries of Libya." Although Pausanias does not point out the situation of these buildings, the late style of architecture of the monument before us, and its vast extent, leave no doubt that this must be the gymnasium and stoæ of Hadrian; and it is reasonable to suppose

that they were contained within the same inclosure, and that there was in the centre a large court, in which the temples of Juno and Jupiter Panhellenius were placed. The architecture has not much beauty to recommend it, and the traveller will probably soon allow himself to be driven away from its examination by the dirt and other annoyances of its situation. A museum, containing a few altars and other fragments of secondary interest, has been formed in the small inclosure in front of the western colonnade; and in a building near it were placed, in 1846, a collection of casts of the Elgin marbles sent to Athens in that year by the trustees of the British Museum, which the traveller will probably be glad to see after he has visited the Parthenon.

4. *Gymnasium of Ptolemy.*—About 100 yards westward of the S.W. corner of the gymnasium of Hadrian are some remains of a marble building of excellent masonry of the style of work called by Vitruvius pseudisodomum, that is, having alternately equal courses. This was a later style than that in which the walls of the Pericleian buildings were constructed, and gives an approximate date, about 300 B.C., to the building in question. It consists of a wall built in the form of a square 'fret,' continually returning at right angles to itself, but having a general direction N. and S.

This construction makes it probable that these walls formed exedræ or seats of the kind called Leschæ, so built as to be sheltered and opposed to the sun at all times of the day, so that those who frequented them could at all hours in the winter find a sunny and in the summer a shady side. The poor often passed the night in the Leschæ.

These Leschæ may very probably have formed part of the Gymnasium of Ptolemy, both on account of the date, as determined to a certain extent, of the masonry, and from their position near the temple of Theseus, for the proximity of the gymnasium to that temple is mentioned by Pausanias, who also tells us, that "in the Gymnasium which is not far from the Agora, and called Ptolemæum from him who built it, are Hermæ of stone worthy of inspection." Between the walls we have just described and the Theseum still remain one or more gigantic Hermæ with snakes coiled about them, not indeed of a very refined art, yet they may possibly be the remains of those mentioned by Pausanias.

The gymnasium in a Greek city was an institution of the greatest importance. In the first instance, it was a building provided for the performance of gymnastic exercises, which formed one of the three parts, and indeed the principal part, of the education: grammar and music being the two others: for the Greeks were thoroughly convinced that the mind could not be in a healthy state unless the body was likewise in perfect health. From these exercises, performed either naked or with the body covered with a slight χιτών, or tunic, the artists of Greece had not only frequent opportunities of studying the human body in its varied forms of action, but also they had before them far more beautifully developed forms than they otherwise could have had; and this circumstance, combined with the natural fine taste of that people, enabled them to attain that pre-eminence in sculpture which has never been questioned, and which in the same line it is impossible for modern art to rival.

In the time of Solon the Greeks began to build regular gymnasia as places of exercise for the young, with baths and other conveniences for philosophers who sought intellectual amusements. The larger gymnasia contained courts for gymnastic exercises, exedræ, baths, stoæ, long covered walks for exercise in bad weather, gardens, and a stadium. The larger gymnasia at Athens were the Academy, the Lyceum, and Cynosarges. Doubtless the gymnasium of Ptolemy was far more simple than that of Hadrian, into which all the luxuries of the Roman Thermæ would be introduced, and an ample supply of water obtained from the Aqueduct built by that Emperor. The following extract is taken from the work of Mr. Joseph Woods—the 'Letters of an Architect,' &c., London, 1828—a work as agreeable as instructive:—

"In our first walk we passed by the

Tower of the Winds, now a place for the performance of dancing dervishes, but incumbered with other buildings [this was in 1818], and the mouldings and sculptures of which are rather clumsy in design, as well as in the execution. Behind this building there are remains of the aqueduct which supplied the clepsydra. Stuart has published it without being aware of its purpose, and he has omitted to notice some remarkable peculiarities. Each pier is of one stone, and the pilasters are cut upon it so as to lean inwards, as if to oppose the lateral thrust of the arch, a precaution quite unnecessary, as each arch is likewise formed out of a single stone. Soon afterwards we came to the Portico of the market, which, though not to be compared to the best examples here, is yet a very handsome building. We then passed by the building called by Stuart the Stoa or Portico, but which now seems more generally considered as the Pantheon of Hadrian. The columns have more colour than those of the temple of Jupiter Olympius, but they appear to be of the same material: the capitals are poor in design, and the entablature badly composed, but it is an antique, and we are sensible that it must have been a splendid building. All these occur within the distance of a few paces; not much farther is a fragment, supposed to be the gymnasium built by Ptolemy, but this is merely a portion of marble wall."

5. *The Theseum.*—This temple is the most perfect architectural relic of all antiquity. It was preserved during the dark ages by having been converted into the church of St. George, which occupied the whole area of the cella. And it is very fortunate that this was the case in a building of which the architecture and sculpture is only inferior to the Parthenon, so that had Athens preserved to us nothing but the Theseum, it would still have claimed pre-eminence in those arts. The identification of this temple has never been questioned, except by Ross, who names it the temple of Mars. Ross, however, has against him the almost universal verdict of scholars and archæologists, so that it does not seem necessary to go into his arguments. Pausanias says very little about this temple: he only mentions the paintings by Micon on the walls, which represented the acts of Theseus. Cimon, son of Miltiades, was sent by the Athenians to Scyros to obtain the bones of Theseus, who had died there in exile; and having obtained what answered the description, he returned B.C. 468, when the bones were interred on a height in the middle of the Asty, with a large peribolus, which was occasionally used for military assemblies. The temple stands quite detached, on a little point of land running out from the hill of the Areopagus, a site admirably selected to display its architecture. Quoting again from Mr. Woods (p. 235): "The point it stands on is so little elevated that a person might leave Athens without perceiving it to be placed on any hill at all, yet nobody can fail to observe that it is a conspicuous object, and looks well in every point of view.

"The cell of a Greek temple, you know, is a simple oblong building. In the earlier periods it was probably nearly destitute of ornament, and except for the cornice, and for the smallness of the dimensions, much like a barn. Afterwards a porch was added, supported by columns, and the entablature began to receive some embellishment. Even this disposition, when the front came into view, was highly beautiful, and more so when an additional range of columns was added to the portico [making the temple *prostyle*]. Afterwards columns were added at the back also, by which means the variety and contrast produced by them would catch the attention from every point of view. The next step was to continue the columns all round, and this is the arrangement at the temple of Theseus.

"The simple cell had, I believe, no peculiar appellation, and yet from the great multitude of temples existing in ancient Greece, many of which seem to have been very small, it is probable they were not uncommon. Temples of the second kind were said to be *in antis*, because in them the flank walls were prolonged beyond the front, so as to form the sides of the porch, and these

prolongations were terminated in pilasters having three faces, which pilasters were called *antæ*. The third arrangement was *prostyle*, the fourth *amphiprostyle*, the fifth *peripteral*; besides these were also the *dipteral* temples, having two rows of columns round the cell (such was the temple of Jupiter Olympius in this place), and *pseudo-dipteral*, which differed from the dipteral by the want of the inner range of columns, and from the peripteral by having a much larger space between the cell and the surrounding colonnade. In all these the same general form was preserved, a simple oblong; and you see that in all of them I can account for the admiration bestowed upon them by a recurrence to my favourite maxim of simplicity of form and richness of detail."

The temple of Theseus faces about 8° southward of E. It is peripteral and hexastyle, and each flank shows 13 columns. The length is 104 feet 3 inches, and the breadth 45 feet on the upper step. It is elevated 2 feet 4 inches on two steps, whereas temples usually had three, a circumstance which has been thought to confirm the hypothesis of its having been an heröum. The ambulatory on the sides is 6 feet wide, the cella is 40 feet in length, the pronaos, including the eastern portico, 33 feet, and the posticum or opisthodomus, including the western portico, 27 feet. These porches were formed with two columns *in antis*. The columns, both of the peristyle and the interior order, are about 3 feet 4 inches in diameter, and 19 feet high. The height from the upper step to the apex of the pediment is 31 feet. The pronaos and posticum were separated from the ambulatory of the peristyle; but where in the Parthenon a grillage of metal was used, here the spaces between the internal columns seem to have been filled in with marble slabs.

That the principal front was towards the E. is attested not only by the greater depth of the pronaos, but by the sculptured metopes, those namely at that end, and the four adjoining metopes of each flank. The following account of the sculptures is abbreviated from Leake, p. 500 sq.:—"All the metopes in the front of the temple that can be deciphered relate to the labours of Hercules, and those on the flanks to the labours of Theseus. Ten of the former were selected for the E. front. These were, beginning from the S.: 1, Hercules and the Nemæan Lion; 2, Hercules and Iolaus destroying the Hydra; 3, Hercules taming the stag of Ceryneia; 4, Hercules and the Erymanthian boar; 5, Hercules with one of the horses of Diomedes king of Thrace; 6, Hercules and Cerberus; 7, much injured, but probably Hercules taking from Hippolyta the girdle of Mars; 8, Hercules having slain Cycnus; 9, Hercules and Antæus, whose mother Earth stands by and stretches out both arms; 10, Hercules receiving an apple from one of the nymphs Hesperides.

Of the four sculptured metopes on the southern side, the first from the angle represents Theseus and the Minotaur; the second, Theseus and the Marathonian bull; the third, Theseus and Pityocamptes; the fourth, perhaps Theseus and Procrustes. The first on the N. side is perhaps Theseus and Corynetes; the second, Theseus and Cercyon; the third, Theseus and Scyron; the fourth, Theseus and the sow of Crommyon.

The pediments were filled with sculpture, but all has been lost; only some cramp marks and other traces remain. At each end of the cella a sculptured frieze, 38 feet long, stretches across the whole breadth of the cella and ambulatory. The sculptures are in much higher relief than the frieze of the Parthenon, and although now for the most part in a state of extreme decay, they were evidently works of the greatest merit. As Micon, who painted the walls of the temple, was a sculptor as well as a painter, there is reason to suppose that they were finished by his hands. The subject of the sculpture over the pronaos is the gigantomachia. The composition may be regarded as a great glyptic picture, and the more correctly so, as its effect in many of the minor details was produced by metallic adjuncts and painting. It consisted of 29 figures. Jupiter

is represented seated, as on the summit of Olympus, with Juno and Minerva, near the southern extremity of the composition. The giants are towards the centre, and occupy the lower heights of the mountain, and the battle appears raging on each side of them.

Northward of the seated deities is Mercury wearing the helmet of Pluto, which rendered him invisible, and fighting with a giant, who appears to be hurling a stone: next comes Apollo, who has slain Polytion; then Bacchus, of whom only a fragment remains, fighting with a giant to the S. of him. After him comes Vulcan, hurling red-hot iron at Clytius; and farther on Neptune, with a rock representing the island Nisyrus in his left hand, with which he is about to overwhelm the giant Polybotes. He has already slain one giant and is fighting with another; then come two warriors marching northwards to take part in the fight, and passing behind three seated figures, which represent the inferior deities of Olympus, whose position the giants had invaded, although unable to reach the height on which Jupiter is seated. The action at the S. extremity commences with two draped figures moving northwards. Next comes Hercules, with a chlamys and crested helmet, tying the hands of the giant Alcyoneus, over whom he prevailed by the advice of Minerva, who is seated near him, being separated only by a naked warrior without a helmet, but who bears on his arm the thong, which indicates that he had a shield. He is represented as turning round, as if ready to assist Hercules.

At the northern end of the composition, behind the group of deities and beyond the fourth and fifth pair of combatants, the extremity of the frieze is occupied by five figures not engaged, which in their graceful attitudes and unemployed or preparatory state of action resemble those of the western frieze of the Parthenon. They may be some of the inferior gods who are not yet called into action. In the combat of Centaurs and Lapithæ, which forms the subject of the frieze of the Posticum, we distinguish Theseus as the only one who has slain his opponent. Pausanias tells us that Micon had so represented him in painting within the temple. We also recognize Cæneus, who being by Neptune's gift invulnerable, was overwhelmed by the Centaurs with rocks and trees. Cæneus is represented as half sunk into the earth, while an enormous mass is suspended over his head by a Centaur on each side. In the British Museum are casts of the friezes and some of the metopes. All the sculptures of the Theseum, as well of the metopes as the friezes, were painted, and still preserve some remains of the colours. Vestiges of brazen and gold-coloured arms, of a blue sky, and of blue, green, and red drapery, are still very apparent. A painted foliage and mæander is seen on the interior of the cornice of the peristyle, and painted stars in the lacunaria similar to those of the Parthenon, Propylæa, and other temples. There are also remains of blue and red in the soffits of the mutules, and in the channels of the triglyphs of the external entablature. On the walls of the cella inside have been observed traces of a very thin stucco which received the paintings of Micon. These paintings extended from the roof to within 2 feet 9 inches of the floor."

The temple is founded on a substruction chiefly formed of the limestone of Piræus upon which the stylobate rests, that and all above it being of marble. The columns have all been more or less shaken by earthquakes, and many of the drums or component parts thrown out of line. The substruction, too, seems to have been almost undermined at the N.W. corner, but is now, it is hoped, rendered secure. In the general view, however, all appears nearly perfect, and a large portion of the original coffered ceiling remains at the E. end: these coffers were of Parian marble; all the rest of the construction that remains is Pentelic, and a considerable number of the beams which supported the ceilings of the peristyles are still in their places.

When the temple was converted into the Church of St. George, the two columns between the antæ of the Pronaos

were removed to form the apse, and a large western door was made, but afterwards walled up to protect the church from the insults of the Turks, who in former times were in the habit of riding into the church. After this a small door was pierced in the S. wall. The cella was covered with a semicircular vault; but this, according to recent accounts, has been replaced by a trabeated ceiling suitable to the original design; a restoration which was most desirable, because the effect of the thrust of the vault just mentioned had begun to act injuriously upon the walls and columns of the peristyles. The national Museum of Athens is placed in the interior of the temple, and contains a few works of interest, among which an ancient figure of a warrior found at Marathon, in very low relief, but coloured, should especially be mentioned. There is a small figure of Pan, and several interesting sepulchral monuments and vases. Some finely draped figures, but of rather an exaggerated style, have been placed on the outside a little to the S. of the temple.

In the design of this beautiful structure the same subtleties of construction in the use of delicately curved horizontal and inclined vertical lines are to be found as in the Parthenon, but on a smaller scale; the principle is, however, exactly the same as that already described.

"Both the Theseum and Parthenon," as Mr. Woods justly remarks, p. 247, "look larger than they really are, an effect owing partly to the simplicity of the design and justness of the proportion." The peculiar position of the Parthenon, occupying the top of a rock of small extent, no doubt enhances the effect in the case of that temple, but not entirely or chiefly so; and it is an erroneous idea that has sometimes been advocated, that justness of proportion makes a building look small: the Theseum is alone sufficient to disprove it.

"The Church of St. Mark at Venice, and the Temple of Theseus at Athens, have several points of comparison. They owe their origin to the operation of the same feelings. They are both at the same time temples and tombs. In both cases the venerated ashes interred within them came from a distant region. The relics of Theseus, real or supposed, were brought by Cimon from the isle of Skyros to the Piræus: those of St. Mark to the quay of Venice, from Alexandria. The latter were hailed on their arrival with the pageantry of a Venetian carnival: the obsequies of Theseus were solemnised with a dramatic contest of Æschylus and Sophocles. The hero and the saint, placed in their splendid mausoleums, each in his respective city, were revered as the peculiar guardians of those two republics of the sea. Theseus did not enjoy alone the undivided honours of his own temple. He admitted Hercules, the friend and companion of his early toils, to a share in his posthumous glory. He even ceded to him, with the best spirit of Athenian delicacy, the most honourable place in that fabric. On the *eastern* façade of this temple, all the 10 metopes are occupied with the labours of Hercules, while only four, and those on the sides only, refer to the deeds of Theseus. The same disinterestedness is shown in the selection of the subjects of the two friezes of the pronaos and posticum of the cella. Here, as before, Theseus has yielded to Hercules the most conspicuous spot at the entrance of his own temple. This temple, therefore, possesses an interest not only from the beauty of its structure, but as a consecration of heroic friendship, and an expression of political attachment." — *Wordsworth.*

6. *The Hill of the Nymphs.*—The hill immediately to the S.W. of the Theseum is the Nymphæum, a remarkable object in modern Athens from the observatory with which it is surmounted. This hill, in the first plans of Athens, used to be called Lycabettus, but incorrectly: an inscription found on its summit has restored the true name. To the S. of this hill is the indication of an ancient road in the direction of the Piræus. From the Nymphæum we proceed southwards to

7. *The Pnyx.*—The place of Parliament, or Assembly, of the Athenian

people is an artificial platform of which the boundary is nearly a semicircle with an obtuse-angled triangle added to it on the opposite side of the diameter, so that the whole outline has the form of a semicircular bow with the string partly drawn. The semicircular boundary towards the N.E., where anciently was the Agora, is retained by a wall of support which must at one time have been considerably higher than at present. That which remains is about 16 feet high in the middle, or highest part, and composed of large blocks of various sizes. One stone is 10 feet by 8 on the face: they are for the most part quadrangular. In the opposite direction the platform was bounded by a vertical excavation in the rock which is from 12 to 15 feet high. The foot of this wall inclines towards the centre, thereby showing that originally the entire platform sloped towards the position of the orator, who stood on the celebrated βῆμα, or pulpit, often called the rock, ὁ λίθος; it was a quadrangular projection of the rock, 11 feet broad, rising from a graduated basis. The summit is broken; its present height about 10 feet.

The area of the platform was capable of containing from 7000 to 8000 persons. From 5000 to 7000 seems to have been the greatest number ever assembled. To be heard from the pulpit of the Pnyx must indeed have been so difficult, that we need not wonder that Demosthenes found it necessary to strengthen his voice in order to qualify himself for speaking in the Pnyx.

The name is derived from the word Πύκνος, signifying probably the throng of persons assembled. It was especially dedicated to Jupiter. In the artificial wall of rock, and on each side of the Bema, are niches, below which a number of votive offerings representing different parts of the human body, and now in the British Museum, were found.

The question, if it be worthy of that name, would of course be set at rest if we were sure that the walls, of which we see traces running across the top of the hill behind this second terrace, were the original city walls; for they would have effectually interrupted any view of the sea: but we have seen that authorities differ as to this point.

"The area of the Pnyx contained about 12,000 square yards, and could therefore easily accommodate the whole of the Athenian citizens. The remark of an ancient grammarian, that it was constructed with the simplicity of ancient times (Pollux, viii. 132), is borne out by the existing remains. We know, moreover, that it was not provided with seats, with the exception of a few wooden benches in the first row (Aristoph. *Acharn.* 25). Hence the assembled citizens either stood or sat on the bare rock (χαμαί, Aristoph. *Vesp.* 43); and accordingly the Sausage-seller, when he seeks to undermine the popularity of Cleon, offers a cushion to the demus (Aristoph. *Equit.* 783). It was not provided, like the theatres, with any species of awning to protect the assembly from the rays of the sun; and this was doubtless one reason why the assembly was held at day-break (Mure, vol. ii. p. 63).

"It has been remarked that a traveller who mounts the bema of the Pnyx may safely say, what perhaps cannot be said with equal certainty of any other spot, and of any other body of great men in antiquity — Here have stood Demosthenes, Pericles, Themistocles, Aristides, and Solon. This remark, however, would not be true in its full extent, if we were to give credence to a passage of Plutarch (*Them.* 19), who relates that the bema originally looked towards the sea, and that it was afterwards removed by the Thirty Tyrants so as to face the land, because the sovereignty of the sea was the origin of the democracy, while the pursuit of agriculture was favourable to the oligarchy. But from no part of the present Pnyx could the sea be seen, and it is evident, from the existing remains, that it is of much more ancient date than the age of the Thirty Tyrants. Moreover, it is quite incredible that a work of such gigantic proportions should have been erected by the Thirty, who never even summoned an assembly of the citizens. And even if they had effected such a change in the

place of meeting for the citizens, would not the latter, in the restoration of the democracy, have returned to the former site? We have therefore no hesitation in rejecting the whole story along with Forchhammer and Mure, and of regarding it with the latter writer as one of the many anecdotes of what may be called the moral and political mythology of Greece, invented to give zest to the narrative of interesting events, or the actions and characters of illustrious men.

"Wordsworth, however, accepts Plutarch's story, and points out remains which he considers to be those of the ancient Pnyx a little behind the present bema. It is true that there is behind the existing bema, and on the summit of the rock, an esplanade and terrace, which has evidently been artificially levelled; and near one of its extremities are appearances on the ground which have been supposed to betoken the existence of a former bema. This esplanade, however, is so much smaller than the present Pnyx, that it is impossible to believe that it could ever have been used as the ordinary assembly of the citizens; and it is much more probable that it served for purposes connected with the great assembly in the Pnyx below, being perhaps covered in part with buildings or booths for the convenience of the Prytanes, scribes, and other public functionaries."—*Dr. Smith's Dict.*, p. 283.

8. *The Agora* was immediately beneath the Pnyx. It is difficult to define its exact limits, but its most peculiar and central space was the hollow which lies between the Pnyx, the Areopagus, and the Acropolis, but is open towards the S.E. The Agora formed the eastern portion of the quarter called Ceramicus, of which the principal feature was a street, probably the high street of Athens, which led from the gate Dipylum into the centre of the Agora. The Agora must have resembled more or less a "*place*," or square, and was planted with plane trees. This street was continued beyond the Agora under another name as far as the fountain Callirrhöe.

The accounts of ancient authors do not enable us to fix the exact sites of most of the monuments of the Agora, and there are no actual traces either to help our inquiry or to call for description. The following short account by Mr. Wordsworth will show what were the principal objects, and what were their purposes; but the determination of the sites must be considered in many instances hypothetical. At the same time they could not, for the most part, have been far from the sites here assigned.

"It is evident that the site of the Pnyx would have been so selected that it should be of easy access to the people who were assembled there. It would therefore be placed near the Agora. Accordingly, we find that the Agora was in the valley immediately beneath it. Again, there would be a presumption that the Senate-house was in the neighbourhood of the Pnyx. For a similar reason we should infer, that, as the existing laws were frequently appealed to by the orators in the Pnyx, the depository of those laws would be of easy access from that place. The facts are so. Both the Senate-house (Βουλευτήριον) and that depository (the Μητρῷον), as can be shown from Pausanias, were placed in the valley of the Agora below the Pnyx." [Not long ago the discovery of a number of laws inscribed on slabs of marble near the so-called Gate of the Agora led some persons to think that the Bouleuterium was on the N. side of the Acropolis, but, as the excavations advanced and no traces of any building were discovered, this new theory respecting the Bouleuterium fell to the ground.]

"The council of the Areopagus was called the 'Higher Senate' (ἡ ἄνω βουλή). Hence we should infer that the *lower* senate met at no great distance from it. Accordingly, the senate-house was at the foot of the Areopagus hill. Again, the Prytanes, as presiding in the Pnyx, and as members of the senate, would have their official residence near to both. Their residence (the Θόλος) was so. It was close to the senate-house. The altar of the *Twelve Gods* was the *milliarium aureum* from which the roads of Attica were measured. It would therefore stand in some central spot, as

did its counterpart at Rome; and, in fact, the altar in question stood in the Athenian Agora, probably in its centre. A little to the E. of the Tholus stood the statues of the Ten heroes (the ἐπώνυμοι) who gave names to the twelve Athenian tribes. To these statues the programmes of laws were attached for public inspection, before they were discussed in the Assembly. The situation of these statues illustrates that practice. They stood in the Agora, in the centre of the political quarter of Athens. Mars, at the southern foot of his own hill, occupied a temple between the statues of those Ten Heroes on the W. and those of Harmodius and Aristogeiton on the E.; and thus were brought to the western foot of the Acropolis, at which point, as has before been noticed, these two statues stood.

"We return to the Metroum, and proceed westward from that point. Near this temple to the mother of the Gods, was that of the father-deity of the Athenians—of Apollo Patrous. It was on the N.W. of the Metroum. Farther in the same direction was the spot chosen by Plato for the scene of Euthyphro's dialogue with Socrates. It was the porch in which sat the Archon who took cognizance of *religious* suits, and from him was called Stoa Basileios. Parallel and contiguous to it was another porch much frequented by the same philosopher, Socrates; this was the Stoa of Jupiter Eleutherius. Not far to the N.W. of this stoa, as Pausanias informs us, was the western wall of the city, and a city-gate in the wall; a little to the E. of which, and therefore *within* the city, were two buildings, one the temple of Ceres, the other the Pompeium.

"The Pompeium, as its name indicates, served as a depository for the objects employed in the sacred Ἡμαται or processions, namely, in the Panathenaic procession, and in that to Eleusis. Such a building must necessarily have stood in a spot by which those processions passed . . . and that spot was the Dipylum gate."

[The reader should compare the account of the course of Pausanias given by Dr. Smith, p. 295. There is certainly a great difficulty in reconciling the probability that Pausanias entered by the Piræic gate, and that therefore the Pompeium was near that gate, with the improbability that the magazine of sacred implements should be kept in a place near which the processions never passed. Along the street, whichever it be, that Pausanias describes, were continued colonnades, στοαί, open to the street, as is common in many continental towns.]

"Not far to the E. of the Theseum a building of considerable interest is supposed to have stood, the Stoa, which, from the frescoes with which it was adorned, was called the Pœcile." [These frescoes were greatly celebrated.] "The Pœcile has been identified with an ancient building which still exists in the position above specified" [that which we have called the Gymnasium of Ptolemy]. "This opinion does not seem to me to be well founded. I should place the Pœcile at the northern entrance of the Agora; for it stood near the Temple of Hephæstus, which was in the urban Colonus: and also near the Mercury Agoræus, who guarded the entrance of the Agora" (Wordsw., p. 166 sq.).

Before quitting the Agora, it may be mentioned, with respect to the newly-discovered gateway which led from the eastern extremity of the Agora into the Acropolis, that the writer of this article has received a letter from a friend resident at Athens, in whose judgment he places great reliance, from which he learns that the gateway and the marble wall containing it are the work of a decidedly debased period; at least four hundred years later than the building of the Propylæa. The gateway is placed irregularly, and not in the line of the centre of the great flight of steps. The wall is so weak that it could not have been the external defence of the citadel: a fact which would not disagree with the conjectural restoration of these outworks, given above, p. 149. But there seems to be much difficulty as yet in arriving at any certain conclusion.

9. *The Museum.*—Proceeding southward from the Pnyx to the Museum Hill we cross the line of one of the

principal roads leading between the two hills in the direction of Piræus. At the northern foot of the Museum, and opposite to the Acropolis, are three remarkable ancient excavations in the rock, that in the middle of an irregular form, the other two are 11 feet square. One leads towards another subterranean chamber of a circular form, 12 feet in diameter at the bottom, and diminishing towards the top in the shape of a bell. This may have been a granary. They are sometimes called baths, sometimes prisons, one especially "the prison of Socrates." On the western slopes of this hill there are many traces of the foundations of houses; stairs hewn in the rock occur in several places.

On the summit of the Museum is the monument of Philopappus. Pausanias merely says "of a certain Syrian," but the name is on the monument, Philoppapus of Besa. He resided at Athens, where he took the offices of Agonothetes and Choregus, and died about A.D. 105. The monument is of white marble, with a slightly concave front, of considerable size, but of no great architectural merit.

There are indications of ancient walls leading down from the summit of the Museum into the valley, in the direction of the Ilissus, and

10. *Callirrhöe*, otherwise called *Enneacrunus*, from the nine pipes which conveyed the water. This fountain, according to Pausanias, supplied the only sweet running water in Athens, the rest of the supply was from wells. The water of Enneacrunus was used especially for the sacred purposes of lustrations, &c. It is now a small spring of water issuing from the foot of a ridge of rock which here crosses the bed of the Ilissus, so that in times of heavy rain the spring is lost in a small cascade of the torrent falling over the rock, but which, when the bed is in its ordinary state, that is to say dry, or nearly so, forms a pool permanent through the summer, which is resorted to by the inhabitants of the adjacent part of Athens. The spring is still called, as well as the river itself, Καλλιῤῥόη.

On the left bank of the Ilissus, near the fountain, but a little lower down, is the site of the elegant Ionic building which was seen by Stuart, and published in his first volume, but which has since utterly perished, except the foundations of the apse of the church into which it has been converted, and called Παναγία στην πέτρα, or *St. Mary's on the rock*. The temple was tetrastyle amphiprostyle, the material of white marble, and the architecture Ionic, of an early and simple kind; the length and breadth on the upper step 42 feet and 20 respectively. Leake calls this the temple of Triptolemus, Forchhammer that of Artemis Eucleia. Near this the bed of the Ilissus forms a small island, which is generally supposed to have been the Eleusinium mentioned by Pausanias — distinct from that connected with the great cave in the eastern part of the Acropolis rock already described—and close above it, on the left bank of the river, Stuart observed some traces of what he supposes to have been the temple of Ceres and Proserpine mentioned by Pausanias.

Pausanias describes an Odeum near the Enneacrunus. A little farther up the Ilissus we reach

11. *The Panathenaic Stadium.*—Of this Pausanias relates: "The Stadium of white marble is wonderful to behold; its magnitude is not very easily credited by those who only hear of it, but may be imagined from this: it is a hill rising from the Ilissus, of a semicircular form in the upper part, and extending thence in two parallel right lines to the bank of the river."

The semicircular end was artificial, and the parallel sides were lengthened towards the Ilissus by two great piers of rubble work. Mr. Wordsworth describes it: "It is now a long and grass grown hollow, retiring into the hill side." He adds—"The concave extremity of the Stadium, which is its farthest point from the Ilissus, is somewhat of a higher level than that which is nearer to it. The racer started from the lower extremity, and having completed one course in a straight line (δρόμος, or στάδιον), turned round the

point of curvature (καμπτὴρ) at the higher extremity, and thus descended in a line parallel to that of his first ascent, till he arrived at the goal (βαλβίς), which was a point a little to the E. of that from which he had started; thus he accomplished a double course, δίαυλος."

According to the account of Pausanias the Stadium was built by Herodes Atticus, but this cannot be strictly true. The Athenians, in the time of Sophocles, had a Stadium, but they probably availed themselves of the natural slopes. These were afterwards improved, and a podium built by Lycurgus, the son of Lycophron, B.C. 350, but the spectators continued to sit on the turf till Herodes constructed the Pentelic marble steps, and otherwise completed and adorned the Stadium. Leake supposes that it was capable of holding 40,000 spectators.

Mr. Woods says, "the whole effect must have been very splendid in its original state. The course was perhaps further lengthened by a magnificent bridge, certainly not wanted for crossing the Ilissus, and as the width of the way at the top must have been more than 60 feet, it could hardly have been intended for a mere passage. Stuart figures three arches as remaining, but they have all now disappeared, and some peasants were at work when I was there in detaching the squared masonry of the piers, so that a few shapeless masses of rubble will probably, in a few years, be all that remains."

On the height, immediately to the E. of the Stadium, was the tomb of Herodes Atticus. A little farther, and on the same side of the Ilissus, is the ruined church of Stavrométos Petros, containing some remains of a small temple, supposed to be Diana Agrotera. On the opposite side of the Ilissus were the Gardens and the Aphrodisium, or sanctuary of Venus. We have now completed our survey in the eastern direction, and return to

12. *The Olympieum.* — Although the Corinthian order cannot in itself be compared in grandeur with the Doric, there is perhaps, nevertheless, among the remains of antiquity, no ruin more impressive than that before us. It stands quite alone, and although only 15 columns are now standing (there were 16 until the storm of Oct. 26, 1852), out of the 124 which formed the porticoes and peristyles of the complete temple, yet their happy disposition conveys to the spectator no inadequate idea of the original size of the building. The fallen column was the middle one of the row of three at the western extremity. Although its loss detracts much from the grouping, especially in distant views, its vast fragments serve to give a scale to the rest.

There is something almost mysterious in the history of this temple: begun by the Athenians in the first burst of their greatness, and carried on by the Greek princes of Asia, it was left still unaccomplished by Augustus; and although, 650 years after its commencement, it was at last perfected and dedicated by Hadrian, it was not until the worship of Jupiter had ceased to be real, and had already in great measure fallen into contempt. Its destruction probably commenced at an early period, as it does not seem to have suffered like the Parthenon from any sudden catastrophe, but to have supplied from time to time building materials to the inhabitants of Athens during the dark ages. The other temples were preserved by being converted into churches. This was too vast for such an use. However, when the temple was already partly ruinous, the small church of St. John, σταὶς κολόνναις, was built among the ruins, of which church the picturesque rubble construction above the architrave of the two westernmost columns of the principal group formed a part. The measurements of the columns were given for the first time in the 'Principles of Athenian Architecture,' to which the reader is referred for further details. The temple was decastyle, dipteral, and hypæthral. Its length on the upper step was 354 feet, and its breadth 171. The diameter of the columns at the base 6 feet 4 inches, and the height from the pavement to the top of the capitals 55½ feet. The capitals are exceedingly well carved. The abacus, or upper part of the capital, is 8½ feet square. The stones composing the

architrave are of enormous size: one of them weighs about 23 tons. The foundations of the temple were laid by Pisistratus, and it is remarkable that they are laid on the curvilinear principle mentioned in our description of the Parthenon. The Pisistratidæ made great progress with the work, but after their expulsion it was neglected for about 400 years, but resumed about B.C. 174, by Antiochus Epiphanes, and although he did not live to finish it, it seems to have been completed according to the design of his architect, whom Vitruvius calls Cossutius. Sylla is said to have taken to Rome some of the columns prepared for the temple. These, it is probable, were not the columns of the peristyles, but smaller, and monolith columns of rare marbles intended for the interior. Under Augustus the work was resumed with great zeal by the Greek princes of Asia, and it is most likely that the columns which remain were either of that period or that of Antiochus; the style of work is too good for Hadrian's time. The temple was surrounded by a large peribolus, of which the southern retaining wall remains, and the other limits can be well made out, which was crowded with statues in honour of Hadrian.

The entrance to the peribolus seems to have been through the gate of Hadrian, at the N.W. corner, and presented to the spectator the same kind of angular view that he obtained of the Parthenon as he entered the Acropolis, and a similar approach has been noticed in other Greek temples. *See* Leake, p. 516.

13. *The Arch of Hadrian*, a building of no great interest, although not altogether devoid of merit or elegance. The archway is 20 feet wide. The entire height about 56 feet. The inscriptions upon either side of the frieze, above the centre of the arch, describe it as dividing "Athens, the city of Theseus," from the "city of Hadrian." On the side towards the Acropolis, Αἵδ' εἰσ' Ἀθῆναι Θησέως ἡ πρὶν πόλις. Towards the Olympieum, Αἵδ' εἰσ' Ἀδριανοῦ κοὐχὶ Θησέως πόλις.

14. *The Choragic Monument of Lysicrates* is between the arch of Hadrian and the Acropolis, a little nearer to the latter. This monument though small is of the greatest interest: it is the earliest authentic instance of Corinthian architecture. It was built according to an inscription on the architrave, to commemorate that "Lysicrates, son of Lysitheides, led the chorus when the boys of the tribe of Acamantis were victorious . . . . when Evænetus was archon, *i. e.* the same year that Alexander the Great invaded Persia" (B.C. 335-4). The building is circular and about 8 feet in diameter outside the columns. It is raised on a square basement: the whole height is 34 feet. There was no access to the interior. The bas-reliefs upon the frieze represent the destruction of the Tyrrhenian pirates by Bacchus. The building has been barbarously used, but was very carefully drawn and measured by Stuart while in a more perfect state than at present. Until lately it was imbedded in a monastic building. Woods thus describes it:—"In rambling about to find a lodging I passed by the monument of Lysicrates, the exquisite beauty of whose proportions and details are sadly spoilt by its present situation, where the wall of the court-yard of the monastery joins that of the monastery itself, so that one bit of it is seen in the street, one within the court, and another in the inside of the house: you may imagine how this must spoil a monument 7 feet in diameter." Pausanias tells us, "There is a street leading from the Prytaneum called Tripodes: the place is so named because there are certain temples of the gods, upon which stand great tripods of brass, which, for the most part, contain works worthy of mention;" a satyr of Praxiteles is mentioned in one of them. The victorious Choragi used to dedicate the tripods they had won, either in the neighbourhood of the theatre, or in shrines built along a street which led from the Lenæum, or Sanctuary of Bacchus, round the eastern slopes of the Acropolis to the Prytaneum, a building of which no traces are known, but which must have stood nearly N.E. of the

N.E. angle of the Acropolis, and from 300 to 400 feet distant, and on ground comparatively elevated. The building dated from the time of Solon, and served for the deposit of the written laws of the state. Here, according to Pausanias, were images of Peace and Vesta, and statues of Miltiades and Themistocles, of which the names had been changed into those of a Thracian and a Roman. The Prytaneum was one of the ten courts of Justice of Athens. Here instruments which had been the cause of death were judged, and condemned to be ejected from the soil of Attica.

A little westward of the monument of Lysicrates was the Lenæum, or inclosure sacred to Bacchus, which contained the Dionysiac Theatre and the Odeum of Pericles, and extended to some distance into the low ground. The Odeum was one of the earliest of the works of Pericles, used, as the name imports, for recitation of song ᾠδή: it was to the E. of the theatre and adjacent to it, and was remarkable for the numerous columns which supported its gallery and roof. The roof was formed of masts and spars taken from the Persian galleys, and is described as a high peaked structure resembling the tent of Xerxes. It was destroyed by Aristion when defending the Acropolis against Sylla, lest the timbers should be used for works against the citadel. No vestiges remain of the Odeum nor of the Stoa of Eumenes mentioned by Vitruvius, which was probably on the western side of the Lenæum. The remains of

15. *The Dionysiac Theatre*, although not very striking to the eye, are easily identified. The middle part of this theatre, like many others, was excavated in the hill-side, and the extremities were supported by solid piers of masonry. The latter have perished, but the circular cutting in the rock remains, near the eastern extremity of the Acropolis and on the S. side. The two upper rows of seats also are visible, the rest are covered by the accumulation of soil. The slope from the summit down to the orchestra must have been at least 300 feet, and it is supposed that there was room for 30,000 spectators.

In the centre of the cutting above mentioned is a cave, the same no doubt with that described by Pausanias, Att. 21, 5. This cavern was converted by Thrasyllus into a small temple of elegant Doric architecture (now in great measure perished, but fully described by Stuart, i. 4) to celebrate his victorious Choragic contest. A little above the cave are two columns with triangular capitals, which formerly carried tripods. The theatre was begun B.C. 475, and afterwards enlarged and beautified by Lycurgus, son of Lycophron, about B.C. 330. The date of the Choragic monument is B.C. 320.

"We have a strong confirmation of the identity of these remains in an ancient coin of Athens preserved in the British Museum. This curious medal represents the great Athenian theatre viewed from below. Its proscenium and cavea are distinctly seen: its gradation of seats, interrupted by one diazoma, or lateral corridor of communication; and even the cunei, or separations, formed by the radiating steps which led upwards from the orchestra. Above the theatre rises the wall of the Acropolis, over the centre of which is seen the Parthenon, and to the left of it the Propylæa. The magnificent appearance of the Parthenon rising above the theatre as represented upon the coin, appears to have been celebrated, for Dicæarchus, who described Athens towards the end of the fourth century before Christ, remarks that the streets of Athens were so narrow and the houses so small and inconvenient, that a stranger suddenly placed in the town would doubt that he was in the famous Athens, but would soon be convinced of it when he saw 'the Odeum, the handsomest in the world, the theatre magnificent, great, wonderful; the sumptuous, conspicuous, and admirable temple of Minerva, called the Parthenon, rising above the theatre and filling the spectator with admiration.' Dicæarchus seems to have alluded exactly to the scene commemorated

by the designer of the coin, who probably lived about five centuries later.

Theatre of Dionysus, from a Coin.

At the foot of the wall above the centre of the theatre is even represented the σπήλαιον or grotto described by Pausanias, with a pilaster in the centre, exactly as we see it at the present day, or, still better, as shown in its restored state by Stuart, cleared of the modern wall by which the aperture was closed, when the cave was formed into a small church, dedicated to ἡ Παναγία Σπηλιώτισσα, or *Our Lady of the Cavern.*"—*Leake*, p. 187.

It is impossible to leave the theatre without comparing its present desolation with the throngs that once assembled there, and without thinking of the mighty influence exerted upon those crowded audiences by the tragedies of Æschylus, Sophocles, and the Athenian's favourite Euripides.

Westwards of the theatre is a wall supported on arches of very late and irregular construction, the sub-basement, probably, of a covered stoa, connecting the theatre with

16. *The Odeum of Herodes or Regilla*, situate beneath the southern wall of the Acropolis at the western extremity. It was built by Herodes Atticus in the time of the Antonines, in honour of his deceased wife Regilla. Pausanias, who did not mention it in his description of Athens, because not then built, subsequently remarks that it surpassed all other Odeia in Greece. The roofing of so large a building required great architectural skill, and excited the greater admiration as having been of cedar. The diameter within the walls was about 240 feet, and seems to have been capable of holding 6000 persons. There are considerable remains of the building; but as Mure remarks, owing to the rows of small and apparently useless arches which break up the masses into insignificant portions, in spite of its size it has a mean appearance. It is built partly of brick and partly of magnesian limestone. Behind the Odeum, *i. e.* between it and the Acropolis, is the supposed site of the temple of Æsculapius, which, according to Pausanias, contained statues of Bacchus and his children, and pictures worthy of inspection.

Leaving the Odeum and passing a little westwards of the Acropolis we come to

17. *The Areopagus*, a place to us full of an interest not mainly derived from the associations of ancient Athens. Not, however, that it is devoid of such interest. Pausanias thus describes it:—"Not far distant [from the cave of Apollo and Pan] is the Areopagus, so called because Mars was the first person here tried for the murder of Halirrhothius. Here is an altar of Minerva Areia dedicated by Orestes, on escaping punishment for the murder of his mother. Here also are two rude stones, upon one of which the accuser stands, and upon the other the defendant. Near this place is the sanctuary of the goddesses called Semnæ, but whom Hesiod in the Theogonia names Erinnyes. Æschylus was the first to represent them with snakes in their hair; but here the statues have nothing ferocious in their aspect, nor have those of the other subterranean deities here represented, namely, Pluto, Hermes, and the Earth."

Leake says, p. 165, "The identity of the Areopagus with that rocky height which is separated only from the western end of the Acropolis by a hollow, forming a communication between the northern and southern divisions of the ancient city, is found in the words of Pausanias (above quoted), and in the remark of Herodotus that it

was a height over against the Acropolis from whence the Persians assailed the western end of the Acropolis; and in the lines of Æschylus, describing the position of the camp of the Amazons (*Eumenid.* 689). Nor ought we to neglect the strong traditional evidence afforded by the church of Dionysius the Areopagite, of which the ruins were seen by Wheler and Spon at the foot of the height of the N.E. side." The present appearance is described by Wordsworth, p. 74:—"Sixteen stone steps cut in the rock at its S.W. angle lead up to the hill of the Areopagus from the valley of the Agora. This angle seems to be the point of the hill on which the Council of the Areopagus sat. Immediately above the steps, on the level of the hill, is a bench of stone excavated in the limestone rock, forming three sides of a quadrangle, like a triclinium: it faces the S.: on its E. and W. side is a raised block; the former may, perhaps, have been the tribunal, the two latter the rude stones which Pausanias saw."

The great and solemn Areopagite Council (βουλὴ) sat in the open air; but there was also a Court (δικαστήριον), which was held, probably, in the building described by Vitruvius (2, 1) as roofed with tile.

Below the northern end of the eastern extremity of the hill of Mars is a deep fissure, or wide long chasm, in the low precipices which border the height: within these is a source of black water, esteemed by the peasants for its medicinal virtues. This gloomy recess was probably the aditum of the temple of the Semnæ or Erinnyes.

But the chief interest in the Areopagus is connected with a far different worship—in the events described in the 17th chapter of the Acts of the Apostles. The following commentary on those events is taken from Conybeare and Howson's *Life and Epistles of St. Paul*, a work abounding in valuable illustration. "The Athenians took the Apostle from the tumult of public discussion to the place which was at once most convenient and appropriate. The place to which they took him was the summit of the Areopagus, where the most awful court of judicature had sat from time immemorial, to pass sentence on the greatest criminals, and to decide the most solemn questions connected with religion. The judges sat in the open air upon seats hewn out in the rock, on a platform, which was ascended by a flight of stone steps immediately from the Agora. On this spot a long series of awful causes connected with crime and religion had been determined, beginning with the legendary trial of Mars, which gave to the place the name of Mars' Hill. A temple of the god was, as we have seen, on the brow of the eminence [on the southern slope of the Areopagus]; and an additional solemnity was given to the place by the sanctuary of the Furies in a broken cleft of the rock, immediately below the judges' seats. Even in the political decay of Athens this spot and this court were regarded by the people with superstitious reverence. It was a scene with which the dread recollections of centuries were associated. It was a place of silent awe in the midst of the gay and frivolous city. Those who withdrew to the Areopagus from the Agora came, as it were, into the presence of a higher power.

"There was everything in the place to incline the auditors, so far as they were seriously disposed at all, to a reverent and thoughtful attention. It is probable that Dionysius, with the other Areopagites, were on the judicial seats; and a vague tradition of the dread thoughts associated by poetry and tradition with the Hill of Mars may have solemnised the minds of some of those who crowded up the stone steps with the Apostle, and clustered round the summit of the hill to hear his announcement of the new divinities.

"There is no point in the annals of the first planting of Christianity which seizes so powerfully on the imagination of those who are familiar with the history of the ancient world. Whether we contrast the intense earnestness of the man who spoke with the frivolous character of those who surrounded

him—or compare the certain truth and awful meaning of the Gospel he revealed with the worthless polytheism which had made Athens a proverb on the earth—or even think of the mere words uttered that day in the clear atmosphere on the summit of Mars' Hill, in connexion with the objects of art, temples, statues, and altars, which stood round on every side; we feel that the moment was, and was intended to be, full of the most impressive teaching for every age of the world. Close to the spot where he stood was the temple of Mars. 'That of the Eumenides was immediately below him; the Parthenon of Minerva facing him above. Their presence seemed to challenge the assertion in which he declared here, ὅτι οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ ὁ Θεὸς, *that in* TEMPLES *made by hands the Deity does not dwell.* In front of him, towering over the city from its pedestal on the rock of the Acropolis—as the Borromean Colossus, which at this day, with outstretched hand, gives its benediction to the low village of Arona, or as the brazen statue of the armed angel, which, from the summit of the Castel S. Angelo, spreads its wings over the city of Rome—was the bronze Colossus of Minerva, armed with a spear, shield, and helmet, as the champion of Athens. Standing almost beneath its shade, he pronounced, that neither to that, the work of Phidias, nor to other forms in gold, silver, or stone, graven by art and man's device, which peopled the scene before him, the Deity was like.'—*Wordsworth*, p. 75.

"Wherever his eye was turned it saw a succession of such statues and buildings in every variety of form and situation. On the rocky ledges, on the south side of the Acropolis, and in the midst of the hum of the Agora, were the 'objects of devotion' already described. And in the northern parts of the city, which are equally visible from the Areopagus, on the level spaces, and on every eminence, were similar objects, and especially that temple of Theseus, the national hero, which remains in unimpaired beauty, to enable us to imagine what Athens was when this temple was only one among the many ornaments of that city which was *wholly given to idolatry.*

"In this scene St. Paul spoke, probably in his wonted attitude, stretching out his hand, his bodily aspect still showing what he had suffered from weakness, toil, and pain, and the traces of sadness and anxiety mingled on his countenance, with the expression of unshaken faith. Whatever his personal appearance may have been, we know the words he spoke."—*Conybeare and Howson*, p. 401, sq.

Although any commentary on those words would be out of place here, it is yet important for our appreciation of the Athenian character to bear in mind that in one point our translation does not properly convey the Apostle's meaning. Ἄνδρες Ἀθηναῖοι κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ: 'Ye men of Athens, I perceive that in all things ye are too superstitious.' The Apostle did not here intend to blame, but to remark, rather with praise, on that element which led them to be *peculiarly observant of unseen influences.* In illustration of this we know that the Athenians deified abstractions. "Altars were raised to Fame, Modesty, Energy, Persuasion, and Pity. This last altar is mentioned by Pausanias among those objects in the Agora "which are not understood by all men;" for, he adds, "the Athenians alone, of all the Greeks, give divine honour to Pity." Another illustration of the groping after the abstract and invisible was the altar inscribed *to the Unknown God*, which was used by the Apostle to point the way to the highest truth."—*Conybeare and Howson*, p. 382.

Pausanias describes altars to the "Unknown God" at Phalerum, and it appears that by the advice of Epimenides of Crete, about B.C. 600, they were erected in various places, both in Athens and in the demi. *See* Leake, pp. 393, n. 3.

The narrow ridge of the Areopagus is cut in all parts for foundations, and there are cisterns and other signs of dwellings, especially near the Nymphæum. After examining the cave of the Eumenides we may return by way

of that of Apollo and Pan, already described, and the Pelasgicum, to the Tower of the Winds, from whence we started. A little more than half a mile N. of the Acropolis, and behind the Hôtel d'Angleterre, stands an isolated column of the Eubœan marble called by the Italians *cipollino*, but nothing is known about it.

18. *The Ceramicus, Academy, &c.*—The Ceramicus was so called from having been occupied by the Athenian potters (κεραμεῖς), who carried on a great export trade in ancient times. It was divided into two districts, the inner and outer. We have seen that the *inner* Ceramicus comprehended the Agora, and was remarkable for containing the principal street in Athens. This street, at the gate Dipylum, divided into two roads, passing through the outer Ceramicus, one the sacred road leading to Eleusis, the other to the Academy, the most famous of the Athenian gymnasia, distant 6 or 8 stadia from the gate. On each side of these two roads were the tombs of those citizens who had fallen in battle, or were otherwise famous. Of these remain only a few rude masses, not unlike the tombs on the old Via Appia, near Rome but smaller. When perfect they must have added great effect and interest to those two approaches, from which, of all other points, the Acropolis shows itself to the greatest advantage. Pausanias has recorded many of the tombs. Some were only simple σπῖλαι, or pillars, on which were inscribed the name and *demus* of every citizen who had fallen in particular battles, not omitting even the servile class.

Near the gate, and on the road to the Academy, were buried Thrasybulus, Pericles, Chabrias, and Phormio. Beyond these, the tombs of the Athenians who had been slain in battle by sea and land, with the exception only of those who fell at Marathon, and were buried there. Here were the victims of the disastrous expedition to Sicily, and the defeat of Ægospotami, Nicias alone being omitted, who had surrendered to the Syracusans; and near them those who fell in the brilliant double victory of the Eurymedon, and in other victorious battles. Here were also tombs of Zeno, founder of the sect of the Stoics, of Harmodius and Aristogeiton, and many others.

Hic manus ob patriam pugnando vulnera passi,
Quique sacerdotes casti dum vita manebat,
Quique pii vates, et Phœbo digna locuti,
Inventas aut qui vitam excoluere per artes,
Quique sui memores alios fecere merendo.
Virg. vi.

But alas! at least one name was wanting, which would have made this noble *Campo Santo* more complete, and who deserved better of his country, the pure patriot, though unsuccessful — Demosthenes.

The Academy was surrounded with a wall built by Hipparchus, and was planted and divided into walks and embellished with fountains by Cimon. It was celebrated for its plane trees. A brief account of the uses of the gymnasia in the Greek cities is given above under head 4. The Academy was the favourite haunt of Plato, who lived in a house on a small estate which he possessed in the vicinity. That part of the plain bordering on the Cephisus and the olive-grove is still called Acadhimía (Ἀκαδημία). Not far off to the N. are two small eminences. The southernmost is the hill of the sacred Colonus, celebrated by Sophocles as the scene of the death of Œdipus (Œdip. Col. 668). On its summit a modern stele of marble, and of classical form, marks the grave of the distinguished scholar and antiquary O. K. Müller, whose too great zeal in Athenian researches brought on a fever, of which he died.

19. *Aqueduct of Hadrian, &c.*—On the southern slope of Lycabettus stood in the time of Stuart two unfluted Ionic columns, supporting an entablature, and forming part of the frontispiece of a reservoir supplied with water by an aqueduct taken from the Cephisus. The piers of some of the arches remain near the village of Dervish-Agú, 5 or 6 miles N. of Athens. It appeared from an inscription that it was built by Hadrian for the supply of the Hadrianopolis, or new quarter of the city which he built, or so far improved that it was called after his

name. Lower down the hill, to the southward, was the gymnasium called Cynosarges, the school of Antisthenes, the founder of the Cynics. It gave its name to the suburb in the immediate neighbourhood. The Heracleum of Cynosarges, being on a rising ground and commanding a distant view of the road of Phalerum, was the position taken by the Athenian army after the victory of Marathon, when they heard of the sailing of the Persian fleet round Sunium towards Phalerum, and marched in all haste to the defence of their city.

A little S.S.E. of the Cynosarges was the Lyceum, one of the two chief gymnasia of Athens; it stood near the banks of the Ilissus, and was, like the Academy, celebrated for its plane trees. The sacred inclosure of Apollo Lycius was embellished by Pisistratus, Pericles, and Lycurgus, son of Lycophron. It seems to have been a favourite haunt of Socrates, and became the school of Aristotle, whose followers were called Peripatetics from their custom of delivering their lectures while walking in the grove of the Lyceum.

VI. *Piræus and the Port Towns.*—The greater part of the following account is taken from the article on the above head in Dr. Smith's Dictionary, p. 304:—Between 4 and 5 miles S.W. of the Asty is the peninsula of Piræus, consisting of two rocky heights divided from each other by a narrow isthmus, the eastern, or that nearest the city, being the higher of the two. This peninsula contains three natural basins or harbours, a large one on the western side, called in modern times *Dráko*, or *Porto Leone*, and two smaller ones on the eastern side, called also in vulgar Greek *Stratiotikí* and *Phanári;* the latter, which was nearer the city, being the smaller of the two. Thucydides describes Piræus as χωρίον λιμένας ἔχον τρεῖς αὐτοφυεῖς—a place having three natural harbours. Down to the time of the Persian wars Athens had only one harbour, called Phalerum. Pausanias says, "The Piræus was a demus from early times, but was not used as a harbour before Themistocles administered the affairs of the Athenians. Before that time their harbour was at Phalerum, at the spot where the sea is nearest to the city. . . . . But Themistocles, when he held the government, perceiving that Piræus was more conveniently situated for navigation, and that it possessed three ports instead of the one at Phalerum, made it into a receptacle for ships." From this passage, and that of Thucydides quoted above, it would seem a natural inference that the three ancient ports of Piræus were those of *Dráko, Stratiotikí* and *Phanári*, and that Phalerum had nothing to do with the peninsula of Piræus, but was situated more to the E., where the sea-shore is nearest to Athens. Modern writers have, for the most part, however, supposed that the large harbour of Piræus was divided into three ports, Cantharus, Zea, and Aphrodisium, and that Munychia and Phalerum were the two small ports to the S.E. of the peninsula, viz. *Stratiotikí* and *Phanári.* Ulrichs, in a pamphlet published in modern Greek, and already referred to, divides the larger harbour into two instead of three parts; the northern, and by far larger half, being appropriated to merchantmen, and called Emporium, and the southern part, called Cantharus, appropriated to ships of war. He supposes the larger of the two basins to the S.E., or *Stratiotikí*, to be Zea, instead of Munychia, as it has generally been supposed; and he places Munychia at Porto *Phanári*, which was once supposed to be Phalerum.

The reader should be informed that in the map the position of Munychia has been given according to the usual notion, and not according to the very probable determination of Ulrichs. Phalerum he places, as already mentioned, at Trispyrgi [the *Three Towers*, τρεῖς Πύργοι]: *see* map. Ulrichs was led to these conclusions chiefly by the valuable inscriptions relating to the maritime affairs of Athens which were discovered in 1834, near the mouth of the larger harbour, published by Böckh.

We are told that the rocky peninsula of Piræus was originally an island, which was gradually connected with the mainland by the accumulation of sand. This space thus filled up was

called Halipedum, and continued a marshy swamp almost inaccessible in winter until the construction of the broad carriage road ἁμαξιτός, which was carried across it. Thus the port of Phalerum, if at Trispyrgi, the nearest point of the coast to the city, besides being protected by the round hill of the cape, would have the additional advantage in early times of being accessible at all times of the year by a dry road.

Phalerum was little used after the foundation of Piræus, but the place continued to exist down to the time of Pausanias, who mentions among its monuments the temples of Demeter Zeus and Athena Sciras, and altars of the Unknown Gods, of the sons of Theseus, and of Phalerus; and the tomb of Aristides was there. The bay was celebrated for fish.

Piræus was a demus, and contained the whole peninsula, both the heights and the flat. Munychia was included within it, and was not a separate demus. Munychia was the Acropolis of Piræus, and was the hill now called Καστέλλα —the highest point in the peninsula (about 300 feet above the sea), and the nearest to Athens: at its foot is the small basin, the Porto *Phanâri*.

The whole peninsula was surrounded by Themistocles with a strong line of fortifications; the wall, 60 stadia in circumference, was 60 feet high. Themistocles is said to have intended it to have been twice that height (but Appian must surely have made some mistake here). The wall was, however, constructed of unusual solidity, as its existing remains show. The walls inclosed the whole of the greater harbour, and the small rocky promontory of Eetionia, which forms its N. side, and on which is the light. The walls which inclosed Eetionia are remarkable from the position of the fosse, which is not, as usual, immediately at the foot of the wall, but is cut in the rock about 40 feet in advance of the curtain, perhaps with the view of preventing the erection of battering-rams within breaching distance as effectually as a fosse of a width greater by those additional 40 feet would have done.

The fortifications of the ports were connected with the Asty by means of the Phaleric wall, leading to Phalerum, running in a direction nearly S.W., and 35 stadia in length, and the two long walls (τὰ μακρὰ τείχη) 40 stadia in length, and nearly S.S.W. in their direction, leading down to the Piræus. The Phaleric wall and the northern of the two long walls were the first built: they were commenced in the year B.C. 457, and finished in the following year. They appear to have been undertaken by the advice of Pericles, thus fully carrying out the designs of Themistocles. Between 456 and 431 (the year of the breaking out of the Peloponnesian war) the southern long wall, called the *Intermediate*, was built by the advice of Pericles, to make the communication with the Piræus more secure.

When this wall had been built, the Phaleric wall was allowed to fall into decay; the port Phalerum had already become unimportant, and the distance of the Phaleric from the northern wall was so great that each required its full complement of men, whereas, owing to the contiguity of the two long walls, the same force could readily man both walls, as it would be unlikely that in the presence of such a city as Athens, an enemy would so divide his forces as to attack both walls simultaneously. (Comp. *Leake*, p. 416.)

In describing the stations assigned to the infantry, when in the time of the Peloponnesian war the Bœotians advanced to the frontiers, Andocides (*de Myst.*, p. 22, Reiske) says, the troops in the Asty were stationed in the Agora, those in the Long Walls in the Theseum, and those in the Piræus in the Hippodameian Agora. The open and elevated position of the temple of Theseus would be favourable for the head-quarters of a corps of observation, and is not far from the head, or Asty termination, of the Long Walls, though not within them; but on the authority of several authors, a second Theseum within the Long Walls has been assumed. (See *Leake*, p. 419.) Between the two Long Walls was the great carriage-road, the ἁμα-

ξιτάς before mentioned, and on either side of the road appear to have been numerous houses in the time of the Peloponnesian war, probably forming a broad street between 4 and 5 miles in length. This space was crowded in the time of the Great Plague, and is described as having been the scene of much suffering on that occasion. And when the Athenians received the intelligence brought by night by the galley Paralia, of the defeat at Ægospotami, we read in Xenophon, "Then a sound of lamentation was heard spreading from the Piræus through the Long Walls to the city, as each person communicated the intelligence to his neighbour. No one slept that night; for they not only lamented the loss of those who had perished, but feared still more that the Lacedæmonians would retaliate upon them what they themselves had done to the Melii, a Lacedæmonian colony, and many other people of Greece." After this defeat the Athenians were obliged to submit to see their ships burnt and their walls overthrown by the Lacedæmonians to the sound of musical instruments. They were afterwards restored by Conon after the battle of Cnidus; and we read of their reparation from time to time. Indeed they would be continually in need of reparation if, as there is reason to believe, the lower courses only were of stone and the upper parts of unbaked brick. (See *Leake*, p. 424.) After the battle of Chæronea, Demosthenes prevailed on the Athenians to repair them, and expended a large sum of his private fortune on the work. In the year 200 B.C. they had completely fallen into decay, and the materials were used by Sylla when he besieged Athens B.C. 86, in the construction of his mounds against the Piræus. Pausanias notices the ruins (ἐρείπια) of the Long Walls. Wheler and Spon noticed the foundations in many places of one of the walls, no doubt the northern one, upon which the modern road is carried across the marsh. Of their present state Leake says: "The Long Walls are still traceable in the plain to the N.E. of the Piræic heights. Of the northern the foundations, which are about 12 feet thick, resting on the natural rock, and formed of large quadrangular blocks of stone in that solid manner which characterized the works of Themistocles, commence from the foot of the Piræic heights at half a mile from the head of the port Piræus, and are traced in the direction of the modern road for more than a mile and a half towards the city, exactly in the direction of the entrance of the Acropolis. Where no farther visible, they have been covered probably by the alluvium of the Cephisus, which river crosses the Long Walls about the middle of their length. The southern Long Wall is less easily traceable, except at its junction with the walls of *Munychia* [the word is *Phalerum* in the original, but we have seen that, according to recent authorities, Phalerum should be placed at the N.E. corner of the bay], and for about half a mile from thence towards the city. Commencing at the round tower situated above the N.W. angle of the Phalerum bay, it followed the foot of the hill along the edge of the marsh for about 500 yards, then assumed for about half that distance a direction to the N.E., from whence as far as traceable it is exactly parallel to the northern Long Wall at a distance of 550 ft., and there can be little doubt that the two walls continued to follow the same direction throughout the plain. Excavations in the alluvial part might probably discover the foundations along a great part of their extent."

The nature of these works can be best understood from the remains of the walls of the Piræus towards the plain, and near the modern road, which were in connexion with the Long Walls.

Themistocles is supposed to have erected the fortifications of the Piræus, and the town was laid out according to a regular plan by the architect Hippodamus of Miletus, who was invited (according to good authority brought forward by C. F. Hermann) by Pericles, although it is usually

stated that he was employed by Themistocles. Hippodamus laid out the town with broad straight streets crossing each other at right angles, still very evident, which thus formed a striking contrast with the narrow and crooked streets of Athens.

The entrances to the three harbours of Piræus were rendered very narrow by means of moles, which left only a passage in the middle for two or three triremes to pass abreast. These moles were a continuation of the walls of Piræus, which ran down to either side of the mouths of the harbours. Either end of these moles was protected by a tower, and across the entrance chains were, in time of war, extended. Munychia, or Porto *Phanári*, if we accept Ulrichs' views, contained 82 νεώσοικοι, or ship-houses.

Zea, or *Stratiotikí*, in the map called Munychia, the nearly circular basin about a quarter of a mile in diameter which runs into the middle of the promontory on its S. side, contained the greatest number of ships-of-war. It had 196 ship-houses. Some of these appear to have been in existence in the time of Pausanias: indeed several of the slips, as they may be called, are still to be traced at the western side of this harbour. They lie side by side and converging towards the centre of the basin. Sunk in the solid rock, and under the water, may be seen pairs of grooves in which wheels seem to have been used for the purpose of hauling up the triremes. The width of the latter could not have exceeded about 14 feet.

Port *Dráko*, or *Porto Leone*, the largest of the three harbours, was called simply PIRÆUS, OR THE HARBOUR (ὁ λιμήν). The names which it bore in mediæval times (now it is again universally called Piræus), were derived from the colossal lion of white marble which Spon and Wheler observed on the beach—δράκων meaning in modern Greek, not a serpent only, but any monster. This lion was taken by Morosini to Venice, and is to be seen at the entrance to the Arsenal.

The harbour of Piræus appears to have been divided into two parts: of these, the smaller part, occupying the bay on the right hand just within the moles, or χηλαί, *crab's claws*, as they were called, was named Cantharus, the third of the Athenian harbours for ships-of-war, and contained 94 ship-houses. Probably on the shores of Cantharus was the armoury of Philo. The remainder of the harbour, about two-thirds of the whole, was called Emporium, and was appropriated to merchant vessels. The surrounding shore, also called Emporium, contained five stoæ or colonnades, probably all devoted to mercantile purposes. One was called Macra Stoa, or long colonnade; another Deigma Stoa, where merchants exhibited samples of their goods; a third Alphitopôlis, or Corn Exchange, said to be built by Pericles; the names of the other two are not known. Between the stoæ of the Emporium and Cantharus was the Aphrodisium, or Temple of Venus, built by Conon, after his victory at Cnidus.

The site of Munychia, the Acropolis of Piræus, has been already explained; remains of its fortifications may be seen on the top of the hill, called Καστέλλα, which rises above the harbour of Phanári. It commands the whole promontory and the three harbours. Soon after the close of the Peloponnesian war, the seizure of Munychia by Thrasybulus enabled him to carry on operations against the Thirty Tyrants who held the Asty. A Macedonian garrison placed there by the successors of Alexander secured the obedience of Athens. Antipater placed the first garrison there in B.C. 322; Cassander followed. Demetrius Poliorcetes expelled the garrison of Cassander, but left one of his own in its stead. The latter was expelled by Olympiodorus; finally Aratus purchased the departure of the Macedonian garrison. Strabo speaks of the hill Munychia as well adapted for dwelling-houses, and abounding in excavations; for in his time the whole of the Piræus was in ruins. The sides of the hill, sloping down to the great harbour, appear to have been covered with houses rising above

one another in the form of an amphitheatre, as in the city of Rhodes, which was celebrated for its beauty, and laid out by the same architect, Hippodamus. Within the fortress of Munychia was a temple of the guardian deity Artemis Munychia, a celebrated asylum for state criminals. On the western slope was the Dionysiac Theatre. There are some remains of a small circus to the N. The Agora, called the Hippodameian Agora, stood towards the N.; we must suppose that this was chiefly used for public business, for the Macra Stoa was also used as an agora, and was much more convenient for mercantile business. The Hippodameian Agora stood near the spot where the long walls joined the wall of Piræus, and a broad street led up from it to the citadel of Munychia. Some remains of a kind of forum of no great size, with stone-posts arranged in the form of a quadrangle, are to be seen there. On the western height, that on the right hand of the entrance to the large harbour, on the summit of which are two windmills, are a great number of quarries of the soft shelly limestone so much used in the Athenian structures. It is reported that some Sicilian captives were confined in these quarries in retaliation for the sufferings of the Athenians in the quarries at Syracuse, and that owing to the softness of the stone they worked their way out and escaped. The promontory at the right hand of the entrance to the great harbour was called Alcimus, where stood the tomb of Themistocles, whose bones were brought from Magnesia, in Asia Minor, and buried here on the shore of the Gulf of Salamis, the scene of his glory. Mr. Woods thus describes the reputed site (p. 271): "We crossed over from the port to what is called the Tomb of Themistocles, but there are many difficulties in the way of our belief. A level surface, now frequently covered by the sea, was cut in the rocks, and on it was raised a lofty Ionic column. This has been overthrown, but pieces of the shaft remain, and even of the capital. Close to the place where it stood some oblong sepulchres are cut in the rock. In these, as in many of the tombs about Athens, there is a sort of double grave; a deep groove separating the immediate receptacle of the body from the rest of the rock."

Eetionia was the tongue of land on the left of the entrance. Leake supposes it to have been the arsenal: it was very strongly fortified. The Four Hundred erected here a fort in 411 B.C., to prevent the entrance of the Athenian fleet which was opposed to them. The small bay N. of it was probably the Κωφὸς λιμήν mentioned by Xenophon.

Phreattys, one of the courts of justice for the trial of homicides, was near the harbour Zea. The accused pleaded their cause on board ship, while the judges sat on shore.

Piræus never recovered from the destruction of its fortifications and arsenal by Sylla. In Strabo's time it had become a small village, situated around the ports and the temple of Zeus Soter.

At the present day the harbour of the Piræus is very safe and deep, and there may sometimes be seen anchored in it together three or four foreign line-of-battle ships or frigates, besides a host of merchant ships, and the small trading craft of the country. The only difficulty is in entering between the two ancient moleheads. The modern town of Piræus has sprung up entirely since 1834. It now contains some good houses and capacious stores, and one or two small *inns*, which should, however, be avoided by all who can take up their quarters at Athens. The carriage road to the capital is about 5 miles long, and follows the line of the most northern of the *Long Walls*, of which the foundations are still visible. On the right of the road, about 1½ mile from the Piræus, a monument has been erected to the gallant chief Karaiskáki, and the other Greeks who fell in action with the Turks in 1827, when the Greek army, under Sir Richard Church, failed in the endeavour to relieve the besieged Acropolis of Athens. (*See* Gordon's *History of the Greek Revolution*, book vii. chap. 2.)

VII. *Environs of Athens.*—There are numerous relics of antiquity and spots full of interesting associations in the environs of Athens. Col. Leake's *Demi of Attica* will afford full information on this part of our subject. We will in particular invite the attention of the traveller to *four* excursions, to each of which he should, if possible, devote a day.

1. *Mount Pentelicus* rises to the height of 3500 feet above the sea, and is about 10 miles distant from Athens. The summit can be reached on horseback in 3 hours from the city; those who prefer it may drive in a carriage in 1½ hour to the bottom of the mountain, and then ascend on foot, or on horses which they may have sent on to meet them. This mountain, bounding the plain of Athens on the E., appears to have been a part of the range anciently called *Brilessus* (Thucyd. ii. 23); but the celebrity of the marble quarried in the *demus of Pentele*, on the side of Mount Brilessus, had, before the time of Pausanias, caused the name of Pentelicus to supplant the earlier appellation. In Italian, the name is *Mendeli* or *Penteli*.

The road from Athens to Pentelicus passes by the small villages of *Patissia* and *Kalandri*, and across a rich and well-cultivated plain. *Lycabettus* and *Parnes* are on the left, and *Hymettus* on the right. We leave at a short distance on the left, and near the foot of Pentelicus, the large village of *Cephisia*, which still retains the name of the ancient demus on the same site. It is 9 miles N.E. of Athens, and was the favourite summer residence of Herodes Atticus, who adorned it with buildings, gardens, and statues. The copious fountains and shady groups of trees at Cephisia still render it the chief retreat of the modern Athenians during the heats of summer. There are some foundations and other vestiges of antiquity at Cephisia; and its fountains are the principal sources of the Cephissus, which is the chief river of Attica, and flows through the gardens and groves of the Academy to the Bay of Salamis. In summer it is often nearly dry, as is also the Ilissus, the stream to the S. of the city of Athens.

Soon after commencing the ascent of Pentelicus, the road passes a convent, which is a convenient resting-place. The principal quarry of the famous white marble, which is now worked, is about half way up the mountain. There are several other quarries in different places, all of which bear marks of the instruments used by the ancient Athenians. Near the principal quarry is a grotto, 30 feet in height and 60 feet square. The dust is literally alive with fleas in this as in most other Greek caverns, owing to their being frequently the places of retreat of shepherds and their flocks. The guides generally caution the traveller against entering for this reason. From this spot the summit can be reached on horseback or on foot without much difficulty. The prospect is magnificent—the whole of Attica and the neighbouring shores and islands lying unrolled like a map before the eye.

"The foot of Pentelicus may be reached by a good road in a light carriage in 1½ hour from Athens. The ascent from hence to the summit takes about 2 hours, over a steep slope, covered with fragments of broken marble as far as the highest quarries, whence you proceed over the mountain sides covered with rocks and brushwood. As we approached the summit of the mountain, the scenery, which charmed us during our ascent, became grand and imposing in the extreme; and from the highest rock, which crowns the mountain like some Druidical cromlech on the granite Tors of Devonshire and Cornwall, the plain of Marathon and the other memorable scenes which compose the panorama opened at once upon our view. The prospect towards Marathon is remarkable for its magnificent combination of scenery. A series of undulating hills slopes gradually down from the summit of Pentelicus to the western extremity of the plain. The line of sea-coast which bounds it on the S. forms a deep semicircle, terminating at the eastern end in a long, low promontory. The brushwood which covers that part of the plain appears to be separated near the marshy

shore, leaving a light line, in the centre of which the celebrated tumulus marks the sepulchre of the Athenians slain in the battle. Beyond all this the horizon is bounded by the long and singularly broken outline of Eubœa, retiring into beautiful bays, or advancing into promontories, around which numerous small islets are scattered. The view is both remarkable and magnificent, and its interest is perhaps increased by comparison with the prospect to the westward of the mountain, commanding the whole plain of Athens, the Acropolis, and the distant islands of Salamis and Ægina."—*Blewitt.*

2. *Mount Hymettus*, which bounds the plain of Athens on the S.E., affords an agreeable excursion, and the traveller can ride very nearly, if not quite, to the highest point, which is 3506 ft. above the sea-level. The view from this point is very extensive; but if the traveller has not time to ascend both mountains, he should prefer Pentelicus. The range of Hymettus is separated from that of Pentelicus by a depression about 2 m. in length; and Mount Hymettus itself is separated by a remarkable break into two parts, the northern or greater Hymettus (*Trelo-vuno**) and the southern or lesser Hymettus (*Mavro-vuno*), which formerly bore also the name of *Anhydrus*, or the *Waterless*. The main branch of the Ilissus rises at the northern extremity of Hymettus, and receives near the Lyceum, on the E. side of Athens, the *Eridanus*, a smaller rivulet, rising on the western slope of Hymettus at a spot called *Syriáni*. The united stream then flows towards the Phaleric Bay; but it scarcely ever reaches the sea, and in the neighbourhood of Athens it is always dry in the summer. The spreading plane-trees and the shady banks of the Ilissus, immortalized by the beautiful description in the *Phædrus* of Plato, have been succeeded by sun-burnt rocks and stunted bushes. The *Fountain of Callirrhöe or Enneacrunus* has been already described. The source at *Syriáni* is a beautiful spot, and is apparently that celebrated in the passage of Ovid (*Ar. Am.* iii. 687), beginning—

"Est prope purpureos colles florentis Hymetti
Fons sacer, et viridi cespite mollis humus."

The slopes of Mount Hymettus and the declivities at the foot of it furnish advantageous positions for villages; and we find accordingly the vestiges of several *demi* in this situation (see Leake's *Demi*, § 2). Above the modern hamlet of *Karáa* in a retired hollow, just below the highest summit of Hymettus, on the S., is a small convent, which is a convenient resting-place on the ascent. Near this spot may be observed some traces of the quarries of the white and grey stone which was so much worked by the Romans. It appears also from Pliny that Hymettus possessed mines of silver, and vestiges of some of the shafts may still be seen. "All these works ceased with the Roman government; but nature remains the same; the bees continue to extract its natural riches from the surface of Hymettus, and produce from the fragrant herbs of its dry and scanty soil the excellent honey for which the mountain was anciently renowned. Nonnus, an Egyptian poet, and Synesius, a bishop of the Cyrenaica, have recorded the fame of the Attic honey in the 5th century, when little else could be said of Athens; it is still superior to that of the surrounding provinces of Greece, and the Hymettian apiaries are reputed to furnish the best in Attica."—*Leake.*

The Grotto in the southern extremity of Hymettus, near *Bari* (the ancient *Anagyrus*), is described in Route 3.

3. *Phyle.*—Among the other excursions in the environs of Athens, that to Phyle deserves to be strongly recommended to all who can give a day to it, on account of the magnificence of the scenery as well as the historical associations. Phyle is situated about 12 or 13 miles N.W. of Athens, and near the summit of the most central of the three chief passes which lead over Mt.

* This vulgar name of Hymettus will give an example of the havoc created by the Italians among Greek names of places. Mount Hymettus is, in correct Italian, *Monte Imetto*; this came to be corrupted into *Monte Matto*, which appellation was re-translated literally into Τρελοβουνό, the Romaic for *Mad Mountain*.

Parnes from Attica into Bœotia. The western pass is that by Eleusis and Eleutheræ, and the eastern that by Decelea. The excursion from Athens to Phyle and back need not occupy more than 7 or 8 hours. Or the traveller may proceed to Thebes by this route. He may drive in a light carriage as far as the foot of Parnes; but the rest of the journey must be performed on horseback.

The road from Athens passes northward of the Academy, crosses the Cephissus, and then passes at a little distance from the large village of *Menidhi*, which Leake believes to be the site of the ancient demus of *Pæonidæ* (the conversion of Π into Μ being frequent in Romaic), though it is more commonly identified with the ancient *Acharnæ*, which certainly stood in this neighbourhood. There are some Hellenic remains three quarters of a mile to the W. of Menidhi, but the exact position of the important town of Acharnæ is not certainly known. The name is familiar, from one of the plays of Aristophanes bearing the name of *Acharnians*. It was from the woods of the neighbouring Parnes that the Acharnians were enabled to carry on that trade in charcoal for which they were noted of old, and which is now pursued by the inhabitants of the village of *Chassia*, in the pass of Phyle, standing probably on the site of the demus *Chastieis* (Χαστιεῖς). The ancient Acharnæ possessed a fertile territory; its population was rough and warlike; and it furnished at the commencement of the Peloponnesian War 3000 hoplites, or a tenth of the whole infantry of the Athenian Commonwealth.

Leaving the plain, the road to Thebes, by Phyle, enters a rugged mountain defile; it passes the village of *Chassia;* and, as it gradually ascends, the scenery continues to increase in wild beauty. Above Chassia, the first traces of the great care with which this important pass was fortified by the Athenians, are the foundations of a tower at the junction of a bye-road which leads on the right to the *Monastery of the Holy Trinity*, and from thence to Tatoe, or Decelea, at the beginning of the eastern pass over Mt. Parnes (Route 7). At a few minutes' distance short of Phyle, we meet with the foundations of another ancient tower.

The castle of Phyle stands upon a precipitous rock, which can only be approached by a ridge on the eastern side; a very strong position (χωρίον ἰσχυρόν), as Xenophon (Hellen. ii. 4) has remarked, and which Thrasybulus, with his gallant band of 70 exiles, might well maintain against all the assaults of the forces of the Thirty Tyrants. The whole circuit of the ancient walls still remains; and, in some places, is of considerable height, with towers and bastions: they are built of very regular masonry, but now are tenanted only by goatherds with their flocks. The paths to the two gates exemplify the mode in which the Greeks managed the approaches to their fortifications, so as to oblige the enemy to expose the *right* side of his body, which was that unprotected by the shield. Phyle is memorable in the annals of Greece as the place first seized by Thrasybulus and his comrades in B.C. 404, and from which they commenced the operations which ended in the restoration of liberty to Athens. Byron's fine apostrophe will be read with interest on this spot:—

> "Spirit of Freedom! when from Phyle's brow
> Thou sat'st with Thrasybulus and his train,"
> &c. &c.

Leake says: "The pass being very narrow, was effectually defended by this small fortress; which, connected as it is with one of the most remarkable events in Athenian history, furnishes the most interesting accompaniment that can be imagined to the magnificent view which the Castle commands of the Plain of Athens, the City, Mount Hymettus, and the Saronic Gulf."

Beyond Phyle, towards the summit of the ridge of Parnes, and to the left of the modern path, are the ruins of another fortress, which Leake identifies with *Harma*. The highest points of Mount Parnes lie between the passes of Phyle and Decelea; one of the summits rises to the height of 4193 feet. The road into Bœotia, after passing the W.

of the ridge, descends into a stony upland plain, which appears to have been the frontier district of *Panactum*, long *a Debateable Land* between the Bœotians and Athenians. Thence the road descends into the great plain of Bœotia, across which it leads to

Thebes (Route 4).

4. *Pass of Daphne, Eleusis,* &c.—A carriage road leads from Athens to Thebes by Eleusis. The traveller should drive as far as Eleusis, or at least to the *Pass of Daphne;* so the defile in Mount Ægaleos, affording communication between the Athenian and Eleusinian (or Thriasian) plains, is now called—perhaps from a grove of sacred laurel (δάφνη), which may have been a remarkable feature of the pass. It is the ancient *Pœcilum*. The road from Athens crosses the Cephissus and the olive groves on its banks, and probably follows the same line as the ancient *Sacred Way* along which the processions moved to Eleusis, and of which some traces are still visible in several localities. An insulated hill, crowned by a church of St. Elias, stands a little in advance of the pass towards Athens, and is remarkable for its conspicuous position and form. The pass itself is a narrow rocky gorge between two summits of Ægaleos; it is very important in a military point of view, as it forms the direct approach to Athens from the Peloponnesus, and at the same time is very easily defensible by art. Hence there may be traced in this pass remains of fortifications of various epochs, from ancient Hellenic towers down to the rude breastworks of loose stones erected during the recent Greek War of Independence. Looking back from the entrance of the defile, there is a fine view of Athens, its plain, and the surrounding mountains. (*See* Route 11.)

At the western extremity of a level which forms the narrowest and highest part of the pass, stands the *Monastery of Daphne*, now partly in ruins. Both the church and the enclosing walls are built for the most part of squared blocks of marble, which had formed part of some Hellenic building, doubtless the *Temple of Apollo*, mentioned by Pausanias. Immured in one of the walls of the church there were formerly three fluted Ionic columns, which were removed by Lord Elgin in 1801; the capitals of these columns, a base, and a part of one of the shafts, are now in the British Museum. Beyond the Temple of Apollo was a *Temple of Venus*, of which the foundations remain at the distance of less than a mile from Daphne. Doves of white marble have been discovered at the foot of the rocks; and in the inscriptions still visible under the niches, the words Φίλη Ἀφροδίτη may be read. Remains may also be observed of the "wall of rude stones," which Pausanias mentions, in front of this temple.

As you descend the pass, a glorious prospect opens of the Bay of Eleusis, which appears to be a lake, being completely landlocked by the island of Salamis and the opposite coasts and mountains. It is a delightful day's excursion to ride thus far from Athens, and then to turn to the left and reach the Piræus, keeping close to the shore of the Gulf, and immediately under the slopes of Mount Ægaleos. You will thus pass by the narrow strait where the Battle of Salamis was fought, and under the "rocky brow" which is identified by tradition with the *seat of Xerxes* during the engagement. The islet at the entrance of the Bay is *Psyttalea*, which was occupied by a Persian detachment.

From the bottom of the pass of Daphne, the ancient Sacred Way and the modern carriage-road to Eleusis, cross the *Thriasian Plain*, so called from the ancient demus of *Thria*. Close to the sea, near the end of the defile, may be observed the *Rheiti* (Ῥειτοί), or salt-springs, which once formed the boundary between the Athenians and the Eleusinians, and now turn a mill. Half a mile beyond the Rheiti was the *Tomb of Strato*, of which some ruins still remain. "Among the many beautiful bays which adorn the winding shores of Greece, there is none more remarkable than that of Eleusis. Formed on the eastern, northern, and western sides by a noble sweep of the Attic coast, it is closed on the S. by the

northern shore of the island of Salamis, which being separated only from the mainland at either end by a narrow tortuous channel, has the appearance of being a continuation of the mountains of Attica which surround the other sides of the amphitheatre, and thus the Bay in every direction resembles a beautiful lake. For modern purposes, however, the Bay of Salamis is more useful as a harbour."—*Leake.* The island of Salamis is mostly rugged and barren, but some parts of it are well suited for the vine and olive, and the honey is abundant and excellent. This island has always in historical times been a dependency of Attica, though it was originally colonized from Ægina. Traces of the ancient city may be observed near the modern *Ampelakia.* The village of *Kulúri*, and one or two small hamlets, contain the present scanty population of the island which Homer records to have sent 12 ships to the Trojan War.

Eleusis is still a considerable village. The ancient city dated from the most early times, and is supposed to have derived its name from the *advent* (ἔλευσις) of Ceres, who, with Proserpine, was worshipped here with annual processions and the celebrated *Eleusinian Mysteries.* "Eleusis was built at the eastern end of a low rocky height, a mile in length, which lies parallel to the sea-shore, and is separated to the W. from the falls of Mount *Kerata* by a narrow branch of the plain. The eastern extremity of the hill was levelled artificially for the reception of the Hierum of Demeter (Ceres) and the other sacred buildings. Above these are the ruins of an Acropolis. (Castellum, quod et imminet, et circumdatum est templo.—*Livy*, xxxi. 25.) A triangular space of about 500 yards each side, lying between the hill and the shore, was occupied by the town of Eleusis. On the eastern side, the town wall is traced along the summit of an artificial embankment, carried across the marshy ground from some heights near the Hierum, on one of which stands a castle (built during the middle ages of the Byzantine empire). This wall, according to a common practice in the military architecture of the Greeks, was prolonged into the sea, so as to form a mole sheltering a harbour, which was entirely artificial, and was formed by this and two other longer moles which project about 100 yards into the sea. There are many remains of walls and buildings along the shore, as well as in other parts of the town and citadel; but they are mere foundations, the Hierum alone preserving any considerable remains."—*Leake.*

Upon approaching Eleusis from Athens, the first conspicuous object is a dilapidated pavement, terminating in some heaps of ruins, which are the remains of a propylæum, of very nearly the same plan and dimensions as that of the Acropolis of Athens. Before it, near the middle of a platform cut in the rock, are the ruins of a small temple, 40 feet long and 20 broad, which was undoubtedly the temple of *Artemis Propylæa.* The peribolus which abutted on the propylæum, formed the exterior inclosure of the Hierum. At a distance of 50 feet from the propylæum was the north-eastern angle of the inner inclosure, which was in shape an irregular pentagon. Its entrance was at the angle just mentioned, where the rock was cut away both horizontally and vertically to receive another propylæum much smaller than the former, and which consisted of an opening 32 feet wide between two parallel walls of 50 feet in length. Towards the inner extremity, this opening was narrowed by transverse walls to a gateway of 12 feet in width. Near this spot lay, until the year 1801, the colossal bust of Pentelic marble, crowned with a basket, which is now deposited in the public library at Cambridge. It has been supposed to be a fragment of the statue of the Goddess Ceres, adored in the great temple of Eleusis; but some antiquarians consider it to have been rather that of a Cistophorus, serving for some architectural decoration, like the Caryatides of the Erechtheum. The temple of Ceres itself was the largest in all Greece, and was designed by Ictinus, the architect of the Parthenon. Its site is occupied by the centre of the modern village, in consequence of which

it is impossible to investigate all the details of the building. Eleusis has in all ages been exposed to inundations from the (*Eleusinian*) Cephissus, which, though dry during summer, is sometimes swollen in winter to such an extent as to spread itself over a large part of the plain. The Roman Emperor Hadrian raised some embankments near Eleusis, of which the mounds are still visible; and most probably it is to the same Emperor that Eleusis was indebted for a supply of good water by means of the aqueduct, the ruins of which are still seen stretching across the plain from Eleusis in a north-easterly direction.

From Eleusis a carriage-road proceeds to Megara, whence there are two horse-tracks, one along the mountain ridge, and the other near the sea, both of which lead to Corinth (Route 11).

The carriage-road from Athens to Thebes leaves the sea at Eleusis, and mounts, by a narrow and very picturesque gorge, over Mount Cithæron —a continuation of the range of Parnes. The *Khan of Casa* is a convenient resting-place, about 2 hours from Eleusis. This pass from Attica into Bœotia was known in antiquity by the name of the *Three Heads*, as the Bœotians called it, or the *Oak's Heads*, according to the Athenians (Herod. ix. 38). On the Attic side the defile was guarded by a strong fortress, of which the ruins form a conspicuous object on the summit of a height above the road. They now bear the name of *Ghyphto-castro*, or *Gipsy Castle*, a name frequently given to such buildings by the Greek peasants. It was long the fashion to identify these remains with those of the ancient *Eleutheræ*, but Leake believes *Ghyphto-castro* to be the site of *Œnoe*, and that Eleutheræ was situated at *Myúpoli*, about 4 m. to the S.E.

From the summit of the pass there is an extensive prospect over the plain of Bœotia. To the left of the northern entrance are the ruins of *Platææ*; whence it is 6 or 7 m. across the plain to *Thebes*. (*See* Route 4.)

ROUTE 3.

TOUR IN ATTICA. ATHENS TO SUNIUM.

The name of Attica is probably derived from Acte (ἀκτή), as being a projecting peninsula, in the same manner as the peninsula of Mount Athos was also called Acte. *Attica* would thus be a corruption of *Actica* (Ακτική for Ακτική). It is in the form of a triangle, having two of its sides washed by the sea, and its base separated from Bœotia by the lofty ranges of Cithæron and Parnes. Attica was divided by the ancient writers into 4 principal districts: —1. *The Highlands* (Διακρία), the N.E. of the country, containing the range of Parnes and the little plain of Marathon. 2. *The Plain* (τὸ Πέδιον), including both the plain round Athens, and the plain round Eleusis. 3. *The Midland* (Μεσόγαια), the undulating plain in the middle of the country, bounded by Pentelicus on the N., by Hymettus on the W., and the sea on the E. 4. The *Sea-coast* (Παραλία), the S. part of the country, terminating in Sunium. The soil of Attica is thin, and not very fertile. Little corn is grown, but it produces olives and figs in great perfection. The abundance of wild flowers has made the honey of Attica equally famous in ancient and in modern times. Throughout the many vicissitudes of all else around, the bees of Hymettus have retained their former glory:—

Stat fortuna domûs, et avi numerantur avorum.

For the general topography of Attica, and of the 174 *demi*, or townships, into which it was divided of old, see Leake's *Demi of Attica*, and the article 'Attica' in Smith's *Dictionary of An. Geog.*

There are two modes of visiting the temple of Sunium, one by *Bari*, the other by *Keratia*. Sunium *may* be visited in one long day from Athens, by going to Keratia in a carriage, which occupies 3 hours, and riding from thence to Sunium (horses having been sent from Athens the previous day), in 3 hours more. If the traveller goes to Sunium by Bari and Lágrona, he may

return by Thoricos, Keratia, Port Raphti, and Vranà. He will find means of sleeping at Keratia (about 3 or 4 hours N. of Sunium), which, though a small village, is so much better than Lágrona or Elympos, the only sleeping places on the S. coast, that it might be worth while to make Keratia his sleeping-place both nights, and visit the grotto of Bari in an excursion from Athens, going and returning the same day. It is easy to perform the trip to Sunium in 2 days, by going in a carriage to within 3 hours of the Temple, having horses sent on the previous day, and sleeping at Keratia.

Bari, the ancient Anagyrus, is 12 miles from Athens. ½ an hour from the village, but not to be found without a guide, is a natural subterranean cave in Mount Hymettus. It is entered by a descent of a few stone steps, from which access the interior is dimly lighted: it is vaulted with fretted stone, and the rocky roof is gracefully hung with stalactites. There are some ancient inscriptions engraved on the rock near the entrance. From one of these we learn that the grotto was sacred to the nymphs. Another similar inscription admits the sylvan Pan and the rural Graces to a share in the same residence. The pastoral Apollo is likewise united with them in another sentence of the same kind. The Attic shepherd, to whose labour the cave was indebted for its simple furniture, is also mentioned in other inscriptions here. His figure, too, dressed in the short shepherd's tunic (*βαίτα*), and with a hammer and chisel in his hands, with which he is chipping the side of the cave, is rudely sculptured on its rocky wall.

3 hours from Bari, and as far from Sunium, is *Lágrona*.* The country is most desolate, scarcely any vestiges remaining of the towns and villages which once covered the soil. The route was the high road from Athens to Laurium. By it the silver ore, which had been dug from the Laurian mines by the labour of several thousand slaves, was carried to the city, and thence issued to circulate through the whole civilised world. The stony road is deeply worn by the tracks of the wheels which then rolled along it, groaning with their precious freight. In some places, for a considerable distance, the wheels have worked deep grooves in the rock, and the hills are still covered with scoriæ from the smelting of the metal. The road is now a mere mule-path. It is probably the ancient Sphettian way. At Lágrona is a small hamlet.

"The Temple of Sunium is about 5 miles to the S. of Lágrona. Standing above the shore on a high rocky peninsula, its white columns are visible at a great distance from the sea. There is something very appropriate in the choice of this position for a temple dedicated to the tutelary goddess of the Athenian soil. Minerva thus appeared to stand in the vestibule of Attica. The same feeling which placed her statue at the gate of the citadel of Athens erected her temple here."—*Wordsworth.*

Twelve columns of the temple and a pilaster of the cella are still standing, all surmounted by their architrave. They are of the Doric order, and have 16 flutings.

The promontory of Sunium was called Cape *Colonna* by the Italians, from the pillars of the temple. The classical scholar will call to mind on this spot the apostrophe in the chorus of Sophocles' *Ajax*, thus imitated by Lord Byron:—

> Place me on Sunium's marbled steep,
> Where nothing save the waves and I
> May hear our mutual murmurs sweep;
> There swan-like let me sing and die!

On a hill to the N.E. of the Peninsula on which the temple stands are extensive vestiges of an ancient building, probably the Temple of Neptune. Sunium was also the principal fortress of this district, while Athens remained independent. After that period it rapidly sank into decay—

> Save where some solitary column mourns
> Above its prostrate brethren of the cave;
> Save where Tritonia's airy shrine adorns
> Colonna's cliff, and gleams along the wave;

* *Lágrona* is probably a corruption from Λαύριον, like Egripo from Ἔυριπος.

Save o'er some warrior's half-forgotten grave,
Where the gray stones and unmolested grass
Ages, but not oblivion, feebly brave,
While strangers only not regardless pass,
Lingering like me, perchance, to gaze, and sigh,
"Alas!"

Yet are thy skies as blue, thy crags as wild;
Sweet are thy groves, and verdant are thy fields,
Thine olive ripe as when Minerva smiled,
And still his honied wealth Hymettus yields;
There the blithe bee his fragrant fortress builds,
The freeborn wanderer of thy mountain air;
Apollo still thy long, long summer gilds,
Still in his beam Mendeli's marbles glare;
Art, Glory, Freedom fail, but Nature still is fair.

BYRON.

About 5 m. to the N.E. of Sunium there are some remains of an ancient theatre at *Thoricos*. The harbour below, now called *Port Mandri*, is an excellent port of refuge, being sheltered by the *Long Island* (*Macris*), or Helena (see Sect. III.). Keratia is 6 miles N.W. of Thoricos. Proceeding in a N.E. direction, and leaving the village of *Markopulo* on the left, we reach *Port Raphti*, a good harbour, the port of the ancient *Prasiæ*, of which there are some slight vestiges. It is one hour farther to the hamlet of *Braóna*, the ancient *Brauron*, of which there are also remains. *Markopulo*, where there is a good sleeping place, is only 1 hour from Braóna, and is placed in the centre of the district, which retains its old name of Mesogæa, or *Midland*. Markopulo is 6 hours from Athens. The traveller may return thither direct, or he may proceed northward to Marathon, entering the plain from the S., as the Athenian army did before the battle.

ROUTE 4.

ATHENS TO LAMIA (ZEITUN) BY MARATHON, THEBES, DELPHI, &c.

Athens to—	Hrs.
Marathon	7
Kalentzi	1½
Capandriti	1½
Inia	5½
Skimatari	2
Thebes	5
Platæa	2
Leuctra	2
Hieron of the Muses on Helicon	2
Zagora	2
Kutomula	2
Lebadea	4
Kapurna (Chæronea)	2
Scripu (Orchomenus)	2
Back to Lebadea—	
Lebadea to Chryso	8½
Castri (Delphi)	1½
Arachova	2
Summit of Parnassus	4½
Monastery of the Virgin	4½
Haghia Marina	1½
Velitza	1
Dadi	2
Budonitza	3
Polyandrium of the Greeks who fell at Thermopylæ	1
Thermopylæ	1¼
Zeitun (Lamia)	2¾

From Athens to Marathon is about 22 miles, or 7 hours. It is possible to go to Marathon and return to Athens in one day, by taking a carriage out to Cephisia, whither horses can be sent on. This is by far the best plan. Everybody should descend to the plain of Marathon by the village of Vranà, situated just at the foot of Mount Pentelicus on the plain, and leave it by the village of *Marathona*, situated farther N. The descent to the plain of Marathon by Vranà is much finer than by the village of Marathona, and at the former place a room can be obtained in one of the cottages.

After leaving Cephisia, the road lies through a hilly country to the village of *Stamata*, 5 hours from Athens. Hence the road to Vranà (1 hour) turns to the right. If the traveller prefer that by Marathona, he descends by an old paved road, with the sea in view, whence, crossing a rocky hill, the hamlet of Marathona appears, situated in a beautiful plain below, by the side of the river Charadrus. In front—

Preserves alike its bounds and boundless fame
The battle-field, where Persia's victim horde
First bow'd beneath the brunt of Hellas' sword,

As on the morn to distant Glory dear,
When Marathon became a magic word;
Which utter'd, to the hearer's eye appear
The camp, the host, the fight, the conqueror's career. BYRON.

Some remains near *Vranà* probably mark the site of the ancient demus of Marathon. The mountain behind the modern village commands a fine view of the plain.

Upon the right are Pentelicus and the more distant summits of Attica towards Sunium. In front lies the plain, intersected in its whole breadth by the river *Charadrus*. At the S. extremity of the plain, towards the sea, is the conspicuous mound raised over the bodies of the Athenians who fell in the memorable battle against the Persians. On the left appears the Marathonian shore, where the Persians landed; and close to the shore is a marsh, where may still be found the remains of trophies and monuments. Beyond all this is the sea, showing the station of the Persian fleet, and the distant headlands of Eubœa and Attica.

If he enter the plain from the N.,—proceeding from Marathona to the right, and at the foot of the mountains, the traveller arrives at *Vranà*, by which village another route from Athens descends into the plain of Marathon.

Of the various monuments mentioned by Pausanias as still existing on the plain when he visited it, none are now extant; but the foundations and *débris* of two buildings, of ancient Greek masonry, form piles not far distant from the convent of Vranà, at the foot of the gorge.

The *Tomb of the Athenians* has been the subject of much controversy, but the account of Pausanias is so clear and decisive as to leave no doubt of this mound being the tomb of the 192 Athenians who fell in the battle. No monument marks the graves of the Persian dead.

The mountains look on Marathon—
And Marathon looks on the sea;—
And musing there an hour alone,
I dream'd that Greece might still be free;
For, standing on the Persian's grave,
I could not deem myself a slave.
BYRON.

The plain of Marathon, situated near to a bay on the E. coast of Attica, and E.N.E. from Athens, is separated by the ridge of Pentelicus from the city, with which it communicated by two roads, one to the N., and the other to the S. of that mountain. By the latter the Athenian army marched from the city, and took up a position near the S. extremity of the plain. The bay of Marathon, sheltered by a projecting cape from the N., affords both deep water and a shore convenient of access. We learn, too, from Herodotus that the plain of Marathon was selected as a landing-place, because it was the most convenient spot in Attica for cavalry movements. "The plain," writes Mr. Finlay, "extends in a perfect level along this fine bay, and is in length about 6 miles, in breadth never less than 1½ mile. Two marshes bound the extremities of the plain; the southern is not very large, and is almost dry at the conclusion of the great heats; but the northern, which generally covers considerably more than a square mile, offers several parts which are at all seasons impassable. Both, however, leave a broad, fine, and sandy beach between them and the sea. The uninterrupted flatness of the plain is hardly relieved by a single tree; and an amphitheatre of rugged hills and rocky mountains separates it from the rest of Attica."

The numbers that fought B.C. 490, in this first great victory of opinion—for such was Marathon—cannot be determined; but we may calculate that about 10,000 Athenians and Platæans routed and drove to their ships *at least* ten times their own number of Asiatics. The loss of the Persians is stated by Herodotus at 6400, that of the Greeks at 192. The Persians secured a safe re-embarkation, though after a desperate struggle on the beach.

From Marathona to Thebes is 15½ hours. The road separates from the one leading to Athens at a mill where there are remains of an aqueduct. It then ascends a part of Mount Parnes. Along the course of the Charadrus the

scenery becomes extremely wild and picturesque, and as the road ascends, it assumes a bolder though less beautiful character. The island of Ceos, with the opposite promontory and the coast of Eubœa, are now seen, and farther on a widely extended prospect over the Bœotian plain. Near the highest part of this route is the village of

Kalentzi, 1½ hour from Marathona. The road descends hence to a village picturesquely situated in a valley adorned with beautiful trees, and surrounded by mountains and stupendous rocks. Thence through a fertile valley it passes the village of

Capandriti, 3 hours from Marathona. Some have believed Œnoe to have occupied the site of either Kalentzi or Capandriti. Half an hour further the traveller enters a defile, and for 2 hours rides along a truly Alpine pass, where the scenery is sublime. Thence the road descends to the spacious plain of Tanagra, in which was the city of Oropus, about 3 miles from the sea. It is still called *Oropo*.

A ride of 5½ hours from Capandriti brings the traveller to

Inia, a village situated on an eminence. It is partly in ruins, but has a tower and some houses remaining or rebuilt. The road continues hence over the plain of Bœotia, where the ruins of houses, &c. prove that this was once a populous district. At the farther extremity of the plain is a noble view of the Euripus.

Skimatari is 2 hours from Inia, or 10½ from Marathona. From Skimatari to Thebes is 5 hours, or about 15 m. 1 hour after leaving *Skimatari*, the village of *Bratzi* is on the left. Leaving the plain of Bratzi, and crossing an eminence, the road enters the noble plain of Thebes. Among the mountains which surround the plain, Parnassus, Helicon, and Cithæron are conspicuous.

THEBES is situated on one of an insulated group of hills having a height on every side of it except the N., where it looks towards the hill of the Sphynx. It contains several *khans*. Strangely as have vanished from all the cities of ancient Greece, Athens excepted, the monuments of former magnificence and civilisation, from no one have they so completely disappeared as from Thebes. A few scattered and disjointed columns of rare marbles testify that a city of wealth had once existed here; but there is no form or feature of an edifice of older date than a large uninteresting Turkish tower of patchwork masonry, reared where probably once stood the Cadmean citadel, or than a ruined Christian church, which has evidently robbed other buildings of their ornaments. The rich Bœotian plain, which offers such golden returns to the agriculturist, is now depopulated and uncultivated. For miles around Thebes no village greets the eye, and Thebes itself is but a poor town. *Dirce* is the stream on the W., *Ismenus* that on the E. of Thebes. A carriage road, about 40 miles long, now leads from Thebes to Athens by Eleusis, and through a picturesque gorge of Mount Cithæron. After leaving the plain of Thebes this road is excellent. It passes below the fine and very perfect remains of the ancient fort of Eleutheræ (*Gyphto Castro*). It has also been completed from Thebes to Lebadea, and in summer it is practicable in a carriage to that town. Another interesting road from Thebes to Athens is that by *Phyle*; but it can be performed only on horseback. The isolated hill on which the present town stands recalls the features of the Cadmean citadel; and the name of Thebes is still what it was in the time of Cadmus. The brooks which flow at its foot are identified with the streams of Dirce and Ismenus, great in history and poetry, when all the mighty rivers of Europe and America were still nameless. The road from Thebes to Platæa is only 6 miles, across rich corn-fields and pasture-lands, unbroken by hedges or divisions. Platæa was in ruins 2000 years ago, when the comic poet Posidippus said that all it could boast was "two temples, a portico, and its glory."

From Thebes to *Platæa*, 2 hours. The whole of this part of the plain through which the Asopus flows, is

still called *Platæa*. The Asopus rises at the foot of Mount Cithæron. The site of Platæa is now untenanted; the walls may yet be traced in all their circuit, and the Acropolis is very distinct. The masonry of this is excellent, and probably is of the date of Alexander the Great, who rebuilt the walls, and re-established the city subsequent to its destruction by the Thebans at the close of the famous siege in the Peloponnesian war. Within its area are a few traces of foundations, and several broken columns of inferior dimensions and spurious architecture; there is no remnant of anything grand. On a declivity looking to the westward are several tombs and sarcophagi, but none of much beauty. The position of Platæa is on one of the lowest slopes of Cithæron, as it sinks into the fine plain of Bœotia; and it faces W.N.W. looking towards Parnassus. It commands a good view over the whole of Bœotia, and every manœuvre in the battle of Leuctra must have been clearly seen by its anxious inhabitants. Near Platæa is the modern village of *Kokla*. From Platæa to Athens it is one day's journey.

From the ruins of Platæa to the site of Leuctra is 2 hours, across the hills which separate the plain of Platæa from that of *Leuctra*, celebrated for the victory obtained here by the Thebans under Epaminondas over a very superior force of the Spartans, in the year 371 B.C. The site is now marked by a large tumulus.

From Leuctra to Lebadea there are two roads, the *lower* occupying 6 hours and the *upper* 10 hours. The lower road passes by the hamlet of *Erimokastro*, the site of *Thespiæ*, of which there are many fragmentary remains, and then falls in with the high road between Thebes and Lebadea, along the edge of the Copaic lake and under the jagged and serrated ridge of Helicon. But the most picturesque and interesting route is the *upper* one, over the ridges of Helicon.

The road lies along the N.E. side of the mountain, and in about 2 hours from the site of Leuctra reaches the suppressed monastery of St. Nicholas, in a sheltered recess of Mount Helicon. It is surrounded on all sides by the mountain ridges, one small opening alone presenting a view of a tower upon an eminence in front. An inscription on a column found in a church near this spot gives interest to the place, by proving it to have been the *Fountain of Aganippe*, and the famous Hieron, or Sanctuary of the Muses. From the grove of the Muses the road descends and crosses a rivulet, and then ascends to the higher parts of Helicon. A narrow rugged path leads to the heights above *Zagora*, *Sagara*, or *Sacra*, whence the mountain has received its modern appellation. Here is seen a part of the ancient causeway, leading from Thespiæ to Lebadea; the spot commands a fine panoramic view. E. by N. is the highest mountain of Eubœa; S.E. by E. Mount Parnes; S.E. Mount Cithæron; the W. and S. parts are concealed by Helicon. The plain of Lebadea appears through two gaps.

Zagora is in a deep valley 2 hours distant from the grove of the Muses. A steep descent leads to the village, which is divided into two parts by a river. The lower part is in the plain, and above the upper town, in a most picturesque situation, is a Monastery of the Panaghia. Zagora probably occupies the site of *Ascra*, the residence of Hesiod, and is a corruption of that name.

On leaving Zagora the scenery becomes of the boldest character; the road ascends to a high point of Helicon, whence the eye ranges over the plains of Chæronea, Lebadea, and Orchomenus, and over magnificent mountain scenery to Parnassus.

This part of the rich plain of Bœotia supported of old a number of flourishing towns, of which four were the most eminent. They stood in a semi-circular curve, at nearly equal intervals from each other, on rising grounds which skirt the plain. The first, at the N.E. verge of the plain, is *Orchomenus*; to the W. of it, at the distance of 5 miles, separated from it by the river Cephissus, and

placed upon a steep rock of gray granite, is the elevated fortress of *Chæronea*. To the S. of Chæronea, at a similar distance, on the northern declivity of Helicon, and on the left bank of the river Hercyna, is the citadel of *Lebadea*, rising from a precipitous cliff, on the eastern foot of which lies the modern town. Passing from this to the S.E. for the same number of miles, and along the roots of Helicon, we arrive at the base of the crested summit of *Coronea*.

Having sufficiently enjoyed this extended prospect, the traveller will descend from the higher ridges of Helicon, till he reaches

Kutomula, a village 2 hours distant from Zagora, and situated amidst beautiful scenery. Hence the traveller descends towards the plain by the ruins of *Coronea*, situated on an insulated hill, at the entrance of a valley of the Helicon range. There are remains of a theatre, of a temple of Hera, and of an agora. There is a fine view from this hill over the Bœotian plain. Hence again descending and passing two bridges over small streams, Lebadea soon appears in view, and crossing the base of Helicon, which extends into the plain, the traveller, in 4 hours from Kutomula, reaches

Lebadea. The ancient city stood on an isolated hill, at the point where the valley of the Hercyna opens into the plain of the Copaic Lake. The modern town, before the revolution, was the most flourishing of Northern Greece, and is said to have contained 1500 houses; it is situated on the bank of the *Hercyna*, a fine mountain stream. Higher up the valley, occupying the site of the ancient Hieron, or sanctuary of Trophonius, the river rushes with great force from the rocks, which here contract the valley into a narrow gorge, with scenery of the same character as that of Delphi. It is difficult to ascertain exactly the 2 springs; there are either too few or too many to answer exactly the description of the ancient writers. Immediately on the right of the gorge the rock is full of vestiges of the oracle of Trophonius, of which the most remarkable are a basin, now overgrown with weeds (like that at Delphi, commonly called the Pythia's bath), into which flows a small spring, several small niches in the face of the rock, a large niche 4 feet high, and 2 feet deep, and a small natural aperture scarcely of sufficient depth to answer the description in Pausanias of the oracular cave. This, according to the most reasonable conjecture, is yet to be discovered within the walls of the modern castle on the top of the hill, where it may exist choked up with rubbish. The whole of the gorge is very striking, and contains several natural caverns of some size.

At about 6 m. 2 hours N. from Lebadea, are the ruins of *Chæronea*. On the site of them stands the village of *Kapurna*. The theatre of Chæronea was one of the most ancient in Greece, and is one of the most perfect now existing. The coilon is excavated in the rock; there is no trace of the marble covering of the seats. The Acropolis is above the theatre, and covers the top of a lofty precipice. Its remains present the usual mixture of Archaic and more recent Hellenic masonry. Near the theatre is an aqueduct, which supplied a beautiful antique fountain with 5 mouths. On the right hand of the aqueduct, near the theatre, is a subterranean passage, appearing to pass under the theatre. The entrance to it is like that of a well; it is 12 feet deep. The passage was probably an aqueduct. Near the fountain are some remains of a small temple.

Chæronea was famous as the birthplace of Plutarch, who spent the later years of his life in his native town. Pausanias mentions that the principal object of veneration in his time was the sceptre of Zeus, once borne by Agamemnon, and which was considered to be the undoubted work of the god Hephæstus, or Vulcan. Chæronea is not mentioned by Homer, but is supposed by some writers to be the same with the Bœotian *Arne*, identified by others with Coronea. The town itself does not appear to have been ever of great importance; but it has obtained

great celebrity from the battles fought in its neighbourhood, particularly from

"—— that dishonest victory
At Chæronea fatal to liberty,"

when Philip overthrew the independence of Greece. The position of the town commanding the entrance from Phocis into Bœotia, naturally made it the scene of military operations. In B.C. 447, an important battle, usually called after Coronea, was fought in the plain between that place and Chæronea, between the Athenians and Bœotians, when the former were defeated and lost the supremacy which they had previously exercised over Bœotia. A second and much more memorable battle was fought at Chæronea, August 7, B.C. 338, when Philip of Macedon, by defeating the united forces of the Athenians and Bœotians, crushed the liberties of Greece. The lion described below is a monument of this battle. The third great battle fought at Chæronea was that in which Sulla defeated the generals of Mithridates in B.C. 86. Of this engagement there is a long account in Plutarch.

"In the village below, the little church of the Panaghia is still entire, with its white marble throne described by Dodwell, called by the learned of Kapurna *the throne of Plutarch*. The dedicatory inscriptions, illustrative of the Egypto-Roman worship of Osiris, which have been repeatedly published, are also still in their places in the front wall of the building, and on those of the little court contiguous.

"About a mile, or little more, from the khan, on the right side of the road towards Orchomenos, is the *Sepulchre of the Bœotians* who fell in the battle of Chæronea. At the period when this district was traversed by Leake, Dodwell, Gell, or any previous traveller to whose works I have had access, nothing was here visible but a tumulus. The lion by which Pausanias describes it as having been surmounted, had completely disappeared. The mound of earth has since been excavated, and a colossal *marble lion* discovered, deeply embedded in its interior. This noble piece of sculpture, though now strewed in detached masses about the sides and interior of the excavation, may still be said to exist nearly in its original integrity. It is evident, from the appearance of the fragments, that it was composed from the first of more than one block, although not certainly of so many as its remains now exhibit. Some of the fragments, however, seem to have been removed. The different pieces are so scooped out as to leave the interior of the figure hollow, with the twofold object, no doubt, of sparing material and saving expense of transport. I could obtain no authentic information as to the period and circumstances of this discovery. The story told on the spot was that the celebrated patriot chief Odysseus, when in occupation of this district, had observed a piece of marble projecting from the summit of the mound, which he further remarked, when struck, produced a hollow sound. Supposing, therefore, according to the popular notion, that treasure might be concealed in the interior of the tumulus, he opened it up, and under the same impression broke the lion, which at that time was entire, into pieces, or, as the tradition goes, blew it up with gunpowder. Another account is, that the lion was first discovered by that patriarch among the present race of Hellenic archæologers, the Austrian consul Gropius, Odysseus being only entitled to the credit of having severed it in pieces. That the government, during the 10 years of comparative tranquillity the country has now enjoyed, should have done nothing for its preservation, is another proof how little the regeneration of Greece has done for that of her monuments. It would appear that the marble, with the lapse of ages, had gradually embedded itself in the soft material that formed its base, so as finally to have sunk, not only beneath the surface of the tumulus, but, to judge from the appearance of the excavation, even of the plain itself—a remarkable instance of the effect of time in concealing and preserving, as well as in destroying, monuments of ancient art.

"The lion may, upon the whole, be pronounced the most interesting sepulchral monument in Greece—perhaps in Europe. It is the only one dating from the better days of Hellas, with the exception, perhaps, of the tumulus of Marathon, the identity of which is beyond dispute. It is also an ascertained specimen of the sculpture of the most perfect period of Greek art. That it records the last decisive blow beneath which Hellenic independence sunk, never permanently to rise again, were in itself a sufficiently strong claim on our warmest sympathies. But the mode in which it records that fatal event renders the claim doubly powerful. For this *monument* possesses the affecting peculiarity of being erected, not, as usual with those situated like itself on a field of battle, to commemorate the victory, but the misfortune of the warriors whose bodies repose in the soil beneath —the valour, not the success, of their struggle for liberty. These claims are urged by Pausanias with his usual dry quaint brevity, but with much simple force and pathos. 'On approaching the city,' says he, 'is the tomb of the Bœotians who fell in the battle with Philip. It has no inscription, but the figure of a lion is placed upon it, as an emblem of the spirit of these men. The inscription has been omitted, as I suppose, because the gods had willed that their fortune should not be equal to their prowess' (Bœot. xl.). The word here rendered *spirit* has no equivalent in our language; but it describes very happily the expression which the artist, with an accurate perception of the affecting specialty of the case, has given to the countenance of the animal, and of which, for the reasons Pausanias assigns, the monument was to be the emblem rather than the record; that mixture, namely, of fierceness and of humiliation, of rage, sorrow, and shame, which would agitate the breasts of proud Hellenic freemen, on being constrained, after a determined struggle on a field bathed with the blood of their best citizens, to yield up their independence to the overwhelming power of a foreign and semi-barbarous enemy."—*Col. Mure's Tour in Greece*, Edinburgh, 1842, vol. i. p. 218.

At a short distance W. of Kapurna, on the road to Davlia, are some remains of the ancient city of *Panopeus*.

From Chæronea the traveller may proceed to *Davlia*, the ancient Daulis, a village at the E. foot of Parnassus, beautifully situated among groves of pomegranate. On a hill above it are considerable remains of the walls and towers of the ancient Acropolis, of polygonal masonry, with mortar in the interior of the wall, which is the case with many of these ancient works, where it does not appear between the large stones of the external facing. Daulis is celebrated in Mythology as the scene of those impious acts, in consequence of which Philomela was changed into a nightingale. The thickets round the modern village still abound with this "Daulian bird." From Davlia a road proceeds along the foot of Parnassus to Arachova and Delphi; but in summer the former place may be reached by a very fine mountain pass. Commencing the ascent of Parnassus at Davlia, the traveller in about 2 hours enters a fine forest of spruce firs, and passing the beautifully situated *convent of Jerusalem*, the road continues for some way through the wild and picturesque forest, and afterwards between lofty and snow-clad cliffs commanding a splendid view to the E. over the rich plains of Lebadea and Thebes; at the top of the pass the road lies across a small plain, from whence the descent commences to the picturesque village of Arachova.

Two hours' ride across the plain, and near the Copaic lake, will bring the traveller, following an easterly direction, from *Kapurna* to *Scripu*, that is, from the site of Chæronea to the site of the Bœotian Orchomenus. The well and fountain mentioned by Pausanias exist in a monastery here, which occupies the site of the Hieron of the Graces, who chose Orchomenus for their residence in consequence of this Sanctuary. Here games were celebrated in honour of

them. The *treasury of Minyas* is a ruin close to the monastery, similar to that at Mycenæ. A tumulus to the E. of the monastery is probably *the tomb of Minyas*. There are many considerable and curious remains of the Acropolis of Orchomenus, of which Col. Leake gives a plan and description. The traveller who goes to Orchomenus ought not to omit the much more interesting ruins of *Abæ*, only about 5 English miles N. of Orchomenus. It is described in the next Route (Route 5). Close to Orchomenus, the river Melas, or *Mavronero*, deriving its name from the colour of its waters, issues from 2 katabóthra, and flows into the Copaic lake.

Travellers who wish to go direct from Lebadea to Thermopylæ, and return hence to Delphi, &c., will also derive assistance from Route 5. They will proceed from *Lebadea* by *Chæronea*, or by *Orchomenus*, to *Abæ*, about 5 hours either way. Thence by the small village of *Vogdáno* (Hyampolis), ½ hour beyond Abæ, to *Drachmáno* (Elatea), 6 hours from Abæ. Thence, crossing Mt. Cnemis, immediately beyond Drachmáno, the view of Parnassus is remarkably fine, particularly to the traveller who reverses this route, and comes upon it first from the northward. About 7 or 8 hours from Drachmáno is *Molo*, and *Thermopylæ* is 1½ or 2 hours beyond it. (See next Route.)

Turning his back on the rich plain of Bœotia, and its many ancient ruins, the traveller now proceeds from Lebadea to Chryso in 8¼ hours. For 3 hours the road lies along the ridge of hills which separates Phocis from Bœotia, whence there is a splendid view of Parnassus. The road then descends into the valley, which extends to the foot of Parnassus. On the right are two immense rocks, towering above the road. On the top of the highest is a remarkable ruin. Thence the road from Daulis to the S.W. leads along a rugged valley towards Delphi, and here falls in with another from Ambrysos (*Distomo*) on the S. at a point half-way between the two. This place was called σχιστὴ ὁδός, or the *Divided Way*; and the Τρίοδος, or *Triple Road*. It was often crowded by the pilgrims and worshippers on their way to Delphi, and the narrowness and difficulty of the path make it the apt scene of such a collision as that of Œdipus and his father. In short this spot agrees in all respects with the description in Pausanias, of the place where Œdipus murdered his father, which happened on a spot where the roads from Daulis, Ambrysos, and Delphi met, just before entering the defile of Parnassus called Schiste.

The ascent of Parnassus begins by the pass of *Schiste*, between lofty precipices. The remains of the Via Sacra are seen in some places. Very high in the rock are several caverns in the defile. At 6 hours' distance from Lebadea the road begins to descend. Precipices surround the traveller, except where the view extends through valleys and broken cliffs towards Delphi.

Chryso (Crissa). See Route 11.

The mountain pass from Chryso along the W. side of Parnassus, by *Salona* to *Gravia*, presents some very grand scenery; it occupies almost 4 hours. From Gravia the traveller may proceed to Thermopylæ, or by Dadi to Lebadea. This route is the shortest way from Lamia to Delphi and the Gulf of Corinth. Leaving Lamia (Zeitun) in the morning, the traveller can cross the plain of the Sperchius, and visit the pass of Thermopylæ; thence, retracing his steps for a short distance, he can cross the ridge of Œta, by the *Anopœa*, or path chosen by the Persians—and sleep the same night in the little khan of *Gravia*, in Doris. The second day he can proceed from Gravia along the W. side of Parnassus, and through the village of *Topolia* (leaving Salona a little to the right) to Delphi; or he may pass through Salona to *Galaxidi*, and there embark for Pátras or Vostitza.

Chryso to *Delphi*, 1½ hour. Route 11.

Arachova, 2 hours. Route 11.

Arachova to the summit of *Parnassus*. Route 11.

From the summit of Parnassus to the

Monastery of the Virgin is 4½ hours. This descent is on the N.W. side of the mountain, and subsequently bears to the E. It is steep and rugged. The Monastery of the Virgin is three-fourths of the journey down, and is beautifully embowered in pine groves, overlooking the mountains of Locri and the Dryopes, and the plains watered by the Cephissus.

From the Monastery of the Virgin to *Haghia Marina* is 1½ hour. The descent continues for ½ hour, and then the road lies along the base of Parnassus.

From Haghia Marina to *Velitza* is 1 hour. The road passes two large pits with a tumulus on the edge, and beyond them is the foundation of a large building constructed with great masses of stone. After passing a torrent, several sepulchres are seen hewn in the rock.

Velitza stands at the foot of a precipice of Parnassus. Fine remains of the ancient walls and towers of *Tithorea* occur in many parts of the modern town of Velitza, from which there is also a very fine view of the peaks of Parnassus. Above the ruins of the city, in the precipice, is a cavern, to which the approach is difficult. Here torrents sometimes rush in furious streams down Parnassus. The remains of the Agora, a square structure built in the Cyclopean style, are to be seen at Tithorea. At the distance of 80 stadia from the city was the temple of Esculapius, and 40 stadia from the temple was a Peribolus, containing an Adytum sacred to Isis. The Tithoreans held a vernal and autumnal solemnity in honour of the goddess, where the victims were swathed in folds of linen in the Egyptian fashion. It is, however, uncertain if Velitza be the site of *Tithorea*; other authorities place *Neon* here. Neon is identified by some writers with a *paleokastron* about 1 hour from Velitza.

From Velitza to *Dadi* is 2 hours. The road turns N.W. by N., and crosses a torrent by a bridge, afterwards a foot of Parnassus, which projects into the plain, and then another stream. On a hill beyond the village are some remains of ancient walls of Cyclopean architecture, and one of the mural turrets is still standing. These are the remains of *Amphiclea*. Dadi is built on terraces in the form of a theatre, like Delphi. It faces the plain of the Cephissus, towards the N.N.E.

Dadi to *Budonitza* is 3 hours. The road descends by an old military way, by an aqueduct and fountain, into the plain of Elatea, crosses the Cephissus, and soon after leaving its banks traverses the plain, and begins to ascend a part of Mount Œta. Several ruins are seen in this district; the road is very bad as it approaches the summit of this part of Œta. From the summit the prospect is astonishingly grand and beautiful; and this was probably the eminence called Callidromos. Upon the right the N.W. promontory of Eubœa projects towards the centre of the picture. To the left extend the summits and shores of Thessaly. From this spot the traveller descends to *Budonitza*. Below the Castle, which must always have been a most important bulwark in guarding this passage, are the remains of ancient walls, resembling those at Dadi.

Budonitza to the *Polyandrium* of the Greeks who fell at Thermopylæ is 1 hour. The road is by the ancient military way, the very route pursued by the Spartans under Leonidas, who defended the defile at the invasion of Xerxes. The whole of the road is a descent from Budonitza, but still lies high above the marshy plain. The hills are covered with trees and rare plants. In a small plain into which the road turns suddenly, just as a steep and continued descent commences to the narrowest parts of the straits, is

The *Polyandrium*, or sepulchral monument of the Greeks who fell at Thermopylæ, an ancient tumulus with the remains of a square pedestal built of square blocks of red marble breccia, though so much decomposed on its surface as to resemble grey limestone.

Thermopylæ, 1¼ hour. The descent is very rapid, and the military way is frequently broken up by torrents. ¾ hour from the Polyandrium are the

remains of the great northern wall mentioned by Herodotus. It has been traced from the Malian Gulf to the Gulf of Corinth, a distance of 24 leagues, forming a barrier to Hellas, excluding Ætolia, Acarnania, and Thessaly.

Immediately beyond this wall to the left is the fountain where the advanced guard of the Spartans were found "combing their hair" by the reconnoitring party of Xerxes. Leaving the fountain, the road enters the bog, the only passage over which is by a narrow paved causeway. The Turkish barrier was placed here upon a narrow stone bridge. This deep and impassable morass extends to the sea towards the E., and Mount Œta towards the W. The Thermæ, or hot springs whence this defile takes its name, are at a short distance from this bridge. They issue from 2 mouths at the foot of the limestone precipices of Œta. They were sacred to Hercules, and are half way between Budonitza and Thermopylæ. The temperature of the water is 111° of Fahrenheit at the mouth of the spring. It is impregnated with carbonic acid, lime, salt, and sulphur, and is very transparent. The ground round the springs yields a hollow sound like the solfatara at Naples. At the S. end of the pass, close to a pool from the hot springs, is a mound, probably that to which the Spartans finally retreated, and on which they were killed: from this the localities of the pass are easily traced. The *Anopæa*, or upper path by which the Persians turned the flank of the Greeks, is on the mountains above.

From Thermopylæ to Zeitun, 2¼ hours. The defile continues for a certain distance after passing the springs, and then the road turns off across the plain to Zeitun. The pavement in many places marks the route of Leonidas in his attack upon the Persian camp, when he ventured out of the defile the night before his defeat. The Sperchius is the chief river in the plain. The marshy air of Thermopylæ is unwholesome, but the scenery is some of the best wooded and most beautiful in Greece, and the interesting associations connected with the scene offer additional inducements to the traveller to visit the spot. The road to Zeitun lies over the swampy plain of Trachinia, intersected by the Sperchius. The valley of the Sperchius is 60 miles long, and formed by the nearly parallel chains of Œta and Othrys, both offshoots of Pindus. To the Deity of this river Achilles vowed his hair, if he should live to revisit his native country. The tragedy of Sophocles and the woes of Dejanira add interest to this scenery. The funeral pyre of Hercules was on the peak of Œta, and below his Spartan progeny fought at Thermopylæ. Here too the Amphictyonic council met at the Gates of Greece—like the Elders and Judges of Eastern cities. The pass, unconquered by man, has been conquered by nature, and is now no longer of much military importance. The narrow defile of a few yards has been widened into a swampy plain from the alluvial deposit of the Sperchius and the retreat of the Malian Gulf.

Lamia, called by the Turks *Zeitun*, is seated on a hill to the N. of the Trachinian plain, and at a short distance from the Malian Gulf. It has been compared to Athens, with its rambling old castle, or acropolis, above, and its Piræus at *Stylidha* on the shore below. There is a fine view from the Castle; and several good houses have been erected of late years in the town. The frontier of Turkey is only 2 hours to the N., and there is always a garrison of 200 or 300 soldiers at Lamia to repress the robbers who infest the boundary line. It is 2 days' journey from Lamia to Larissa.

ROUTE 5.

THERMOPYLÆ TO LEBADEA.

3 days' journey. The road lies along the plain, within sight of the sea, for about 2 hours; there is good riding when you arrive at the little village of *Molo*, where there is a decent khan, with unwhitewashed mud walls, but not very dirty. The nature of the ground traversed is such, that in some

places a raised road has been constructed in order to cross the marshes. Several streams are crossed, running down from the neighbouring heights of Œta, which have materially altered the features of the ground, and especially the coast, by forming long alluvial beds running out into the sea. Indeed it would be a difficult matter now to guard the pass against a force so much superior as the Persians were to the Greeks, though another noble stand was made in it during the late revolution against the Turks.

From Molo to *Drachmáno*, the site of ancient Elatea, is a ride of 8 hours. During the first part, the road gradually leaves the sea, rising to the hills; it then ascends a long valley, and winds over a wild bleak hill by a steep ascent. From the summit the traveller is repaid by a noble view of the extended plain of the Cephissus, backed by the bold dark heights of Parnassus, which is here seen rising, unbroken by intervening hills, directly out of the plain of Bœotia. The top is clothed in deep snow for the greater part of the year. The village of *Drachmáno* contains a khan, with some appearance of more than usual comfort. Hence there are two roads to Lebadea: the shorter and more direct passes through *Chæronea;* the other, answering to the ἑτέρη ὁδός of Pausanias, leads by the ruins of *Hyampolis* and *Abæ* to *Scripu* (Orchomenus). This latter road runs along at the foot of the hills which bound the plain of Bœotia on the left, and being unfrequented, requires some attention to trace it. The little village of *Vogdáno* occupies the site of the ancient *Hyampolis*, or at least has succeeded to it; the ruins lie on a hill about ½ mile N.E. of the village, where the range ends in the shape of a parallelogram, at the junction of 3 valleys. Pausanias mentions as a curious fact, that the city was possessed of one source of water only, to which the inhabitants were obliged to resort. This perhaps may be traced in a very copious spring, which still supplies the village of Vogdáno: it is a little to the W., and down the hill: there are many large blocks of squared stones lying about it. In order to see the ruins of *Abæ*, we pass the village of *Exarchò*, which lies at a distance of about 2 miles across the valley, on the left as we proceed, within sight. A little S. of it are 2 lines of polygonal wall, running half round the city, which unite on the N. side, the higher passing down the hill until it meets the lower. There are 3 or 4 gates, 2 of which were partly choked up with fallen stones; a 3rd, to which the path leads, and which is therefore the first seen, is very massive, in the Egyptian style, narrowing considerably towards the top, and of diminutive proportions; for a horse could with difficulty enter, and yet the soil cannot be raised artificially, or by time, because the natural rock on which the town must have been built still projects in sharp points close to the gate. The stones of which it is composed are not generally very large, though there is one nearly 14 feet in length; they are beautifully joined, and afford a fine specimen of that kind of construction. On the top of the lower wall was a broad terrace of green sward, 12 or 14 paces wide, which still exists but little broken; this is all artificial, as the natural hill is uncommonly steep. On either side of this gate the wall projected, and on one side formed a square tower. On the summit is a flat space sufficient for a small temple: but Pausanias is not explicit enough to form any guide to the spot where the Oracle stood, though it was of such high reputation in the time of Xerxes. The theatre too is entirely gone, as at Hyampolis. The traveller is cautioned against attempting to cross the marsh by a short road to *Scripu*, without a man of the country to guide him, otherwise he may lose his horse, or at least be detained for hours. The regular road lies over the top of the hills on the right of the marsh, and descends directly into the village of Scripu, passing some fine walls of a fort which once crowned these heights. From Scripu to Lebadea the road is laid down in the preceding route.

N.B. The traveller has also the choice

of proceeding from Thermopylæ to Chalcis, a picturesque journey of 3 days chiefly along the shore of the strait of Eubœa; and from Thermopylæ to Thebes, also about 3 days' journey.

ROUTE 6.

MARATHON TO CHALCIS.

Marathon to—	Hrs.
Site of Rhamnus	1½
Grammatico	1½
Kalamo	3
Apostoli	3
Oropo	½
Ruins of Tanagra	3
Return to Oropo	3
Delisi (the site of Delium), 7 m. from Oropo, a little left of the road.	
Dramisi	1
Chalcis	3

The site of the ruins of *Rhamnus* is remarkable; the ground is covered with clumps of lentisk, and no house is visible; a long woody ridge runs eastward into the sea, and on each side of it is a ravine running parallel to it. On the E. extremity of this ridge, on a small rocky peninsula, is the site of the town of Rhamnus. Its principal ruins are those of its 2 temples; they stand on rather higher ground W. of this peninsula.

"Among the lentisk-bushes which entangle the path there, you are suddenly surprised with the site of a long wall of pure white marble, the blocks of which, though of irregular forms, are joined with the most exquisite symmetry. This wall runs eastward, and meets another of similar masonry abutting upon it at right angles. They form 2 sides of a platform. On this platform are heaps of scattered fragments of columns, mouldings, statues, and reliefs, lying in wild confusion. The outlines of two edifices standing nearly from N. to S. are distinctly traceable, which are almost contiguous, and nearly, though not quite, parallel to each other. These two edifices were temples; this terraced platform was their *τέμενος*, or sacred enclosure. The western of these temples, to judge from its diminutive size and ruder architecture, was of much earlier date than the other. It consisted of a simple cella, being constructed *in antis*, whereas the remains of its neighbour show that it possessed a double portico and a splendid peristyle. It had twelve columns on the flank, and six on each front."—*Wordsworth.*

The largest of these temples has been supposed to be that of the Rhamnusian goddess Nemesis, and an inscription found here seems to confirm the idea. It records the dedication by Herodes Atticus of a statue of one of his adopted children to the goddess Nemesis.

But both these temples were dedicated to Nemesis, and it is probable that the former temple was in ruins before the latter one was erected; but at what period it was destroyed or by whom is uncertain. The remains of the town of Rhamnus are considerable. The W. gate is flanked by towers, and the S. wall, extending towards the sea, is well preserved, and about 20 feet high. The part of the town bordering on the sea is rendered very strong by its position on the edge of perpendicular rocks. The beauty of its site and natural features, enhanced as it is by the interest attached to the spot, is the most striking characteristic of Rhamnus. Standing on this peninsular knoll, the site of the ancient city, among walls and towers grey with age, with the sea behind you, and Attica before, you look up a woody glen towards its termination in an elevated platform, where, as on a natural basement, the temples stood, of which even the ruined walls, of white shining marble, now show so fairly to the eye through the veil of green shade that screens them. This town was the birthplace of Antipho, the master of Thucydides.

Grammatico, 1½ hour, an Albanian village. The route now lies over a mountain tract, near the broad tops of *Mount Varnava* (Barnabas). Hence is a magnificent view extending W. over the highest ridge of Mount Parnes, with a glimpse of the Saronic Gulf. S. are the high peaks of the ancient Brilessus.

Beneath, on the right, is the strait of Eubœa. The surface of the hills is here and there clothed with shrubs, but there is no large timber.

We descend by a route broken into frequent ravines by the torrents which flow from the higher summits.

Kalamo, 3 hours. Situated on the heights above the sea, in face of the deep gulf of *Aliveri* in Eubœa. From the hill above the town is a fine view of the surrounding country. Leaving Kalamo, we descend by a bad road to the great *Charadra*, or torrent which comes from the summit of Mount Parnes. There are many remains of antiquity here, and some inscriptions found on the spot have fixed it as the site of *the temple of Amphiaraus*. Hence we descend through a gorge in the hills by a gradual slope. Left, in a lofty situation, is the village of *Markopulo*, which must not be confounded with another village of the same name in the central district of Attica. We now enter a plain extending to the mouth of the Asopus; and, crossing two large torrents, arrive at

Apostoli, 3 hours (Ἅγιοι Ἀπόστολοι, *the Holy Apostles*), most probably the site of *Delphinium*, which was once the harbour of Oropus. It is now the *scala* or wharf of Oropo, and the port whence passengers embark for Eubœa. Such was the case also with Delphinium.

"The name itself of Apostoli was, I conceive, chosen from reference to this its maritime character. The vessels which left its harbour, the voyages which were here commenced, suggested, from the very terms in the language by which they were described, the present appropriate dedication of the place to the Holy Apostles; which the pious ingenuity, by which the Greek Church has always been distinguished, has not allowed to be suggested in vain."—*Wordsworth.*

There are but few vestiges of antiquity at Apostoli, with the exception of a tumulus with a sarcophagus near it.

Oropo, ½ hour. A village containing about 50 houses, standing on the lower heights of the ridge of Markopulo, above some gardens, which extend to the river Asopus. Some large blocks of hewn stone are all that remains of the fortifications of a town which was, on account of its site, so long the object of military contention to its powerful neighbours. "A few mutilated inscriptions are all that survives of the literature of a city, which formerly occasioned by its misfortunes the introduction of Greek philosophy into the schools and palaces of Rome."—*Wordsworth.*

The route from Oropo to Tanagra passes through the village of Sycamino, a hamlet inhabited by Albanians, on the opposite bank of the Asopus; the road turns left and ascends the stream, here shaded by pines; it then descends into a small plain, where the Asopus is seen turning to the left into a fine woody chasm, abounding in plane-trees.

Tanagra is 3 hours, about 10 miles, from Oropo; its site is on a large circular hill, neither abrupt nor high, rising from the N. bank of the Asopus, and communicating by a bridge with the S. bank, where there are also ancient remains. The proximity of the city to the Asopus is the reason why Tanagra was styled the daughter of that river. E. of the city a torrent flows into the Asopus. A hill on its banks was sacred to the Tanagræans from the tradition which made it the birthplace of Mercury. The vestiges of Tanagra are not very considerable, and are more remarkable for their extent than for their grandeur. There are a few remnants of polygonal masonry, and a gate of the city, on the S. side, the lintel of which is more than 6 feet long, of a single stone. Little is left of the walls but their foundations, the circuit of which may be traced. The ground is thickly strewn with fragments of earthenware, which show the existence of a numerous population in former times. At the N.W. corner of the citadel may be traced the outline of a semicircular building, probably a theatre, scooped out in the slope on which its walls are built. There is another similar site in the interior of the city S. of the above-mentioned one.

In the Augustan age Thespiæ and Tanagra were the only Bœotian towns which were preserved, and Tanagra existed for a long time under the Roman sway in Greece. In the plain to the N. of Tanagra are two churches, respectively dedicated to St. Nicholas and to St. George: from the fragments of marble, &c. inserted in their walls, they appear to occupy the site of the old temples of Tanagra. In the walls of another church, on the S. side of the Asopus, dedicated to St. Theodore, and built almost entirely of ancient blocks, is an interesting inscription. The former part of it records, in elegiac verse, the dedication of a statue by a victor in a gymnastic contest; the latter is a fragment of an honorary decree, conferring the rights of citizenship on a native of Athens, in consideration of the services which he had rendered to the state of Tanagra.

Return to Oropo.

The road again passes by the village of *Sycamino*, and bears to the left over wild uncultivated hills to

Delisi, 7 miles, the site of Delium, rendered famous by the intrepidity of Socrates and the misfortunes of his country. It is situated on rising ground, which shelves down to the plain a little left of the road. By its position on the S. verge of the flat strip of land which fringes the sea from the Euripus, and is here reduced to a narrow margin, it commanded this avenue from Attica to Bœotia along the coast, and this was probably the reason why Delium was seized and fortified by the Athenians as a port from which they might sally against their northern neighbours: its maritime position was also favourable. The sea here makes a reach in a S.E. direction, and by the possession of the bay thus formed, Delium became the emporium of Tanagra, which was 5 miles distant.

"It was on an evening at the beginning of winter that the battle of Delium was fought; it took place at about a mile to the south of the village from which it was named. One of these sloping hills covered the Bœotian forces from the sight of their Athenian antagonists. These abrupt gullies, channelled in the soil by the autumnal rain, impeded the conflict of the two armies. They afforded less embarrassment to the manœuvres of the lighter troops; it was to their superiority in this species of force that the Bœotians were mainly indebted for their victory. Their success was complete. The darkness of the night, and his own good genius, preserved the Athenian philosopher. He seems to have escaped, in the first instance, by following the bed of one of these deep ravines, into which the soil has been ploughed by the mountain streams: he returned home, together with his pupil and his friend, by a particular road, which his guardian spirit prompted him to take, and which in vain he recommended to his other comrades, whom the enemy convinced too late of their unhappy error."—*Wordsworth.*

The road to Chalcis now passes by *Dramisi*, which has been erroneously identified with Delium; but there appears to be no evidence of its occupying the site of an ancient city. The road lies over a bare arable plain parallel to the sea, and bounded W. by low hills. It then ascends a rugged mountain; on the summit are the remains of a ruined Hellenic city. Descending thence, we arrive at a fountain: the district around is that still called *Vlike*, or Avliké (Αυλική). The city on the mountain has been supposed to be *Aulis*, and the small harbour to the S. the port described by Strabo, as affording a harbour for 50 ships. A larger harbour begins S. of the narrowest point of the Euripus, and spreads like an unfolded wing from the side of Eubœa; it is doubtless the Port of Aulis, in which the Greek fleet was moored under Agamemnon.

We continue to skirt the shore, till we reach the famous bridge of the Euripus, about 3 hours from Dramisi. By means of this bridge the Bœotians blockaded these ancient Dardanelles of Greece against their enemies the Athenians, thus locking the door of Athe-

nian commerce. The gold of Thasos, the horses of Thessaly, the timber of Macedonia, and the corn of Thrace, were carried into the Piræus by this channel. This bridge was built by the Bœotians B.C. 410. From this period the tenure by Athens of the best part of Eubœa was precarious, and her communication with the northern markets was either dependent upon the amity of Bœotia, or else was exposed to the dangers of the open sea. Eubœa itself was of vast importance to her from its position and produce.

Passing thus rapidly from state to state of ancient Greece, the traveller will be reminded of the small size of the communities which have filled so great a space in the attention of the world. Hellas, like Switzerland and Germany in modern times, resembled a collection of mirrors, each having its own separate focus of patriotism, but all able to converge to one point, and, as at Platæa, Morgarten, or Leipsic, exterminate a common enemy.

ROUTE 7.

ATHENS TO CHALCIS DIRECT.

The most level and easy, though circuitous, route from Athens to Chalcis is through *Liosi*, leaving *Tatoe* some distance on the left, and *Capandriti* a little on the right, to the large village of *Markopulo*, where there is one of the best khans in Greece. From thence we descend to the *Scala of Oropo*, and proceed along the coast to Chalcis.

Another route is the following by *the pass of Decelea*.

Athens to—	Hours.
Tatoe	5
Skimitari	7
Chalcis	3

2 hours from Athens, we cross a large chasm, in which the greater branch of the Cephissus flows, and which, a little above this spot, takes a sudden turn to the hills N.W. of Cephissia. The road now inclines E. of N. over an open plain covered with heath and shrubs. Left is Parnes clothed with woods, which unites itself with the hills stretching to the N. declivities of Mount Pentelicus, and which form the boundary on this side of the plain of Athens. The road ascends these hills for 1½ hour to a stone fountain on a wooden knoll, a resting-place for travellers, and called

Tatoe, 3 hours. This is the site of *Decelea*, an ancient Demus of Attica, situated at the entrance of the most eastern of the 3 passes over Parnes; the two others being that by *Phyle*, and that by *Eleutheræ*. By this pass Mardonius retreated into Bœotia before the battle of Platæa, and by this route corn, &c. was conveyed from Eubœa to Athens. In B.C. 413, Decelea was fortified by the Spartans, who retained it till the end of the Peloponnesian war, to the great injury and annoyance of the Athenians.

Hence is a view of the whole plain and city of Athens as far as the Piræus, whence it is distant 5 long hours N.N.E. On a hillock above the fountain are some remains of an ancient wall. A path strikes off through the hills E. to *Oropo*, 4 hours distant. Leaving the fountain, we proceed 1½ hour through the hills belonging to the mountain anciently called Brilessus, over a precipitous path, till we get north of the high range of Mount Parnes. By the side of a torrent is a solitary church, whence the road descends into an extensive plain. At the distance of 4 hours from the foot of the mountain, and to the N. of the plain, is an old ruined tower; to this point the road leads, crossing the Asopus at a ford. This tower may have been either a castle of the Latin princes, or else a Turkish watch-tower, to prevent surprise from the fleets of the Venetians. It commands a view of the whole of Bœotia E. of Thebes, and of the windings of the Asopus.

Skimitari, 1½ hour from the ruined tower. A place consisting of 80 houses, 5 hours from Thebes, and 3 from Chalcis.

Hence the road lies over uneven

downs, with a view of the strait and of the high hills of Eubœa. Approaching the shore we turn left to the village of *Vathy* close to the shore, and to a bay formerly called *Deep Bay* (Βαθύ), (the *large* port of Aulis), from which the modern village takes its name. The path, which is very rocky, now winds round the *small* port of Aulis. (Route 6.) Half an hour after the Bay of Vathy we double the N.E. extremity of the mountain anciently called Messapius, and in another half hour arrive at the bridge over the Euripus. On passing the Bay of Aulis, the scholar will call to mind the beautiful descriptions of the sacrifice of Iphigenia in Æschylus and in Lucretius.

ROUTE 8.

THEBES TO CHALCIS (EUBŒA).

5 hours.

Quitting Thebes at the E. extremity of the town, we leave the fountain of St. Theodore to the right, and arrive in an hour at an ancient foundation, called by the modern Thebans "the Gates." A mile before arriving at this place, the road descends. A low rocky hill, 300 or 400 yards to the left, conspicuous from its insulated position, stretches into the plain, and is separated by a narrow strip of land from the foot of Hypatus, or *Siamata*. This hill corresponds with *Teumessus*, which was on the road from Thebes to Chalcis, in sight from the walls of the Cadmeia. In the time of Pausanias, there was at Teumessus a temple of Minerva Telchinia. The road now ascends a low ridge, which forms a junction between Mount Soro and the supposed Teumessus, and then descends into the plain, which forms a continuation of that of Thebes.

The village of *Syrtzi* is 1½ mile to the left, and an hour after, *Spahides* is ½ hour right; 2 or 3 miles right is a modern ruined tower on a rocky height, which conceals *Andritza*, where are some Hellenic remains and a copious source of water.

The road ascends now a low root of Hypatus, and passing some Hellenic foundations, and other remains, reaches a fountain. Above the right bank of a torrent which descends from Platanaki, a monastery on the mountain, are the traces of the citadel of an ancient town.

From the fountain the road ascends a ridge of hills connected with *Mount Klypa*, and leads through a pass between two peaked heights, where are left some remains of an old wall of Hellenic masonry: on the right are vestiges of a similar wall. On the summit of this pass, through which the road from Thebes to Chalcis must always have led, a beautiful view opens of the Euripus, the town of Chalcis, and great part of the island of Eubœa. The road descends into an open plain, intersected with low rocks, and then passes under the *hill of Karababa*, along the S. shore of the Bay of Chalcis, to the bridge of the Euripus at its E. extremity. There is a small *inn* at Chalcis.

EUBŒA.

The island of Eubœa and its chief town were in the middle ages called *Egripo*, a manifest corruption of Εὔριπος; but as every place of importance has now resumed by law its ancient name, we have discarded the modern appellations of Negropont and Egripo, and have restored to the island its classical name of *Eubœa*, and to the town that of *Chalcis*.* This island was considered one of the most important possessions of Venice in the prosperity of that powerful republic; and one of the memorials of its former greatness, displayed to this day at St. Mark's, is the standard of the kingdom of Negropont. The capital town, for many years after its reduction by Mahomet II., was the usual residence, and under the immediate command of the Capitan Pasha, the high admiral of the Turkish fleets. At the present day, Chalcis is the only place in the kingdom of Greece where a

* *Negroponte* was formed from Egripo-ponte by the common prefix of *ν*:—στὸν Ἔγριπον became στὸ Νέγρο, and the *ponte* was the bridge over the Euripus.

few Mahommedan families still remain. One mosque has been reserved for their use; the rest have been converted into churches. The fortifications here, as elsewhere in Greece, are ruinous; but there are some tolerable houses in the town.

The lion of St. Mark remains over the gate of the Castle of Chalcis. Many of the best houses are of Venetian construction, and a church with high pointed roof, square towers, and Gothic windows, was also probably built by that people, who possessed the place for nearly three centuries before its capture by Mahomet II. in 1470. An enormous piece of ordnance, like those of the Dardanelles, which defends the approach to the S. side of the Castle, is the most remarkable Turkish monument. The fortress is a construction of different ages, the square towers erected before the invention of gunpowder being mixed with Venetian bastions of antique construction, and with Turkish white-washed walls. In the glacis of the castle was the Turkish burial-ground, beyond which is the town, surrounded by walls in a dreadful state of dilapidation, encircling the promontory in a semilunar form from bay to bay. The Turks threw up beyond these a palisadoed rampart of earth across the isthmus.

The only remains of ancient Chalcis consist of fragments of white marble in the walls of the churches and houses. Chalcis has been a place of importance from the earliest times. It is said to have been founded by an Ionic colony from Athens; but it sent out many colonies of its own. In later times, it was generally dependent on Athens.

The bay on the N. side of Chalcis is called *St. Minas*, that on the S. *Vurko*, from its shallow and muddy nature; this latter bay communicates, by a narrow opening, with a long winding strait, extending 4 miles, to a second narrow opening, where, on a low point of the Eubœan coast, is a tower on the plain of *Vasiliko*. No vessels, except boats, can approach Eubœa on the S. side nearer than this tower. On the N. there is no difficulty in approaching. The Euripus, which is properly the narrowest part of the strait between Mount Karababa and the Castle of Chalcis, is divided into two unequal parts by a small square castle on a rock, with a solid round tower at the N.W. angle. The stone bridge from the Bœotian shore, 60 or 70 feet long, extends to this castle; while a wooden bridge, 35 feet long, communicates from this castle to the gate of the Fortress. With respect to the castle on the rock, the round tower is Venetian, the rest of Turkish construction.

The first bridge over the Euripus was constructed in the 21st year of the Peloponnesian war. During the expedition of Alexander the Great into Asia, the Chalcidenses fortified the bridge with towers, a wall, and gates, and enclosed a place on the Bœotian side, called *Canethus*, within the circuit of their city, thus obtaining a fortified bridge head. Canethus was probably the hill of Karababa. The bridge no longer existed 140 years after, during the campaign of the Romans against Antiochus, B.C. 192; but it was again thrown over the Euripus at the time when P. Emilius Paulus passed that way, after the conquest of Macedonia 25 years subsequently. In the reign of Justinian the bridge was so much neglected, that there was only an occasional communication by wooden planks. It is under this bridge that the extraordinary changes of current take place which are frequently mentioned by ancient writers, and have puzzled all modern *savans*. The average depth of the water is 7 or 8 feet; at times the current runs at the rate of 8 miles an hour, with a fall under the bridge of about 1½ feet. It remains but a short time in a quiescent state, changing its direction in a few minutes and often several times in the course of every 24 hours. After changing its course, the stream almost immediately resumes its velocity, which is generally 4 or 5 miles an hour either way. These phenomena have lately been noted during an observation of three months, but there are

no sufficient data for reducing them to regularity. They explain the Παλιῷ ῥόθου ἐν Αὐλίδος τόποις of Æschylus.

In the plain near Chalcis are three ancient excavated cisterns of the usual spheroidal shape. In one of them appears a descent of steps with an arched passage cut through the rock into the body of the cistern, which is small and not deep. It is now converted into a church of *St. John Prodromus*, and has a screen and altar of rough stones. The two other cisterns seem also to have been churches, as they bear the names of two saints, but they are choked with rubbish. Farther S. are the ruins of an aqueduct on arches, which supplied Chalcis in the Roman times. N. of the city, the plain and a cultivated slope extend along the foot of the mountains as far as *Polítika*, 4 hours, a village near the sea. A little beyond begin the great cliffs, which are so conspicuous from many parts of Bœotia, and which rise abruptly from the sea for many miles. S. of Chalcis, half-way between it and the tower before mentioned, is a round hill on the shore called *Kalogheritza*, which commands a good view of the Euripus and the Eubœan frith as far N. as Lipso, and S. to a cape beyond Kalamo. Immediately opposite to it are the bay of Vathy, or larger port of Aulis, and the smaller port separated from the first by a rocky peninsula. On the top of Kalogheritza are two ruined towers, perhaps windmills, and near them some Hellenic foundations, and an ancient column on the ground. Inland, the height falls to a plain, which connects that of Chalcis with the larger one of Vasiliko, which extends S. nearly to the ruins of *Eretria*. Towards the sea, the hill consists entirely of rock, in which many sepulchral crypts have been excavated, and stairs and niches have been cut. A copious stream issues from the foot of the rock, and a paved road leads along the shore to the plain of Vasiliko. Possibly this hill may have been the site of *Lelantum*: the plain behind it being exactly interposed between those of Chalcis and Eretria, must have been that plain which was an object of such deadly contention between the two states, that a pillar still existed in the time of Strabo, in a temple of Diana Amaryzia, 7 stadia from Eretria, on which was an inscription declaring that no missiles should be used in the war. The plain of Lelantum is mentioned in the Hymn of Apollo as famed for its vineyards; and the plain behind Kalogheritza produces vines in such abundance, that a village in the midst of them is called *Ampelia*. It was only in the most populous and opulent times that Eretria could maintain a rivalship with Chalcis. Under the successors of Alexander, when Greece became impoverished, the peculiar advantages of Chalcis gave it the superiority which Strabo remarked, and an increase of the same causes has ended in making Chalcis the only town of magnitude in Eubœa. But the consequence of the opposite fate of Chalcis and Eretria is, that at Chalcis hardly any vestiges of antiquity remain, and Eretria, by means of its desolation, has preserved sufficient remains to confirm the former importance of the city. The Eretrians were carried into captivity by the Persians in B.C. 490, just before the battle of Marathon; and probably the state never recovered the loss of its chief citizens on that occasion. The village of *Nea Eretria* is on the site of the *New Eretria* built a little to the S. of the ancient city.

Eubœa is now, as formerly, valuable on account of the extraordinary fertility of its soil, and the quantity of corn with which, under favourable circumstances, it supplies the adjacent country. Twenty for one is mentioned as the common return of grain. The chief produce of the island, however, is wine. Vallonea, cotton, wool, pitch, and turpentine are exported, but in small quantities. The timber would be very valuable were there sufficient means of exporting it.

The principal places in Eubœa are, besides Chalcis, Carystos, Kumi, and Xerochóri. Carystos is at the S. and Kumi at the E. extremity of the island.

The traveller must be prepared for worse roads, poorer people, and consequently worse accommodation than in the more frequented parts of Greece. The great want of population (which is more scanty here than in other parts of Greece) prevents the more extensive cultivation of this most fertile and once richest of Greek islands. Several Englishmen and other foreigners have of late years purchased estates here, and are gradually improving the agriculture and the state of the people.

ROUTE 9.

CHALCIS TO OREOS (EUBŒA).

The excursion from Chalcis to Carystos and back will occupy nearly a week, and the southern district of Eubœa does not contain so fine scenery as the northern. An excursion may be made across the island to *Kumi* on the eastern shore, passing over the lofty ridge of *Delphi*. But the *northern* part of Eubœa should by no means be omitted. The route to Chalcis may be advantageously continued through the northern half of Eubœa, and thence across the Straits to Thermopylæ. This route is so little frequented, that few persons are aware of the magnificence of its scenery, which is not surpassed by any in Greece, and indeed in few other countries. The extreme richness of the soil, left as it has been in great part uncultivated for centuries, has produced trees of most magnificent growth, and in great variety, as well as luxuriant shrubs and underwood of all kinds. In many parts the scenery resembles the most beautiful forests and parks imaginable. On quitting Chalcis, the road lies along the sea-coast, then crosses an extensive plain to the foot of the mountains. On the right is seen the lofty peak of Delphi, the highest in the island, which will have already engaged the attention long before crossing the Euripus. Some inaccessible looking cliffs rise on this side of it, and nearer are well wooded hills which sink gradually into the plain. Corn crops cover the surface nearly down to the sea. A ride of 3 hours from Chalcis brings the traveller to *Castellaes*, 2 or 3 miles from the shore, which consists of only a few poor houses, but affords shelter for the night. About a mile farther up the plain is another village of not much greater pretensions. From Castellaes the road enters the mountains, and after the first ascent crosses a valley, which runs far away to the right, and resembles those of the Tyrol in its lengthiness, as well as in the magnificent pine woods which clothe its sides. Here may be said to commence that beautiful and wild scenery for which the island is famous. It increases in beauty and grandeur as we ascend the higher ranges, where the path becomes exceedingly rough. After 3½ hours the traveller arrives at the highest point, whence the road descends to *Achmet-Aga*, 2½ hours more. There is a fine view down the valley over the N. coast and Isle of Skyros. The trees on the N. side of the range of mountains exhibit a more luxuriant growth; the pines are succeeded by oaks and ilexes; under which are found in more than usual beauty all those flowering shrubs which the soil of Greece so plentifully produces; among which the cystus, arbutus, and oleander are most conspicuous. Towards the bottom of the valley, down which the road is carried, the woods become more beautiful; and before opening on the plain of Achmet-Aga there are some magnificent plane trees by the side of a clear stream: the woods abound with game of various kinds. The plain of Achmet-Aga, with its wooded mountains, as well as the romantic mountains on the left, are the property of our countryman Mr. Noel, who has built a good house above the village, near which is a khan, where travellers may pass the night (being 9 hours from Chalcis). The view in front of the house is splendid—quite a natural park, surrounded with very rich foliage, and bounded by lofty mountains, with dark pine woods. At the back the valley runs down to the sea a

few hours distant. This one spot would be quite sufficient to repay the traveller; but the fine natural scenery continues with the road. It is 4 hours hence to *Mandianikà*, over a continued succession of little hills and valleys with partial cultivation, and through woods of the same romantic character; but two ranges of mountains, one on either hand, shut out any extensive view. Mandianikà is a wretched village, built of mud and faggots. Proceeding along the vale, the traveller must beware of a path which leads up the mountains on the left, and would take him down to the coast. Should he take it by mistake he would enjoy from the summit a fine view of both the Ægean and the Euripus, and the snowy peaks of Parnassus, and might continue his route along the coast northwards, for there is a *coast road* from Chalcis. The traveller must reckon on losing an hour or two during the day in finding the road, which is occasionally ploughed up, and at best is only a mule track; the population moreover is so scanty, that one or two hours frequently pass without the possibility of making inquiries as to the road. Neither Mandianikà nor *Kurkulus*, which is ¾ of an hour beyond Mandianikà, afford any accommodation but a poor cottage, where men and cattle are all huddled together in one room, and even then a stranger stands a good chance of procuring nothing for man or beast, as the country people constantly deny the possession of any food—even eggs, milk, or bread. Money makes little or no impression, and the traveller must needs search for himself. Proceeding in a N. direction the path mounts a ridge immediately beyond Mandianikà, and continues over hill and dale through much the same character of country as before for 5½ hours, till we reach the village of *Kokinimilia*, situated near the summit of a chain of mountains, which, running N.W. and S.E., unite the two chains before noticed as bounding the road on either side. The view from this spot is equalled by few in Greece for magnificence and interest. Below the feet of the traveller lie wooded hills and valleys terminating in a sea-coast plain. Beyond are the straits so famous as the scene of the naval engagements of Artemisium, between the Greeks and Persians (Herod. b. viii.); across which is Thessaly. Mount Othrys and other lofty summits appear on the left, and northward rises Pelion, with Ossa immediately behind it, and the snowy summit of Olympus in the distance; and in clear weather Mount Athos is plainly visible. The coast for some miles inland is level; the land then rises step by step to this point, a distance of more than 5 hours. The road now descends through *Xerochori*, the ancient Histiæa, and the principal place in the N. of the island, to *Oreos*, a small port on the N.W. coast, distant 5½ hours from the summit, where a boat may generally be found to cross over to the mainland. On descending, the country opens out still more rich and beautiful: the forest trees are finer, and cultivation more general. The judas tree in the month of May is seen covered with red blossom, the pink and white cystus are then in flower, and the yellow broom and white arbutus give a fresh interest to the landscape. Vines and figs grow perfectly wild, and the mulberry ripens with little care. There is very little pasture land, though water is much more abundant here than in Greece. At Kokinimilia travellers may diverge from the road to find their way to *Kastaniotissa*, where Mr. Leeves, a hospitable English gentleman, possesses a house and some property, and resides during the summer. The spot occupied by his house and the road to it are so beautiful, that this route to Oreos may be recommended in preference to that through Xerochori, which is only a poor town, and possesses no inducement but its size to tempt the traveller. M. Lemont and Captain Wynne have estates in this plain.

The inhabitants are more numerous in this part of the island, owing perhaps to the establishment of several foreigners on property bought of the Turks, who

were compelled at the peace to give up the island within a certain number of years, thus offering a good opportunity to purchase land. Some small parts still remain unpurchased, which must be sold within a few years. Owing to the residence of Mr. Leeves and his exertions, his village has assumed an air of superiority among its neighbours. The distance would not be increased more than 1 hour by this way. Kastaniotissa is about 4 hours from Kokinimilia, and 2 hours from Oreos. The traveller who embarks at Oreos for the mainland had better land at *Stylídha*, the port of Lamia, or *Zeitun* (Route 4). The scenery of the Strait is very charming. Those fond of boating should sail from Oreos round the beautiful Pagasæan Gulf (*Gulf of Volo*). Travellers, however, are subject to occasional difficulty in leaving the island, as only small boats, incapable of transporting horses, are often found at Oreos.

ROUTE 10.

CHALCIS TO THEBES, BY LUKISI AND KOKHINO.

Ruins of Salganeus . . .	1 hour.
Lukisi	1¼ „
Kokhino	5¾ „
Excursion to the *Katabóthra*	1 day.
Kardhitza	1 hour.
Sengena	1¾ „
Thebes	2¾ „

After leaving Chalcis, and crossing the bridge over the Euripus, the road follows the shore for ¼ hour, and then, leaving the road to Thebes on the left, crosses the plain in a direction parallel to the foot of the mountains, with the sea on the right; in ½ hour we reach a ruined church, containing the fragment of a large column, which may have belonged to the temple of *Ceres Mycalessia*. There are here a series of wells, narrow and lined with stone, but not of great antiquity. ½ mile right is *Chalia*, not far from the sea—an ancient site.

Salganeus, 1 hour. The remains of this town are just in the angle where the plain terminates at the foot of Mount Ktypa, the ancient *Messapium*, on the side of a small fort under the highest summit of the mountain. The citadel occupied a height rising from the shore, having a flat summit sloping S.E. to the sea. The sides of the hill have been partly shaped by art, and faced with stone, in the manner of some ancient places in Syria, particularly the castle of Aleppo. The facing appears on all sides excepting on the N., and some remains of walls are visible on the crest of the summit.

The road now ascends the cliffs which border the shore, and passes opposite to the S. extremity of the islet of *Gaidharonisi* in the Euripus. On the rocks are traces of chariot wheels, and, descending to the beach, we find the foundations of a thick wall. These are vestiges of the ancient road from Chalcis to *Anthedon*. We soon after enter on a slope, covered with lentisk, myrtle, and oleander, which is continued to the summit of the mountain. At the head of the slope, just under the steep summit of the mountain, is

Lukisi, 1¼ hour.—Before reaching this small village, an ancient foundation, cut in the rock, crosses the road, left of which is a church, in which are several ancient squared stones, and other remains of an old wall occur shortly after. 1¼ mile distant from Lukisi, at the foot of the slope on the sea-shore, are considerable remains of the ancient *Anthedon*; they consist of traces of the town-wall, an acropolis, situated on a small height terminating towards the sea in cliffs, on the face of which large pieces of the wall are to be found, some cisterns between the town-wall and the acropolis, part of the platform of a public building, 34 yards long, founded in the sea; in the midst of the fort, which was defended by a mole connected with the N. wall of the town, foundations of a similar work of smaller dimensions are to be seen, approaching the extremity of a small sandy island near the end of the great mole. The vestiges of antiquity, at the

village of Lukisi, it is probable, may be those of the *Isus* of Homer. Opposite to Anthedon, in Eubœa, is the modern village of Politika.

The road now proceeds past the foundations of the town of Anthedon, and across a torrent which descends from Mount Ktypa, and ascends to the summit of the ridge which connects Mount Ptoum with the lower heights of Messapium above Lukisi. This was the road from Anthedon to Thebes. From the summit of the ridge we look down on the lake *Paralimni*, and then descend opposite the N.E. end of this lake, and, leaving it to the right, follow a rugged path along the last falls of the Messapian ridges. After passing a portion of the ancient road we emerge into a plain separated only by a small rise from the plain of Thebes, and in ½ hour find traces of an Hellenic town of remote antiquity. The road then ascends a rugged ridge, whence there is a splendid view; in front are the hills above *Kardhitza* and part of the Copaic lake, beyond which appear Helicon and Parnassus. The road now passes by a modern fountain constructed of ancient stones, where formerly stood the monastery of Palea, by which the adjacent summit of Mount Ptoum is still known.

Kokhino, 5¾ hours, a village of some 50 houses, which, as usual in this part of Greece, consist of one apartment, serving for a stable and lodging for the whole family. The people are of Albanian origin.

The basin of the Copaic lake is surrounded by mountains on every side, and, like several valleys in Arcadia, its waters find outlets by subterranean channels called *Katabóthra*. The river *Cephissus* flows through the Copaic lake in a S.E. direction, and escapes by these channels. In summer the lake almost entirely disappears, and even in winter it is little more than a marsh. It is usually a large yellow swamp, overgrown with sedge, reeds, and canes, through which the river can be distinguished oozing its sluggish path. The number of katabóthra is considerable, but several of them unite under the mountains; and if we reckon their number by their separate outlets, there are only four main channels. Of these, three (described below) flow from the E. extremity of the lake in the Euripus, and the fourth from the southern side of the lake into the lake *Hylica* (*Likeri*). The central one of the three first is that which carries off the greater part of the waters of the Cephissus, and, after a subterraneous course of 4 miles, emerges into a broad and rapid stream, flowing above ground for about 2 miles, when it joins the sea at *Larymna*.

The natural katabóthra were not sufficient to carry off the water in great floods, and hence the Bœotians at a very remote period (certainly during the heroic ages) constructed two artificial tunnels, of which traces may yet be observed, though they had become choked up in the time of Alexander the Great. One tunnel runs from the E. end of the lake, nearly parallel to the central one of the three Katabóthra mentioned above. The second tunnel unites the lakes Copais and Hylica. History is silent respecting the date of execution of these striking monuments of remote antiquity. The best account of them is given by Forchhammer (comp. Grote, vol. ii. *sub fin.*).

From Kokhino an excursion should be made to the *Katabóthra of the Cephissus* and the *ruins of Larymna*. The traveller descends the rugged hill till he regains the road from *Martini* to Thebes, and then passes over a small plain at the head of the bay of Lake Copaïs. The lake abounds in fish, and its surface is covered with wild fowl. At the Katabóthra especially are found great quantities of the Copaïc or Cephissic eels, so renowned amongst the ancients for their bulk and fatness. The road now reaches the water's edge, and then descending the foot of Mount *Skroponeri*, reaches in 5 minutes a great cavern, at the foot of a perpendicular rock 80 feet high. It is the entrance of a low dark subterranean passage, 112 yards long, through which flows a part of the current, which re-

joins the rest of the river near the entrance of the S.E. Katabóthra. In summer this cavern, or, as it may be called, false Katabóthra, is dry. The S.E. Katabóthra resembles the cavern in outward appearance, being an aperture at the foot of a perpendicular rock of equal altitude; the stream which enters here is 30 feet broad, 25 feet deep. A second Katabóthra is situated, at 12 minutes' distance, at the head of an inlet of the lake under a perpendicular cliff, lower than the first, not being above 20 feet high; the size of the stream is also smaller. Close to this is the third Katabóthra, at the foot of a rock 50 feet high. From thence we proceed to the emissary of the river in the valley of *Larma*, over a stony hollow between hills: the Cephissus pursues its subterranean course in the same direction, as appears by a line of quadrangular shafts or excavations in the rock, evidently made for clearing the subterraneous channel, at some period when it had been obstructed. At the fifteenth shaft the valley widens, and the road to Larma follows the slope and enters the lower valley at the place where the river issues, at the foot of a precipice 30 feet high, in many small streams, which unite and form a river 40 or 50 feet wide, and 3 or 4 deep, flowing with great rapidity down the vale. The road follows its right bank for ¼ hour, then crossing a projection of Mount Skroponeri, it descends to an old church and the mills of Larma, which are turned by a canal from the river. From the mills to the head of the bay where the river joins the Euripus is ¼ hour. From the height the river is precipitated over the rocks for a short distance with great rapidity.

The ruins of Larymna are situated on a level covered with bushes on the shore of the bay of Larma, 10 minutes left of the mouth of the Cephissus. They consist of the remains of a small fort, the traces of the whole circuit of the wall, another wall along the sea, a mole in the sea, several foundations in the town and acropolis, and an oblong foundation of an ancient building.

Return to Kokhino. N.B. Thermopylæ may be reached in 2 or 3 days from Kokhino, passing by *Martini* and *Talandi*.

From Kokhino to Kardhitza the road passes along the rugged flanks of Mount Ptoum: midway, a small plain lies below to the right, at the foot of a mountain on the border of the lake; and opposite to it is an island surrounded by cliffs, the summit of which is encircled by an Hellenic wall.

Kardhitza, 1 hour. Here are the ruins of *Acræphium*, among which are many inscriptions, particularly in the old church of St. George, which stands within the walls of the ancient city. Among other fragments of antiquity in this church, are a very small fluted Doric column, and two circular pedestals, smaller above than below. It is probable that this church was on the site of a heathen temple.

From Kardhitza we pass from the church of St. George, through a chasm into the plain, and, crossing it, arrive in 40 minutes at a projecting part of the mountain, which affords from its summit a good view of the adjacent part of the lake, where a stone causeway crosses the mouth of that bay of the Copaic lake which is bordered by the vale of Acræphium. This causeway connected the foot of Mount Ptoum with that of Mount Phicium or Sphingium. A similar one may be traced near the modern village of *Topolia* on the N. of the lake. Topolia is on the site of the ancient *Copæ*, and gives its modern name to the lake, as Copæ did its ancient name. Continuing to coast the lake for 8 minutes, we reach the Katabóthra of Mount Phicium. The road now follows the S. side of the plain, in which are to be found some ancient foundations, probably the remains of works intended to defend the place from the encroachments of the lake. N. of them are traces of the ancient tunnel alluded to above, and which connected Lakes Copais and Hylica (*Likeri*). This tunnel may be traced as far as the plain of *Sengena*, where it is again crossed by a ridge, and

can no longer be traced. To the left of the apparent extremity of the canal are some ruins occupying an Hellenic site, probably *Hyle*.

Sengena, 1¾ hour, a small village on a rocky hill connected with Mount Phicium. A mile S. of Sengena is the emissary of the subterranean stream from Lake Copais.

The road now passes by the lake of *Likeri*, whose depth and abruptness of margin are remarkable after the swampy appearance of the Copaic basin, and prove the discretion shown in excavating in this course the ancient tunnel connecting the two lakes. We may observe that the lake which we have called *Likeri*, after Kiepert, is also called *Livádi* and *Senzina*.

Riding over the undulating plain of Bœotia, we reach at length

Thebes, 2¾ hours (Route 4).

ROUTE 11.

PATRAS TO ATHENS, BY MESOLONGHI, DELPHI, VOSTITZA, AND CORINTH.

The traveller, to whom it is inconvenient to make Athens his head-quarters, may visit some of the most interesting places in Greece by following this route.

	Hrs.
Patras to Mesolonghi, by sea	2 or 3
Mesolonghi to Lepanto	7
Lepanto to Galaxidi	10
Galaxidi to Salona	5
Salona to Chryso (Crissa)	2
Chryso to Kastri (site of Delphi)	2
Kastri to Arachova	2
Arachova to the summit of Parnassus	4½

Descent to *Aspraspitia*, or to the *Scala of Salona*, or to *Galaxidi*, to cross the Gulf to Vostitza.

	Hrs.
Vostitza to Megaspelion	7
Megaspelion to Acrata	5
Acrata to Kamari	5½
Kamari to Basilika	3¼
Basilika to Corinth	3
Corinth to Megara	8½
Megara to Athens	6½

It will be easy at Patras to hire a boat for Mesolonghi, or to take passage in one of the vessels constantly plying between the two towns. With a fair wind the distance will be traversed in 2 or 3 hours.*

Mesolonghi, the chief town of Western Greece, is built upon a perfect flat, 4 miles in breadth, and 18 in length, watered by the Achelous and Evenus, and extending from the base of Mount Aracynthus to the Gulf. The town is situated to the N. of the entrance of the Gulf of Corinth. Although the walls are washed by an arm of the sea, the water is too shallow to admit of the approach of any vessel larger than a fishing boat, nearer than 4 or 5 miles. You are conveyed across the lagoons in a *monoxylon*, or canoe. In the war of independence the fortifications of Mesolonghi consisted of nothing more than a low wall without bastions, surrounded by a ditch, 7 feet wide by 4 in depth, and in many places filled up with rubbish. The parapet, which did not rise above the counterscarp, was formed of loose stones very much out of repair. Such was the state of the town when Mavrocordato, and the remnant of his forces, were invested by land and sea in the peninsula of Mesolonghi, and the neighbouring islet of *Anatolico*, in October 1822. The defence of the line of parapet required 4000 men, and Mavrocordato could scarcely muster 500, including all those found within the walls of the town. 14 old guns were the only cannon to be found; he had not ammunition for a month's siege, and every kind of provision was extremely scarce. Yet here, thus destitute and exposed, Mavrocordato and his followers resolved to withstand an army of 14,000 men. Not a moment was lost in clearing the ditch and repairing the walls.

The Turks were commanded by *Omer Vrioni*, the successor of *Ali* in the pachalic of Joannina, and the most experienced of the Ottoman generals. The place was brilliantly defended for

* The name of this town is sometimes written *Missolonghi*. We might as well write *Missopotamia*. Μεσολόγγιον signifies a place *in the middle of a marshy or woody waste* (λόγγος).

above two months, till at length succours arrived, and, the Turks being repulsed, the siege was raised. The fears of the Greeks were dispelled by this achievement, and a general rising took place in the adjoining provinces. The Greek government, now aware of the importance of Mesolonghi, caused its dilapidated fortifications to be remodelled and strengthened under the direction of experienced engineers. Mesolonghi was invested a second time by Reschid Pasha, in the month of April, 1825. His army amounted to 14,000 men, and on the 10th of July he was re-inforced by the arrival of the Capitan Pacha with a large squadron. Early in January 1826, Ibrahim Pacha arrived in person before the town with an army of 20,000 men, and in concert with Reschid Pacha operations were carried on with great vigour and the place was more closely invested.

The Sultan had set his heart on the reduction of a town which he deemed the principal stronghold of rebellion; and it was his will that its conquest should be undertaken by the Egyptian troops, disciplined by European officers, and backed by all the naval forces of the empire, under the command of the High Admiral, or Capitan Pacha. Thus in the beginning of 1826 the defenders of Mesolonghi saw the whole energies of the Ottoman empire concentrated against them.

It would be beyond our limits to relate all the particulars of this remarkable siege, which occupied the attention of all Europe during the period of a year. The Turks were repulsed with great loss in various conflicts and assaults. The town was strictly blockaded, and though the garrison suffered terribly from want of provisions, they still refused to capitulate, although the most favourable terms were repeatedly offered to them. Invested for 10 months, on the brink of starvation, thinned by fatigue, watching, and wounds, the besieged had already lost a third of their original number (5000 fighting men); as the town had become a mere heap of ruins from the incessant bombardment of the enemy, they crouched amongst the mire and water of the ditches, living on the most scanty and nauseous food, and exposed to the inclemency of a rigorous season, without shoes, and in tattered clothing. As far as their eyes could reach over the waves they beheld no banner but the Crescent; the plain around was studded with the tents and standards of the Infidels, while the gradual appearance of new batteries more skilfully disposed, and the field-days of the Turks and Arabs, gave fearful warning of their coming fate. Yet those gallant Epirotes, Ætolians, and Acarnanians, never wavered for a moment; they had still some faint hopes of relief from their countrymen; and they knew that Mesolonghi was the last stronghold of the Christian cause in Western Greece. At length, reduced to the greatest extremities of famine, but still disdaining to surrender, the besieged, like the Platæans of old, finally determined to make a sortie and to force a passage through the hostile army. The gradual decay of their bodily strength rendered it indispensable that this should be undertaken as soon as possible. The garrison at this time amounted to 3000, and the inhabitants of the town to 6000, the major part of whom were women and children. Many, too much reduced by hunger or wounds to join in the attempt, were forced to await their fate with patience. At midnight, on the 22nd of April, 1826, all who were able, sallied forth, placing the women, in men's clothes and armed, in their centre. But their design had been betrayed to Ibrahim, and he was prepared to frustrate their purpose; yet in spite of all his efforts and of his immense force, 2000 of the brave besieged cut their way to the mountains. The remnant within the town determined to sell their lives as dearly as possible, and rather endure any death than fall into the hands of the Turks. A large number collected themselves near the powder magazine, and allured the Turks into its neighbourhood by pretending that it was filled with gold and treasure. Others placed themselves on the roofs of houses,

fortified their windows and doors, and kept up a well-directed fire on the assailants. All the frightful scenes which may be imagined, when hate, revenge, and despair, combine to move the minds of men, took place, and were only terminated by the explosion of the powder magazine, involving in one common grave the city, its inhabitants, and its foremost foes.

Independently of the interest which attaches to the heroic defence of Mesolonghi, modern Ætolia is not less celebrated for the glorious victory and death of the Suliot chief, Mark Botzaris, justly considered by the Greeks as one of their greatest heroes. On the 19th of August, 1823, *Mustapha Pacha*, at the head of 14,000 men, encamped on an extensive plain near *Karpenisi*. The Greeks could scarcely number 2000. Undaunted by such fearful odds, Botzaris proposed in council a night attack on the enemy, and called upon those who were ready to die for their country to stand forward. The appeal was answered, and having selected 300 palikars, chiefly Suliots, to act immediately about his own person, Botzaris directed that the remainder of the troops should be formed into 3 divisions, for the purpose of assailing the enemy's camp at different points, while, with his chosen band, he penetrated to the centre. That this might be simultaneous, not a shot was to be fired nor a sword drawn till they heard the sound of his bugle. Every thing being prepared by midnight, his last directions were, "If you lose sight of me, come and seek me in the Pasha's tent." Botzaris succeeded in deceiving the Turkish sentinels, by telling them, in Albanian, that he came with reinforcements from Omer Vrioni. On reaching the centre of the camp he sounded his bugle, and the attack commenced on every side. The enemy, panic-struck, opposed an ineffectual resistance; and by day-light the struggle had terminated, leaving the Greeks in possession of the Turkish camp, with 18 standards, a great quantity of baggage and ammunition, a number of horses, and some thousand head of oxen. The loss of the Turks must have been very considerable; that of the Greeks was numerically small,—it is said only 30 killed and 70 wounded; but the victory, decisive and important as it was, was dearly bought with the life of the heroic Mark Botzaris.* Just as he had ordered the Pasha to be seized, his voice being recognized, he received a ball in the loins; he continued, however, to animate his men, until wounded a second time in the head, when he fell, and was borne from the field of his glory. The command of the troops was devolved by acclamation on Constantine Botzaris, the hero's elder brother. M. David, the sculptor of Paris, presented to the town of Mesolonghi, in 1835, as tatue in white-marble, intended as a cover to a Sarcophagus. It has been erected near the landward gate of the town, and contains the hero's remains.

Near the monument of Botzaris a mound of earth has been raised, with an inscription in honour of those who fell during the sieges mentioned above.

The town of Mesolonghi has been rebuilt of late years, but the fortifications have almost entirely decayed. A British *Vice-Consul* is resident here.

Mesolonghi derives an additional interest from being the place where Lord Byron ended his career, prophetically alluded to, three months previously, in the following lines of the illustrious poet:—

ON THIS DAY I COMPLETE MY.
THIRTY-SIXTH YEAR.

Missolonghi, Jan. 22, 1824.†

'Tis time this heart should be unmoved,
Since others it hath ceased to move:
Yet, though I cannot be beloved,
Still let me love!

---

* His daughter, lately Maid of Honour to the Queen of Greece, has received the settlement of a pension for life. His son is an officer in the Greek army.

† [This morning Lord Byron came from his bed-room into the apartment where Colonel Stanhope and some friends were assembled, and said with a smile—"You were complaining the other day, that I never write any poetry now. This is my birth-day, and I have just finished something which I think is better than what I usually write." He then produced these noble and affecting verses.—*Count Gamba.*]

My days are in the yellow leaf;
The flowers and fruits of love are gone;
The worm, the canker, and the grief
Are mine alone!

The fire that on my bosom preys
Is lone as some volcanic isle;
No torch is kindled at its blaze—
A funeral pile.

The hope, the fear, the jealous care,
The exalted portion of the pain
And power of love I cannot share,
But wear the chain.

But 'tis not *thus*—and 'tis not *here*—
Such thoughts should shake my soul, nor *now*,
Where glory decks the hero's bier,
Or binds his brow.

The sword, the banner, and the field,
Glory and Greece around me see!
The Spartan borne upon his shield
Was not more free.

Awake (not Greece—she *is* awake!),
Awake, my spirit! Think through *whom*
Thy life-blood tracks its parent lake,
And then strike home!

Tread those reviving passions down,
Unworthy manhood!—unto thee
Indifferent should the smile or frown
Of beauty be.

If thou regrett'st thy youth, *why live?*
The land of honourable death
Is here:—up to the field, and give
Away thy breath!

Seek out—less often sought than found—
A soldier's grave for thee the best;
Then look around and choose thy ground,
And take thy rest.*

4 miles to the N. of Mesolonghi are the ruins of an ancient city on a hill, commanding a beautiful view of objects rich in classical interest. These are the remains of Pleuron, an ancient city of Ætolia (see Route 12).

Naupactus (*Lepanto*) is 7 hours from Mesolonghi (see Route 1).

Lepanto is celebrated for the great naval battle fought near the Curzolari islands off the gulf, in October, 1571, by the combined fleets of the Christian States of the Mediterranean, under Don John of Austria, against the Ottoman fleet. The whole of the latter, composed of 200 galleys, and 66 sail of various sizes, was either captured or destroyed. It was the first signal defeat experienced by the Ottomans, and served to destroy the long cherished idea of their being invincible (*sup.* p. 91).

From Lepanto to Galaxidi the road winds along the coast, passing by *Vetrinitza*, a small town on a hill, near the sea. Travellers usually follow the shore to Galaxidi, the inland road from Lepanto to Salona, which once gave a choice of routes, being now very dangerous and hardly passable.

Galaxidi, situated on a rocky peninsula, was, before the Revolution, one of the most flourishing towns in Western Greece. It possesses two secure ports, and has long carried on a considerable commerce. Its inhabitants were formerly distinguished above the generality of their countrymen for their love of industry, mercantile enterprise, and wealth. They possessed a commercial navy of 30 brigs and schooners, and 15 large feluccas, chiefly engaged in the carrying trade; but soon after the Greek declaration of independence, the town was burnt by the Capitan Pacha. It has since risen from its ashes. Galaxidi perhaps occupies the site of *Evantha*, a town inhabited by the Locri Ozolæ. Evantha sent out a colony to Zephyrion, in Italy, after the foundation of Syracuse and Crotona; it must have been therefore a city of some size.

Galaxidi is 36 miles from Patras, and travellers intending to visit Delphi frequently cross in a boat from Patras to this place.

From Galaxidi to Salona is 15 miles or 5 hours' ride, over a rocky barren country, bounded on one side by the shores of the Gulf, and on the other by bare hills. Three hours from Galaxidi are the ruins of an ancient city, near the village of *St. Euphemia*, in a plain surrounded by mountains. The circuit of the walls does not exceed 1½ mile. There were square towers all round the town, but neither they nor the gates are perfect. There are scarcely any

* [Taking into consideration every thing connected with these verses,—the last tender aspirations of a loving spirit which they breathe, the self-devotion to a noble cause which they so nobly express, and that consciousness of a near grave glimmering sadly through the whole,—there is perhaps no production within the range of mere human composition, round which the circumstances and feelings under which it was written cast so touching an interest.—*Moore.*]

remains or inscriptions within the walls which can lead to the discovery of its ancient name.

The *Scala of Salona*, or landing place of that town, but 2 hours distant from it, is a small village, with a custom-house and a *khan* for the accommodation of travellers arriving by water. Horses for the ascent of Parnassus may be procured here. The boat is usually left at this place, but travellers going to Corinth may vary their ride, and gain time by sending it on to *Aspraspitia*.

Sálona is picturesquely situated at the base of the mountains on the *Crissean Plain*, 10 miles from the sea, and surrounded by fine olive groves. The Castle, a mass of ruins, stands upon an abrupt rock, the site of the ancient acropolis, which rises majestically in the centre of the town. There is a very curious subterranean passage under the citadel, said to be above a mile in length, and a large cavern formed by nature in the rock of the acropolis. The plain round Sálona, like most others in Greece, is liable to malaria; the cold in winter is severe, and the heat in summer oppressive. Sálona occupies the site of *Amphissa*, the chief town of the Locri Ozolæ; but the walls of the acropolis are almost the only remains of the ancient city, which in the time of Pausanias was a flourishing place, well adorned with public buildings.

From Sálona to *Chryso* is 2 hours of an agreeable ride over the Crissean plain, which extends from Sálona to the foot of Parnassus, through corn fields and olive groves. The average breadth of the plain is about 1½ mile. Below Castri it is only a narrow glen, but near Chryso it widens considerably.

Chryso is a small Greek town or village most romantically situated at the foot of Mount Parnassus, in a grove of olive trees, surrounded by lofty eminences, and abundantly supplied with streams of water falling in all directions, for the supply of its mills and fountains. The name and appearance of this town, together with the fragments of marble, and the remains of antiquity about it (consisting chiefly of fragments of polygonal walls near the church of the *Forty Saints*), may assist in fixing the disputed position of the ancient Crissa, concerning the situation of which there are errors even among ancient writers. Crissa and Cirrha have been thought to be the same place, but reviewing what has been said by the ancients and by several modern geographers, the most natural opinion seems to be that Cirrha was the port to Crissa. The walls of Cirrha may be traced near the shore of the Gulf. The people of Cirrha grew wealthy, arrogant, and unjust. They levied taxes upon all who frequented their port, and at last demanded contributions from all that passed through their territory on pilgrimages to Delphi. Finally, on account of these and worse outrages, Cirrha was destroyed by the Amphictyons, B.C. 585, and curses were imprecated on the territory. The people of Amphissa, having afterwards dared to cultivate the land, gave cause to the Sacred War, when Philip was called in by the Amphictyons, B.C. 338.

From Chryso to Castri is a steep rugged ascent which occupies from 1½ to 2 hours. Numerous sepulchral chambers and rents caused by earthquakes are to be seen. All around is stern and rugged, a fit approach to a shrine of gloomy and dark superstition. All the way to Delphi there is a view of the Gulf, which appears like a small lake through an opening between the mountains.

Castri, which now occupies the site and has resumed the name of DELPHI, has lately much increased in size, and contains many good houses. The house usually occupied by travellers contains (for Greece) very tolerable accommodation, and commands from the windows a fine view of the valley. Castri covers a lofty eminence on the S. side of Parnassus, immediately beneath some high perpendicular precipices, whence a chasm of the rifted rock admits the waters of the *Castalian fountain* on their descent to the sea. An intelligent guide will soon offer his services to conduct the traveller through the ruins. The foundations of the ter-

races on which the city of Delphi once stood may still be traced. It occupied a semicircular curve of the mountain, and presented the appearance of a vast natural theatre. Near the fountain and church of S. Nicholas, is an inscription in marble in honour of the Emperor Hadrian, stating that "*The Council of the Amphictyons under the superintendence of the Priest Plutarch, from Delphi, commemorate the Emperor.*" Upon a pillar in this church is another inscription, in which mention is made of a high priestess of the Achæans.

The Castalian Fountain is situated on the eastern side of the village, beneath a precipice near 2000 feet in height, upon the top of which a chasm in the rock separates it into two pointed crags, which towering above Delphi have been sometimes erroneously described as the summits of Parnassus. These are the peaks so famous in the writings of the ancients.

This fountain, so easily identified with the inspiring source of Greek poetry, and combining great picturesque beauty with local interest, added to the illustration afforded by its present appearance of the manner in which it was formerly revered and decorated, render it one of the most impressive scenes it is possible to behold.

The remains of the Spring exhibit a large square shallow basin with steps to it cut in the limestone rock, supposed to be either the *Bath*, wherein the Pythia used to bathe before seating herself on the Tripod in the Temple, or destined for the use of pilgrims. Upon the opposite side is a stone seat, *vivoque sedilia saxo.* The basin is filled with the water of the fountain. In the perpendicular precipice which rises behind the basin, are niches for the votive offerings. One of large size on the right is still held in reverence by the inhabitants, being now a chapel dedicated to St. John. The face of the rock is covered with ivy and luxuriant shrubs and creepers.

The cavern in the cleft above the fountain was formerly accessible by means of stairs cut in the rock, but only a part of the steps remain. The water of the fountain falls down southwards in a deep and narrow channel into the *Pleistus*, and, having joined that river, runs by Chryso into the *Crissean Bay.* In the first part of its course it separates the remains of the *Gymnasium*, where the monastery of the Panaghia now stands, from Castri. Between the fountain and the monastery is the position of the ancient gate leading to Bœotia.

The remains of the *Gymnasium* lie principally behind the monastery. The foundations are sustained on an immense bulwark of hewn stone, projecting from the sloping ground so as to form a level area, the whole city being built on the same plan. Within the monastery are found capitals of pillars, broken friezes, and triglyphs. Behind the altar are the fragments of a marble cathedra.

The *Stadium* was situated upon the highest part of the slope on which Castri is built, a little to the W. above the village. The form is much less perfect than that of Athens, though some of the seats remain. They are of the same limestone as the cliffs about Delphi, and those at the upper end are hewn out of the rock. The length is, according to Clarke, 660 feet, exceeding that of the Olympic Stadium, which was only 603 feet. The long-disputed question about the site of the famous *Temple of Apollo* may now be considered as decided. The foundations have lately been discovered and fixed beyond any reasonable doubt by the investigation of Professor Ulrichs, and the late lamented C. O. Müller. They occupy the greater part of the upper half of the slope on which the huts of Castri are situated; and the discovery of some inscriptions upon the spot, in which mention is made of the priests, and of some circumstances relative to the shrine, proves that the temple must have been near them.

From the lower extremity of the Stadium is a fine view of Salona, the Crissean Bay, Galaxidi, the Gulf of Corinth, and the mountains of Achaia.

Monastery of St. Elias.—In the church are two marble architraves, of large size. Judging from the immense foundations of a building here, it is probable that this monastery has been erected on the site of one of the principal temples of Delphi. The walls extend nearly to a recess in the rock, which was rather a sepulchre or oracular cave. Within are arched cavities to the right and left, and one in front lined with painted stucco, and a bull's head finely sculptured above.

From this grotto the view extends over the whole of the ancient city of Delphi, towards the Castalian spring and the Gymnasium at the entrance from Bœotia. To form an accurate idea of what Delphi was, we must imagine an ancient theatre, with stone terraces in place of seats, of sufficient width to admit of temples, &c. upon those semi-circular terraces; the Stadium being the uppermost structure of the series, and the Castalian Spring and the Gymnasium at the right extremity. The front of these terraces is Cyclopean masonry, adapted to the natural declivity of the rock. Enough is left to enable a skilful architect to form an accurate plan of Delphi. It is highly probable that some valuable remains of ancient art may be buried beneath the rocks and ruins at Delphi, for in the time of Pausanias, 200 years after the oracle had fallen into contempt, it contained immense collections of painting and sculpture. The gold and silver were seized by successive conquerors, but they were ignorant of the value of the marbles. The great wealth of the shrine, when in universal repute, has been recorded by every ancient historian. Recent excavations made by the Antiquarian Society of Athens have discovered some polygonal walls nearly covered with inscriptions, and the sites of three temples mentioned by Pausanias. The town of Delphi owed its origin, as well as its importance, to the famous Oracle and Temple of Apollo, which were reverenced from the earliest ages until the final downfall of Paganism, as the national centre of the Hellenic race.

Aráchova is a large village 2 hours' ride from Castri, situated on the sloping side of Parnassus, famous for its wine and for the longevity of its inhabitants. It is a better place for procuring guides to the summit of the mountain than Castri; and being much higher than Castri, there is less ascent for those who wish to visit the Corycian Cave, though it is not the most direct route from Delphi. It is not, however, a bad plan to make the *ascent* of Parnassus from Delphi, *descending* to Arachova, whither the luggage can be sent by the ordinary road, while the traveller is on the mountain. Time will thus be saved. A *local* guide should be taken, as well as the Athenian travelling servant, for the paths on the higher ranges are frequently obliterated by torrents, or vary in direction in different years.

Between Arachova and Castri are to be observed some niches cut in the rocks. In one place particularly, near Delphi, there is the appearance of a large door hewn in the stone, which had been subsequently severed by an earthquake; this door probably indicated the entrance to a sepulchre below or near it. There is a cavern here with a church within, and a magnificent evergreen oak at its mouth, but no traces of any ancient site. The view from the village extends over the flat summits of the opposite hills to the Corinthian Gulf, and above the mountains of Achaia is seen the snowy Arcadian range.

On leaving Delphi for the summit of Parnassus, the traveller surmounts the precipices to the W. of the modern village by a very steep and rugged zigzag path; and when arrived at a considerable height, he is surprised to find himself at the entrance of a plain of some extent and under cultivation, where he might expect to see nothing but rocks and snow. High above this wide level, the ridges of Parnassus rise on the N. and E., often covered with snow and hidden in clouds. This plain cannot be less than 4 or 5 miles across. A large, dull-looking village (*Kalývia*) is placed in the middle

of it, and a lake, with banks most beautifully broken, is seen on the left. This lake and another near it are supposed to be the reservoirs of the Castalian spring. The view to the S. is very extensive and striking. Mount Kirphis is seen to terminate in a flat table-land well cultivated and studded with villages, and the mountains of the Peloponnesus fill up the distance.

Corycian Cave.—After crossing this plain towards the N., a steep ascent leads to the mouth of the *Corycian Cave*, which is a fine but not very remarkable grotto, when compared with others which have not so classical a celebrity. The narrow and low entrance of the cavern spreads at once into a chamber 300 feet long, by nearly 200 wide, and about 40 high in the middle. The stalactites from the top hang, in the most graceful forms, the whole length of the roof, and fall, like drapery, down the sides. The depth of the folds is so vast, and the masses thus suspended in the air are so great, that the relief and fulness of these natural hangings are as complete as fancy could have wished. They are not, like concretions or incrustations, mere coverings of the rock; they are the gradual growth of ages, disposed in the most simple and majestic forms, and so rich and large as to accord with the size and loftiness of the cavern. The stalagmites below and on the sides of the chamber are still more fantastic in their forms than the pendants above, and strike the eye with a fancied resemblance to vast human figures. At the end of this great vault a narrow passage leads down a wet slope of rocks. The stalagmitic formations on the entrance of this second passage are as wild as imagination can conceive, and of the most brilliant whiteness. The inscription, which once marked that the cavern was dedicated to Pan and the Nymphs, has entirely vanished. The second chamber is 100 feet long, and there is a further opening. When the Persians were marching upon Delphi, the inhabitants took refuge in the Corycian Cave, and it was again used as a refuge in the Greek Revolution. The cavern is called by the mountaineers Σαράντ' Αυλαί, the *Forty Courts*, and they say it will contain 3000 persons.

The ascent of Parnassus from hence occupies from 4½ to 5 hours. Crossing the crater-like plain, in which the *Kalývia* (καλύβια) or *huts*, the summer residence of the Delphians and Arachovians, are placed—the traveller begins the real ascent of the central cone of Parnassus, the base of which is clothed with magnificent pines, though afterwards vegetation begins to disappear. Thence the ascent continues on the N.E. side of the mountain, which now becomes bleak and destitute of herbage, and still higher the snow lies in patches all the year. At the top of the mountain is a small plain, at the bottom of a crater-like basin, and containing a pretty large pool frozen over. The sides of the crater, rising in ridges round the plain, are the most elevated points of Parnassus. The ascent to the highest is very difficult, as its sides are, 9 months out of the 12, a glacier covered with hard and slippery ice. It is 8000 feet above the sea. Parnassus, with its many summits and highlands, is called by the mountaineers *Liakura*, perhaps a corruption of Λυκώρεια, the ancient name of the highest point.

The prospect from the summit of Parnassus in clear weather exceeds in grandeur and beauty almost every other panoramic view. The Gulf of Corinth, which, during a considerable part of the ascent, seems to be diminished to the size of a lake, now appears no larger than a pond. Towards the N., beyond the plain of Thessaly, appears Olympus with its many tops, clad in shining snow. The other mountains of Northern Greece, like the surface of the ocean in a rolling calm, rise in vast heaps; but the eye ranges over every one of them. Helicon is one of these, and it is certainly inferior in height to Parnassus. One of the principal mountains in the Peloponnesus makes a great figure in that mountainous territory. It is near Patras, and must be a summit of Panachaicum. The traveller looks

down on Achaia, Argolis, Elis, and Arcadia, as upon a model. The Egean and the Ionian seas are lost in the horizon to the E. and W. Athos is to the N.E., and may, perhaps, be visible in very clear weather; while Pindus with its branches is seen extending through Epirus.

Such is an outline of the splendid view which meets the eye of the traveller on the summit. Should unfavourable weather prevent him from ascending, he should if possible wait for a change of weather, rather than lose the pleasure of so grand a spectacle. When time will permit, the traveller should devote three days at least to this part of the excursion. The first night lodgings may be procured at one of the cottages at Castri. Arachova will afford better accommodation for the second night, and by commencing the ascent of Parnassus very early in the morning, the Gulf may be reached again the same night. The *descent* from the summit of Parnassus to Arachova need not occupy more than 5 hours.

Travellers who have no wish to return to *Galaxidi* may send their boat to *Aspraspitia*, and thereby gain time. The descent is in this case by the village of *Distimo*, which occupies the site of the ancient *Amphrysus*, or *Ambrysus*. The other descent is to Galaxidi, from whence the Gulf is crossed to Vostitza. Travellers who wish to descend from Delphi to their boats, may embark at the *Scala of Salona*, instead of Galaxidi, as is sometimes the case; the *Scala* is 5 or 6 hours nearer in the same direction.

Vostitza is on the site of the ancient *Ægium* (Route 1).

From Vostitza to Megaspelion the distance is about 20 miles, and occupies 7 hours. For 2 hours the road lies through the maritime plain of Achaia, ¾ mile in breadth. It crosses a rapid river, which is however sometimes only the bed of a torrent; this is the *Selinus:* it afterwards passes across the *Buraicus*, now called the *river of Kalabryta.*

The city of *Helice*, which once stood on the right of the road, was swallowed up by an earthquake in B.C. 373; it contained a fine temple of Neptune, whence the God was surnamed Heliconiades. The road for some time follows the bed of a torrent, and then turns to the right among the mountains. It now becomes very picturesque, passing under the perpendicular rocks of Bura which project over the road. The remains of the ancient city of *Bura* are on a high rock, near the projecting cliff just mentioned. The Cave of *Hercules Buraicus* is on the N. side of the rock; it is accessible by climbing among the bushes. Before the cave is a terrace, and holes in the walls for beams indicate a roof or portico in front. The cavern has been enlarged by art, and a number of niches for votive offerings attest its ancient sanctity. Half an hour's ride from the Bura another summit commands a magnificent prospect. Another half-hour's ride brings the traveller to a summit, whence there is a still finer prospect of the Gulf of Corinth, with Parnassus, Helicon, and Pindus beyond. On the side of Achaia the country is equally picturesque. The traveller then descends a ridge of the Arcadian mountains, and reaches a hamlet in a valley, whence the Convent is approached by a zig-zag ascent from a bridge across the Kalabryta river. To the S. a green, Swiss-like valley winds away towards the town of Kalabryta, 2 hours from the Convent, but not visible from it.

The Convent of Megaspelion (correctly *Megaspelæon*, Μεγασπήλαιον), according to the tradition of the monks, was one of the earliest monastic foundations in Greece, but it has been several times destroyed by fire, and the front part of the present building, except a small part at the N. end, dates only from the close of the 18th century. It is a vast wall, 12 feet thick, built in the face of an immense cavern, which, towards the middle, extends 90 feet within the precipitous front of the mountain, but diminishes in depth from that point, both laterally and vertically. The average height of the wall is 65 feet; that of the precipice, from its summit to the

bottom of the cavern, or ground floor of the convent, 300 feet; the length of the wall in front is 180 feet. Within the cavern are a church, numerous oratories (*παρασυχαί*), store-houses, kitchens, and a great cellar, cool even in the midst of summer, and containing a large stock of wine. There are also numerous cells for monks and servants. The massive wall forming the front of the convent is surmounted by a row of odd-looking structures like Swiss cottages cut in half and stuck upon it, which have given a quaint but picturesque character to the place. They seem like huge swallows' nests stuck upon the cliffs. The abbot has a small chamber and kiosk at the S. end. The roof of the building, being sheltered by the upper part of the cavern, is formed only of deal plank. The slope of the hill below the convent is divided, as far down as the river side, into terraces of gardens, bordered by firs and other trees. The bare precipices at the back, crowned with pine forests, complete this striking scene. But the monastery itself is more curious than picturesque. The most valuable possessions of Megaspelion are in the plain of Elis; and when land in Greece shall have acquired its proper value, this monastic institution will be one of the richest in Europe. There are from 250 to 300 caloyers or monks belonging to it, but it never happens that they are all present, as a certain number reside in the villages, or are engaged in superintending the numerous *Metókhia*, or *farms*, belonging to the establishment. The church has a mosaic pavement, in which appears the imperial eagle, in honour of the emperors, by whom it was so richly endowed. Its ornaments are rich and showy. Capo d'Istria presented to the church a picture from the Emperor of Russia, which is probably the best in Greece. The subject is, "The Agony in the Garden, and the Apostles sleeping." The church possesses likewise one of the miraculous pictures of the *Panaghia*, or Virgin, said by the monks to be the work of St. Luke; this tradition is generally believed by the Eastern Christians, who hold it in high repute and make pilgrimages to the shrine The image is said to have repeatedly spoken during the Greek war, to have encouraged the Greeks to victory, and to have shed tears on the occasion of a defeat.

Megaspelion owes its foundation or completion to the Greek emperors, John Cantacuzene, and Andronicus and Constantine Palæologus.

Within the convent were formed some of the first designs for the liberation of Greece; and Germanos, the patriotic Archbishop of Patras, proceeded hence to Kalabryta, near which he raised the standard of the Cross, April 6, 1821. The Turks conceiving this convent to be impregnable, made no attempt to dispossess the monks during the early part of the contest, and it continued to afford a safe retreat till 1826, when Ibrahim Pasha besieged it with a powerful army. The monks raised batteries, planted cannon, and fortified the front of the building, on which side it is alone accessible, with admirable skill and promptitude. They called in a band of brave Palikars to their aid, and set Ibrahim Pasha at defiance. Repulsed in front, the Arabs ascended the summit of the overhanging mountain, and rolled down large masses of rock and trunks of trees from above, hoping thus to destroy the convent and the monks, but the rocks fell beyond the walls, without occasioning any injury. Thus the Pasha, having failed in all his attempts to reduce it, was obliged to raise the siege, with the loss of several hundreds of his troops, while that of the defenders was very trifling. Many of these brave men are still living in the convent.

This religious community forms a small republic, governed by its own laws, under chiefs annually elected. In other words this is an *Idiorhythmic* convent, that is, it is not governed, like the Cœnobia, by a single abbot chosen for life, but by Wardens (*Επίτροποι*) annually elected. During the Turkish dominion the monks purchased, at considerable expense, the free exercise of their own privileges, amongst the most

important of which was the exclusion of Turkish visitors.

Travellers arriving at the convent are hospitably entertained as long as they choose to remain. Formerly no remuneration was demanded, but the monks expected travellers to put a donation into the poor box beneath the picture of the Panaghia, and something was usually given to the servants. The monks also sold a history of the convent, of which copies were taken by persons who wished to acknowledge their hospitality; but since the increase of travelling a handsome remuneration is expected. A dollar or two should be given to the attendants immediately attached to the traveller. The gates are shut at sunset, so that travellers arriving after that time have to sleep in an outhouse.

No armed person is ever admitted within the convent; therefore travellers, carrying fire-arms, must deliver them up at the gate. The arms are restored to them on their departure. There is a small *book-closet* in the convent, with no books of great value or curiosity.

King Otho and Queen Amelia have visited this monastery on more than one occasion. Women are not excluded here, as on Mount Athos. (For a description of Greek Convents see GENERAL INTRODUCTION, *m*.)

The *Valley of the Styx* is 4 hours from Megaspelion, and may be made the object of a day's excursion from the convent (Route 27).

From Megaspelion to Corinth is 50 miles, and occupies 2 days. In order to regain the shores of the gulf, the traveller has the choice of two routes, besides the one he followed in going to the convent. One of these routes is by a *Metokhi* of Megaspelion, passing near the cave of Hercules Buraicus, which this would be a good opportunity of visiting. The shorter route is by following the course of the river of Kalabryta, through a beautiful ravine, to the sea; the rocks on each side are generally perpendicular, and wherever there is a projection, they are fringed with trees and verdure. The road then turns to the right along the coast, close to the foot of a chain of hills.

The *Khan of Acrata*, 5 hours' ride from *Megaspelion*, is situated on the bank of the rapid river *Crathis*. This is the site of the ancient *Ægæ*. From Acrata to *Kamari* is 5½ hours. The route was formerly across a long bridge over the Crathis, but it is now necessary to ford the river, the bridge having been partly carried away. After proceeding for 1¼ hour, the traveller crosses another stream. On the shore at this spot are some doubtful remains of antiquity. Half an hour farther are a rivulet and some ruins; to the right is the woody hill on which stood *Ægira*; to the left is the port, or *Navale Ægiræ*, choked with sand.

The route continues along the shore of the Gulf of Corinth, under the same chain of hills, which are frequently clothed with wood, and passing several mountain torrents, the traveller at length arrives at *Kamari*, a village on the coast, probably so called from the arches of an old aqueduct. A little farther on the road to Corinth is a khan. On the high peak above Kamari is a church, with some remains, and there are also some traces of antiquity near the Khan of Kamari, in a plain between the hills and the coast. These are supposed to be the remains of the ancient *Pellene*.

Basiliká, 3 to 4 hours, is a rapidly-improving village, situated on the angle of a little rocky ascent, along which ran the walls of *Sicyon*. This city was built in a triangular form on a high flat, overlooking the plain, about 1 hour from the sea, near a great tumulus on the shore. The citadel was on the highest angle of Sicyon. On the road thither is a Roman brick ruin, near which is a large but imperfect theatre, of which one range of seats, one vomitorium, and the form of the cavea, are all that can be made out. The remains of the Stadium are in good preservation. It was of considerable extent, partly cut out of the rock, and partly artificial.

Sicyon was a large city, and one of the most ancient kingdoms of Europe.

The situation was magnificent and secure, without being inconveniently lofty. The view from the theatre is beautiful. The foundation walls of the Acropolis, those of the temple of Bacchus, the remains of some other temples, extensive foundations of Hellenic edifices, the pavement of the road, and the lines of the streets, may all be traced upon the level of this tabular hill. It is melancholy to read on this now desolate spot the catalogue which Pausanias has left of the many temples, statues, and pictures, which once adorned it. From Basiliká to Corinth is 3 hours. The road descending into the plain crosses the Asopus, and continues through groves of olives and vineyards.

Corinth.—For a description of Corinth, with the Acro-Corinth, the Isthmus, &c., see Route 1.

Corinth to Megara, 8½ hours.

The lower road to Megara by *Kalamaki* (Port Schœnus) lies between the foot of Mount Geranea and the Gulf of Salamis, which forms several deep bays.

3½ hours from Corinth is the site of the ancient *Sidus*, containing a few traces of antiquity. 80 minutes farther is a ruined church, which probably marks the site of the ancient *Crommyon;* 10 minutes farther is the village of *Kineta.*

Hence there are two routes to Megara; one ascends Mount Geranea, and in a little more than 2 hours falls into the upper road from Corinth to Megara.

The other runs along the southern side of the mountain, and is the *Scironian* way. It is too beautiful to be missed on any account. It has not been repaired since it was broken down by the Greeks in the revolution, and at the point called *Kaki-scala* is rather precipitous, but its dangers are much exaggerated. Gell's Itinerary gives this route with tolerable accuracy, with the exception that the village of *Kasidi* no longer exists, and that the road passes through *Hexamili.* From Kineta to Megara by this latter route is 3 hours; total distance from Corinth, about 8 hours.

The total distance of the first or upper route is upwards of 10 hours on a good horse. It is much more picturesque, but considerably longer: the difference, indeed, is much greater than that given by Gell, whose account of the route also is perfectly correct, except that there are scarcely any traces of the villages and habitations mentioned by him, every thing of the kind having disappeared at the revolution. At the top of the pass, the *tambouria,* or *redoubts,* erected by the Greeks to defend the pass run along this crest of the mountain as far as the Scironian rocks.

Megara is situated between two low hills near the middle of an extensive plain. The khan at Megara to which the guides generally take travellers is one of the best in Greece. The modern village, containing about 1000 inhab., is in a ruinous state. There are few traces of antiquity at Megara. Proceeding hence, the traveller may cross to Salamis by a ferry of ¼ mile, and having explored that interesting island, return to Megara, and continue his route to Athens.

Megara to Athens by sea, 6½ hours.

The easiest route to Athens from Corinth, is to ride across the isthmus to the modern village of Kalamaki, near the ancient Schœnus, the port on the Saronic gulf, the only resting-place between Corinth and Megara, now a small village and steam-boat station, where provisions may always be procured. Thence the traveller may hire a boat for the Piræus; but in this case he will suffer the same disadvantage in regard to the scenery as those experience who take the steamer on the Rhine; whereas the road, rough and rugged as it is where it skirts the base of Mount Geranea, is almost without a rival as regards its magnificent views of the Saronic gulf. He may also adopt another way, by crossing the ferry near the *convent of Phaneromene* (Η Παναγία φανερωμένη), and ride across the island of Salamis, passing through the village of *Kulúri,* to the other ferry, where he

may cross over and ride to Athens. Megara to the ferry 1 hour 10 minutes, of which the crossing, including embarking and disembarking the horses, occupies 20 min. To the monastery 20 min.; to Kulúri 50 min.; to the ferry 30 min.; crossing, &c. 40 min. To Athens 2 hours 15 min. This route is about 2 hours shorter than the common one.

A third route is by the site of Platæa and Thebes; this will prolong the journey 2 days.

Megara to Athens by Eleusis.

From Megara to Athens there is a carriage road by Eleusis; and it is a *drive* of 4½ hours. On leaving Megara there is a magnificent view of the Saronic gulf and the island of Salamis, off which 480 Greek ships defeated 1200 of Xerxes. Half an hour farther are the ruins of an ancient temple. The road crosses part of the mountain *Kerata*, and thence descends into the Eleusinian plain, on which the site of the city of *Eleusis* is covered with its ruins. The first objects which strike the eye are the arches of an aqueduct, leading towards the Acropolis by the temple of Ceres. *The Ruins of the Temple* succeed. The paved road leading to it, as well as its pavement, are still visible. Near this temple Clarke found and removed a colossal statue, mentioned by many authors as that of the goddess herself. A part of the pavement of the *Via Sacra* is visible on leaving the temple of Ceres to the right of the aqueduct. The Acropolis of Eleusis was ½ mile from the sea, the plain between them being covered with the remains of the two long walls which connected them. This piece of land is probably the spot where, according to the traditions of Eleusis, corn was first sown. The ancient port of Eleusis was artificially enclosed by a semicircular pier. Between it and the present village, along the northern walls, are the remains of another large temple. The form of the theatre may be traced upon the slope of the hill, near the southern wall leading to the sea. Eleusis owed its celebrity to its being the chief seat of the worship of Ceres and Proserpine, and to the great *Eleusinian Mysteries* celebrated in honour of those goddesses.

From Eleusis to Athens the road lies over the *Thriasian plain* by the remains of the old causeway, along which the sacred procession moved from Athens. It is now in good condition, and is a carriage road, being part of the high road to Thebes and to Megara. The traveller passes the foundations of the causeway and of two or three temples, one of which stood near the dry channel of a stream, probably the Eleusinian Cephissus. The plain is clothed with oleander, which, when in full flower, gives it a singularly beautiful appearance.

Near the *Rheiti*, two streams of salt water which form the limits of the Eleusinian and Athenian territories, the road approaches the sea. The Rheiti are separated from each other by a small hill, and each spreads into a pool, confined by a dam for the convenience of the miller to whom they belong. This explains the appearance of what has sometimes been described as a small salt-water lake. Petroleum, or mineral tar, is often collected on the surface of the water. Before entering the defile, the view, looking back over the plain we have passed, is one of singular beauty. The Sinus Saronicus is seen spread out beyond the plain; and the peculiar form of Salamis, which bounds the prospect, gives the gulf the appearance of a lake, whose deep indigo-blue contrasts finely with the rocky and picturesque scenery of the island.

Shortly after passing the lake, the road enters the defile of Daphne, displaying several niches for votive offerings. The perpendicular rock in which they are cut is probably the τὸ ποικίλον of Pausanias. In the centre of the defile, in a most romantic situation, is the *monastery of Daphne*. Part of the materials with which it is built are said to have been taken from a temple in the neighbourhood. The building is in a ruined state. The church of the Daphne monastery was a splendid

monument of Byzantine art; but it was made a military post during the War of Independence, owing to the importance of the pass; and hence it has suffered terribly. The marks of Turkish pistol-balls and yataghans may be seen on the frescoes of saints and martyrs and on the rich mosaics which once adorned the interior. The plan of this church resembles that of St. Nicodemus at Athens. The remains of a theatre are to be seen in this defile. From the exit of it the traveller enjoys the most splendid of all the views of Athens. The road crosses the Cephissus, and continues through the groves of the Academy till it reaches Athens (Route 2).

ROUTE 12.

TOUR IN ÆTOLIA AND ACARNANIA.

MESOLONGHI TO VONITZA AND PREVESA.

	Hours.
Kyria Irene (Pleuron)	1
Khierasovo	3¾
Vrakhori	3½
Kuvelo	2
Vlokho (Thermus)	1½
Return to Vrakhori—	
Stratus	2½
Lepenu	¾
Ambrakia	7
Vonitza	7¼
Prevesa	2½

A ride of little more than 1 hour from Mesolonghi conducts the traveller to some ruins on a lofty situation on Mount Zygos, known to the peasants by the name of *Kyria Irene*, or *the castle of Lady Irene*. They are those of the entire circuit of the ruined walls of a small *polis*, about 1 mile in circumference, enclosing the W. face of a very steep and rugged height, the summit of which formed an Acropolis. In the centre of the wall, which defended the lower side of the town, is a square tower, and at one extremity of the same wall another tower having long flanks. Within the enclosure are the ruins of a theatre, 100 feet in diameter, excavated on three sides in the rock, and on the fourth constructed of masonry. There are also the remains of a small building, like the cell of a temple; besides these are other foundations of walls, and in the Acropolis are some remains of Doric shafts of white marble, probably belonging to the temple of Minerva at Pleuron. These ruins on Mount Zygos are those of the latter Pleuron. At the foot of the mountain, on the edge of the plain of Mesolonghi, as well as on a small height in that plain called *Ghyfto Kastro*, some pieces of Hellenic wall mark the site of the still earlier Pleuron. These two cities, called *Pleuron*, enjoyed great influence in ancient Ætolia. The *Lady Irene*, whose name is popularly connected with these ruins, was probably a Byzantine Princess. Mount Zygos is the ancient Aracynthus.

Khierasovo, 3¾ hours. A village beautifully dispersed among vineyards and gardens, on the slope of the mountain, in the midst of a forest of chestnuts.

Some distance farther N. is an extensive view over the greater part of the plains and lakes around Vrakhori, with the opposite mountains. There are three lakes in the plain: one W. of the river Aspropotamos or Achelous, but the two others are only separated by a marshy tract, over which is a causeway said to be 200 years old, which is the only road from Vrakhori to Mesolonghi, Anatolico, and the adjacent coast. The eastern and larger of these two lakes was anciently called *Trichonis*, and is now known as the *Lake of Apokuro*; the western, the ancient *Hyria*, is the *Lake of Zygos*.

Vrakhori, 3½ hours, a town occupying a large space of ground. Two hours from Vrakhori, crossing the river *Ermitza*, and following the plain towards the shore of *Lake Apokuro*, we arrive at

Kuvelo, a hamlet situated between the edge of the lake and the ruins of an Hellenic fortress, which are one-third of a mile distant from the edge of the lake. The entire circuit of the ancient

fortifications still surrounds a height which forms the last slope of Mount *Viena*, the *Mount Panætolium* of antiquity, in which the Ætolians held their national meetings; on the summit are the ruins of an oval Acropolis; at the S. extremity is a semicircular tower, which is nearly entire. Beyond the fortress, at the S.E. end of the lake, the mountains descend to the lake, and leave only a difficult road along the margin. From Kuvelo, after returning ½ hour by the same road, we turn to the right and ascend the *mountain of Vlokho*, which is very steep and covered with a thick wood of oak, ilex, and holly-oak. After passing a small grassy level, surrounded by woody heights, the path becomes still steeper up to the village of

Vlokho, 1½ hour.—Between Vlokho and the summit of the hill on which stands a monastery, are the remains of the walls of *Thermus*, the capital of Ætolia. The entire circumference of the city was about 2½ miles; the walls are in best preservation on the W. side. The form and position of Thermus were such as the Greeks seem generally to have considered as the most advantageous, viz. a triangle on the slope of a pyramidal hill, bordered on either side by a torrent flowing in a deep ravine, having a summit convenient for the Acropolis. At Vlokho the ground is formed by nature for an oval Acropolis. The only remains of a public edifice, within the walls of this capital of one of the most influential people in Greece, and which, when taken by King Philip of Macedon in B.C. 218, was noted for its riches, is a square pyramidal shapeless mass of stones near the W. wall.

The monastery on the mountain is called the *Panaghia of Vlokho;* it stands on an oval tabular rock, bordered on all sides by steep crags. N.E. the mountain slopes down to a deep ravine, on the opposite side of which is the mountain of *Viena*, or *Kyria Eugenia*, an appellation which, according to the Caloyers of the convent, was derived from a Princess Eugenia, who concealed herself, when pursued by her enemies, in a cavern under the highest summit of the mountain, where she died. But it would be in vain to conjecture who these ladies Eugenia and Irene were, whose names are attached to two of the mountains of Ætolia, as the names are to be referred to the Byzantine empire, during which time our knowledge of the history of Ætolia is very scanty. An upper summit of Mount Vlokho, called *Ogla*, commands a fine and extensive view. The great council of the Ætolian confederacy, called the *Panætolicon*, met every autumn at Thermus for the election of magistrates and general legislation, &c. We may here remark that the Acarnanians and Ætolians are described by ancient writers as ruder and less civilized than the rest of the Greeks; and this description would still apply both to the inhabitants of the district and to their country.

Return to Vrakhori.—The road now proceeds to *Zapandi*, and crossing the Achelous, we reach

The ruins of *Stratus*, 2½ hours.—The E. wall of the city followed the bank of the river just at the point where it touches the hills of *Valto*, which are here low, but rise gradually N.N.W. and extend to the Gulf of Arta, where they terminate abruptly at the *pass of Makrinoros*. A parallel ridge rises S.W. of Stratus, not far from it, and ends at the Gulf of Arta, in the hill called *Spartovuni*. A long valley, commencing at Stratus, and at *Lepenu*, a village opposite to it, lies between these ridges, through which is a descent to the plain of *Xerokampo*, near the S.E. corner of the Gulf of Arta. Stratus must, therefore, have been a military post of some importance. The first object which strikes the traveller at Stratus, is a small door in the S.E. angle of the town wall. 30 yards below it, on the water side, are some foundations, either of the peribolus of a temple, or of a wharf. Half way from the door to the upper part of the enclosure, are the remains of a theatre situated in a hollow. At the N.W. summit of the walls appears to have been a small citadel, but scarcely

higher than the adjoining part of the same ridge on the outside of the walls, and commanded, together with the entire site, by external heights. The meetings of the Acarnanian confederacy for a long period took place at Stratus, though the place of assembly was afterwards removed to Leucas. The capitals of Ætolia and Acarnania (Thermus and Stratus) were, therefore, not far distant from each other. The summit of the ruins of Stratus commands a fine view of the Achelous upwards, and of the hilly country near its banks terminated by the *mountains of Agrapha*, in the distance.

Lepenu, ¾ hour, one of the principal villages of the district now called *Valto*. The road passes along the foot of the hill of Lepenu; and leaving on the left a small lake, which discharges its waters into the right side of Achelous, enters a pass between the ridges of *Makhala*, and then follows the E. bank of the *lake of Valto*.

Ambrakia, 7 hours, a village one-third of the way up a steep and rocky ridge. This modern hamlet must not be confounded with the ancient Ambracia (Arta), on the N. of the Gulf. It consisted, when visited by Colonel Leake at the beginning of this century, of about 40 houses, and as many more in ruins. At the present day the inhabitants have almost entirely deserted it for the increasing village at the little port below. The *Skala* of Ambrakia, called *Kravasaras* by the Greeks (a corruption of the Turkish *Caravan-Serai*, this having been the halting-place of the caravans at the S. end of the defile of Macrinoros*), is situated in a valley at the head of a long bay, which forms the S.E. extremity of the Gulf of Arta. E. of the valley is the mountain of Spartovuni. S.E. of Kravasaras are the walls of a large Hellenic town, on a height on the right bank of a torrent, probably those of *Limnea*, from whence Philip commenced his march on Thermus, B.C. 218. The road now lies over the steep mountain at the back of Ambrakia, and in 40 minutes reaches the summit, which forms the separation between the districts of *Xeromero* and *Valto*. Descending on the left, is the village of *Katuna*, pleasantly situated on a hill: right of Katuna is the bold, round mountain, called *Bumisto;* and in front of us is a lofty ridge, with a peaked summit, called *Varnaka*. Near the head of the *bay of Lutraki* we leave on the right the road to Macrinoros and Arta, and, ascending a height, look down on the Ambracian Gulf. The road soon after enters a forest; at the thickest part of it, the village of *Nisi* is ½ hour to the right. The road to Leucadia, or Santa Maura, turns off to the left. On the summit of a ridge, terminating in *Cape Geladha*, is the castle of *Vonitza*, with the little town below, and beyond it the *lake of Vulkaria* opens on the view.

Vonitza, 7¼ hours, the last town in the new monarchy of Greece. It is the chief town of Acarnania, and residence of the eparch and the other provincial authorities. At the entrance of the town are the remains of a square redoubt and detached ravelin, the works of the French who occupied the place for a few months after 1797. Vonitza was divided by the Venetians into three separate quarters, viz., *Recinto* to the S.W., so called from being enclosed between two walls, which descend to the shallow harbour from the summit of a conical hill, crowned with a ruinous and ill-constructed Venetian castle; *Borgo*, a suburb on the W. side of the hill; and *Boccale*, divided from Borgo by gardens, and stretching E. along the shore of the bay. The greater part of the houses are wretched mud cottages. In Recinto are the ruins of a large church. On the N. point of the mouth of the harbour is a small suburb of a few houses, and a monastery prettily

* It is one day's journey from Kravasaras to Arta by the pass of Macrinoros. The path keeps near the eastern shore of the Gulf, and passes the Turkish frontier at its N.E. extremity. Remains of *Argos Amphilochicum*, *Olpæ*, and *Metropolis*, have been discovered in this district. From Kravasaras, a wild and mountainous journey of 3 or 4 long days will lead the traveller by *Karpenisi* and *Patradjik* to Lamia and Thermopylæ, passing near the Turkish frontier. But there are no remarkable remains of antiquity in this quarter, while this part of Greece is the most exposed of any to danger from robbers.

situated. The monastery and suburb are called *Myrtari*, but are now ruinous. The Bay of Vonitza is a large semicircular basin, opening into the gulf between the E. side of a peninsula and Cape Geladha. It is indented with several fine harbours, and has considerable depth, quite to the shore of Vonitza. The castle commands a fine view of the beautiful Ambracian Gulf, surrounded with mountains.

The road from Vonitza to Prevesa follows first the shore of the shallow harbour, and then ascends a summit commanding a fine view of the Acarnanian peninsula, with N. the island of Paxo and the coast from Parga to Salaghora, and all the N. side of the Gulf of Arta. At the S.E. end of Vulkaria, on a height among thick woods, is the *Paleo-kastron of Kekhropulo*, so called from an uninhabited village, left of which are seen the islets of *Meganisi*, *Atoko*, and a part of *Kalamo*. Descending, we pass a road to *Aghios Petros*, a harbour on the shore of the Gulf of Prevesa, where are some vestiges of an Hellenic *polis*, probably *Anactorium*, and reach the banks of a beautiful little fresh-water lake called *Linovrokhi*. The road now lies over an uncultivated country, and passes *Punta*, where are some Roman remains, probably of some of the buildings of *Actium*, established by Augustus. This tongue of land is reserved by the treaties to Turkey, which therefore commands the entrance to the Ambracian Gulf.

Prevesa is 2¼ hours from Vonitza.

A boat can be procured at Punta to cross the narrow strait to the town.

ROUTE 13.

MESOLONGHI TO CALYDON (KURT-AGA).

1½ hour.

Midway opposite to the E. termination of the lagoon of Mesolonghi are some remains of ancient buildings resembling Roman baths. Two chambers subsist which have curved and arched niches in the walls, and on the outside several holes, partly filled with indurated sediment, formed by a long-continued course of water. These remains probably mark the site of the ancient *Halicyrna*.

At *Kurt-aga* (a spot still so called by the peasants from the name of a former Turkish proprietor, a practice common in Greece), the first object that arrests the eye is a wall of regular masonry, formed of quadrangular blocks, 3 feet in their greatest length, standing on the side of a projecting hill. This wall formed part of an oblong building, inclosing all the summit of the height, which, being much steeper towards the torrent than on the other sides, required the support of a strong buttress or projection from the quadrangle; and this is the part of the building which is now so conspicuous. This ruin is separate from the enclosure of the city, and is probably the remains of the peribolus of a temple; and there is reason to believe it may have been that of *Artemis Laphria*, which, according to Strabo, was not within, but near the town of *Calydon*. The remains of the town are traceable in their whole circuit of 2½ miles. On the W. side they descend the left bank of the torrent, till, after receiving the waters from the slopes of the city itself, through an opening made in the wall to admit their passage, the torrent changes its course. E. the walls ascended the crest of a narrow ridge to the Acropolis; the N. side crossed a ridge, which connects the heights occupied by the city with Mount Zygos. In the middle of this side, on the highest point, stood the Acropolis, which was well protected by towers. At the foot of the ridge, whose crest is crowned with the N. walls, flows a small branch of the Evenus.

A little to the N. is the point in the river Evenus at which the centaur Nessus bore Dejanira from the western to the eastern shore. The stream is vulgarly called *Phidaro*, probably from its winding course; the word seems to be formed from the modern Greek terms *Phidi* and *Phidari* (φίδι, *i. e.* ὀφίδιον), *a snake*, and may properly be rendered *serpentine*. But Leake has another derivation (*Northern Greece*, vol. iii. p. 533 seq.). These remains of Calydon mark the site of what was in the heroic age the most important city

of Ætolia, though it had sunk into insignificance in the time of Strabo.

ROUTE 14.

MESOLONGHI TO VONITZA, BY ŒNIADÆ, PORTA, AND KATUNA.

	Hrs.
Anatolico, by water	2
Neokhori	1
Guria	1
Stamna	2
Return to Neokhori—	
Katokhi	1
Trikardho-kastro (Œniadæ)	1½
Petala, by sea, about	2
Tragamesti, by sea, about	4
Vasilopulo	2
Porta	4
St. Nicholas of Aetos	2
Katuna	2½
Balimbey	3
St. Basil	1½
Vonitza	3

It will take about 2 hours to row in a canoe (*monoxylon*) from Mesolonghi to Anatolico. The island of *Anatolico* is 3 miles distant from the N. extremity of the Lagoon, at the foot of the ridge of *Stamna*, and a mile distant from the land on either side, E. and W. The island is so small, as to be entirely covered with the town, which contains about 400 houses. Being, like Mesolonghi, supported chiefly by the profits of its ships and maritime commerce, it has suffered by the war. The territory extends 3 or 4 miles on either shore of the lagoon, and produces corn for two months' consumption, rather more than sufficient wine for the place, with a considerable quantity of oil. The distance of Anatolico from *Guria* is 2 hours by the horse-track, but in a direct line much less. From Mesolonghi, in a direct line, it is about 7 miles. With a monoxylon, it is double the distance, on account of a long low cape which separates the lagoon of Mesolonghi from that of Anatolico; from the E. shore of the lagoon it is a ride of about 1½ hour to Mesolonghi.

Neokhori, 1 hour. A village on the left bank of the Achelous, containing 80 families; opposite to it, on the other side, is *Katokhi*, on a similar height at the extremity of the hills which begin about Katuna, and end near Katokhi.

Guria, 1 hour.

Stamna, 2 hours.—The road from Neokhori follows the bank of the Achelous, and reaching *Guria* in 1 hour, ascends thence by a rugged path the ridge of *Stamna*, passing the hamlet of St. Elias, at the foot of a peaked height, which is remarkable in all directions. Stamna, once a considerable town, contains now only 80 families, and not one-fifth part of its lands are cultivated, though it has suffered less than many other places in Acarnania, from not being in the line of the most frequented communications. Its decline dates from the Russian invasion of 1770, when Orloff sent hither a Cephalonian to originate a rebellion in favour of Catherine's war with Turkey. Flags were made, under which men, women, and children assembled to establish their liberty and independence; very soon, however, some Albanians marched against them from Vrakhori, slaughtered the men, made slaves of the women and children, and pillaged the houses.

Return to Neokhori, and cross the Achelous, at the *Skaloma*, to

Katokhi, containing 100 families, and once undoubtedly a place of greater importance, having a large ancient *church of St. Pandeleimon*, said to have been built by Theodora, wife of Justinian. On a rock in the middle of the village stands a tower, with very thick walls, apparently of the same age as the church. A sepulchral stone, forming part of the altar in the church, is inscribed with the name of Phormion, in characters of the best Hellenic times.

Trikhardhó, or *Trikhardho-kastro*, 4 miles W. of Katokhi, is the vulgar name for the ruins of *Œniadæ*. The ancient city occupied an extensive insulated hill, not high, and now covered with a forest of Vallonea oaks, and half surrounded on the N. and E., which are the highest sides, by a great marshy lake, called the lake of *Lezini* or *Katokhi*. The lowest point of the hill was excluded from the walls. The entire circuit of the fortifications still

exists. At the highest or N.E. point of the enclosure is a tower still 20 feet high, with a piece of wall adjoining. The latter has not a single rectangular stone in it; most of the polygons are equal to cubes of 2½ to 3 feet, and the beauty and accuracy of the workmanship are admirable. Proceeding W., we arrive at a small gate in a retired angle of the walls leading to a large cavern in the rocks, full of water very clear and deep, but which, as the sides of the cavern are perpendicular, is inaccessible. It is called one of the ancient cisterns of the city, but is entirely the work of nature.

About two-thirds of the distance between Trikardhó and *Mount Kalkitza*—a rocky, steep, and woody mountain, which separates the plains from those of *Tragamesti*—is a rocky insulated hill, like that of Trikardhó, and also covered with trees and bushes. On another insulated hill, N.E. of the marsh, stands the *monastery of Lezini*, which gives its name to the lake.

Beyond the cistern above mentioned, following the walls of Œniadæ for a short distance, we arrive at what is called the port, the deep water reaching from the sea at the islet of *Petala*. One of the most remarkable parts of the ruins is the gate leading from the port to the sea, and terminated in an oblique passage through the wall, 8 feet long. Though the passage is ruined, and the gate half buried, the elevation of the upper part of the latter is preserved, and is one of the most curious remains of antiquity in Greece, as it shows that the Greeks combined the use of the arch with that of polygonal masonry: 5 feet above the arch a quadrangle, formed by three stones, crowns the ruin. The remains of a theatre stand near the centre of the ancient city, and command a view towards *Kurtzolari* and the mouth of the Acheloüs. The ruins and woods of Trikardhó are singularly beautiful, while the picturesque dresses of the peasantry form an appropriate accompaniment to the scenery.

The copper coins of Œniadæ, bearing the head of the tauriform Achelous and the legend OINIAΔΑΝ in the Doric dialect, are found in great numbers in the surrounding parts of Greece. Twenty-three years prior to the Peloponnesian war Œniadæ resisted Pericles, who attempted to reduce it with an Athenian squadron. It was the only city in Acarnania adverse to the Athenian alliance, and did not join that alliance till the eighth year of the war, when it was compelled to do so by the other Acarnanians, assisted by the strong fleet of Demosthenes at Naupactus. In the year B.C. 211, Œniadæ was taken by the Romans under M. Valerius Lævinus, and given by them to the Etolians, but was restored to the Acarnanians twenty-two years after. On the whole, it is one of the most interesting places in Greece.

Descending from Trikardhó to the valley of the Achelous, we proceed to a mill 2 miles distant from the ruins, and thence down the stream to the island of *Petala*, consisting entirely of rugged rocks, having small intervals of soil, which are covered in winter and spring with a luxuriant growth of herbage and aromatic shrubs. On the W. side a few fields are cultivated by the Ithacans and Cephalonians. Petala, like all the other islands, great and small, lying off the W. coast of Greece, belongs to the Septinsular State. There is good partridge shooting in Petala in autumn; and on each side of the island is a secure little port, where a yacht can lie while its owner and his friends are enjoying the excellent woodcock and wild-fowl shooting which is to be had in winter near the mouth of the Achelous. *Tragamesti*, or Dragomestra, is the best station for red-deer shooting. It is 9 hours from Mesolonghi.

Proceeding hence to the *Skala*, or *Skaloma*, of *Tragamesti*, we sail between the Echinades and the Acarnanian coast, in which about midway is the harbour of *Platýa* or *Pandeleimon*. It is a beautiful bay, with a narrow entrance. On the summit of a hill rising from the harbour are the ruins of an Hellenic town, perhaps *Astacus*, which was the chief maritime city and harbour N. of Œniadæ.

The Bay of *Tragamesti* is 5 or 6 miles long and 1 broad, sheltered on

the S.W. by the Echinades; on the N.W. shore is the mountain *Velutzi*. There is a rough mole on the beach at the extremity of the bay, where the town stands.

Vasilopulo, 6 miles. A village occupying a lofty situation near the N. extremity of the valley. The villages of *Tragamesti* and *Lutziana* are also situated on this side of the valley. Of these three, Tragamesti, or Dragomestra, is the largest. The valley is formed by the mountains which are a N. continuation of Mount Kalkitza. Between Lutziana and Tragamesti, below a monastery of St. Elias, a root of Mount Velutzi projecting into the valley, was the site of the fortress which possessed the district of Tragamesti in Hellenic times, and at a subsequent period. The remains consist of walls of mortar and rubble, erected upon regular Hellenic masonry. There are also the ruins of a large church, and at the angle of the fortress a square tower coeval with the church. This Hellenic town was, according to Kiepert and others, *Astacus*, though Leake places that city, as we have said, more to the S. The road from Vasilopulo now crosses the hills and descends into a valley, and, passing through *Makhera*, once a considerable village, then follows the slope of the hills to the

Paleo-kastron of Porta, 4 hours. The monastery, called the *Panayhia of Porta*, is founded on a part of the walls of the acropolis, which encircle the summit of an irregular height rising from the middle of the vale, which is enclosed by *Mount Vumisto*, the *ridge* of Katuna, and the mountain of *Chrysovitzi*. The walls are chiefly polygonal, except on the lower side towards *Makhala*, where they are best preserved, and where a tower of regular masonry subsists to half its original height. A little above it is an ancient reservoir, which still contains the waters of a spring which here takes its rise. Within the Hellenic enclosure are many foundations of ancient buildings and traces of terraces, now separated from each other by luxuriant bay-trees. The monastery is large, but contains no Hellenic remains. The hill of Porta is the limit of the valley of Aetos, so called from a deserted village at the foot of Mount Vumisto, opposite to which, in the direction of *Porta*, is a pointed hill crowned with a castle of the lower ages, also named *Aetos* or *Aetó*.

Leaving Porta, we proceed in the direction of Katuna, through the valley, which, except at Aetos and Katuna, is uncultivated. In 2 hours we find ourselves immediately below *St. Nicholas of Aetos*, a monastery on the lower heights of the ridge attached to the castle peak.

Katuna, 2½ hours.

From Katuna we proceed to *Lutraki* and *Balimbey*. From thence to *St. Basil*, a village on the N. slope of the *mountain of Pergandi*, is 1½ hour. Here there is nothing more than a church of St. Basil, and a cluster of cottages.

Vonitza is 3 hours from St. Basil. The road descends the mountain, crosses the elevated plain, re-enters the forests, and approaches Vonitza a little above some ancient foundations on the hill of St. Elias.

ROUTE 15.

AETOS TO ALYZEA.

This route may be regarded as an appendage or cross-road to that immediately preceding. 2 hours bring the traveller to a gorge, through which a torrent forces its way into the plain of *Mytika*. On the summit of the gorge is a small and beautiful Hellenic tower. Descending the mountain, we cross the plain of Mytika to the *Paleo-kastron of Kandili*, the name given to the ruins of *Alyzea*, situated above the village of Kandili, about 1 hour from the sea. The walls are in the best Hellenic style, and probably, of all the cities in this part of Acarnania, Alyzea would best repay excavation and research. Near the angle of the plain of Mytika, which is a triangular level, of which the shore is the base, and two chains of lofty and abrupt mountains form the sides, a mountain stream has forced a magnificent passage through the limestone, and, restrained there by an em-

bankment, it has accumulated its waters for the irrigation of the plain. Thus Hellenic construction and Cyclopic labours were here devoted to an useful work, and remain at the present day an instructive lesson.

From Kandili a rugged path leads by *Mytika* and *Zaverdha* to Santa Maura, a distance of about 5 hours.

In the year B.C. 374 the bay of Alyzea was the scene of a naval victory, gained by 60 Athenian ships, commanded by Timotheus, against 55 Lacedemonians, under Nicolochus; on which occasion the historian relates that Timotheus retired after the battle to Alyzea, where he erected a trophy; that the Lacedemonians, having been reinforced by six ships from Ambracia, again offered him battle, and that when Timotheus refused to come forth, Nicolochus erected a trophy on one of the neighbouring islands, probably that of *Kalamos*, anciently Carnus.

PART II.

THE PELOPONNESUS.*

ROUTE		PAGE
16.	Athens to Sparta, by Egina, Epidaurus, Nauplia, Tiryns, Mycenæ, Argos, Tripolitza, and Mantinea	253
17.	Sparta, through Maina to Kalamata	268
18.	Sparta, over Mount Taygetus, to Kalamata	279
19.	Sparta, by Messene, to Kalamata	279
20.	Kalamata to Sakona and Messene	283
21.	Kalamata to Cyparissia (*Arcadia*), by Pylos (*Navarino*)	283
22.	Cyparissia to Tripolitza	288
23.	Cyparissia, through Arcadia and Elis, to Patras	290
24.	Andritzena to Kalabryta and Megaspelæon	293
25.	Pyrgos to Patras, by Gastuni	294
26.	Patras to Tripolitza	295
27.	Karytena to Kalabryta and the Styx	296
28.	Patras to Nauplia	297
29.	Nauplia to Corinth, by Nemea	297
30.	Nauplia to Athens, by Hydra, Poros, &c.	298

ROUTE 16.

ATHENS TO SPARTA.

	Hrs.	M.	Mil.
Piræus to Egina	0	0	11
Egina to Epidaurus	0	0	11
Epidaurus to Nauplia	7	0	
Epidaurus, by Hieron, to Nauplia	9	0	
Nauplia direct to Tripolitza	9	0	
Nauplia to Argos, by Tiryns and Mycenæ	4	20	
Argos to Tripolitza	9	0	
Tripolitza to Sparta	12	0	

Boats can be hired in the Piræus at reasonable rates for excursions in all directions (see GENERAL INTRODUCTION). Ægina may be visited in a separate excursion from Athens, or *en route* for the Peloponnesus. In shape the island is an irregular triangle, and contains about 41 square miles. Its western half consists of a plain, which, though stony, is well cultivated with corn, but the remainder of the island is mountainous and unproductive. A magnificent conical hill, called *Oros* (ὄρος), occupies the whole southern part of the island, and is the most remarkable among the natural features of Ægina. Notwithstanding its small size, Ægina was one of the most celebrated of the Greek islands. It was famous in the mythical period; and in historical times we find it peopled by Dorians from Epidaurus, and possessing a powerful navy. About B.C. 500, the Æginetans held the empire of the sea; and at the battle of Salamis, B.C. 480, they were admitted to have distinguished themselves above all other Greeks for their bravery. Long a rival of Athens, Ægina succumbed to her in B.C. 456, and became a portion of the Athenian empire. But dreading the vicinity of such discontented subjects, Pericles, who used to call the island the *Eye-sore* of the Piræus, expelled the whole population in B.C. 431, and filled their place with Athenian settlers. The expelled Æginetans were settled by the Spartans in Thyrea, and, though restored to their country at the close of the Peloponnesian war, they never recovered their ancient power and prosperity.

The island of Ægina is distant about 11 miles from the Piræus, and nearly the same from *Epidaurus*. It was one of the few places which escaped the calamities of the devastating war of the Revolution. It was for some time, in 1828-29, the seat of the Greek govern-

* *Morea*, the modern name of the Peloponnesus, is probably derived from the Slavonic word *more*, signifying *the sea*, this being, *par excellence*, the maritime province of Greece.

ment; and many rich families of the Peloponnesus bought land and settled here, added to which, the refugees from Scio and Psara flocked hither in great numbers: so that in 1829 it became the resort of a mixed population of about 10,000 Greeks from all parts of Greece. At present the inhabitants of Ægina do not exceed 7000 in number. It is in general easier to go from Athens to Ægina and Epidaurus than *vice versâ*, owing to the prevalence of northerly winds during a great part of the year; and it is misery to be wind-bound in either of the latter places.

The climate of Ægina is delightful, and the air so pure, that epidemic fevers, the scourge of the Peloponnesus, are almost unknown in it. The soil is fertile, and it is carefully cultivated, yielding all the usual productions of Greece in great abundance. The interior of the island is rather destitute of wood, but the picturesque hills, rocky precipices, and pretty valleys with which the island is diversified, afford a variety of pleasing landscapes. The heights present beautiful views of the surrounding islands and continent. The best plan is to land at the N.E. extremity of the island, and to walk up to the temple. This can be easily effected; and it is not more than half an hour's walk.

Town of Ægina.—On a pointed hill, 3 miles inland, may be seen the ruins of the Venetian town of the Middle Ages. This has been abandoned by the inhabitants, who, being induced by their love of commerce to prefer the sea-shore, removed to the site of the ancient city, whose position is still marked by a Doric column. To the S. of this column may be seen traces of an old port. This port is oval in shape, and is sheltered by two ancient moles, which leave only a narrow passage in the middle, between the remains of towers, which stood on either side of the entrance. In the same direction we find another oval port, twice as large as the former, the entrance of which is protected in the same way by ancient moles, 15 or 20 feet thick. The walls of the ancient city are still traced through their whole extent on the land side. As has been said, the actual town occupies the site of the ancient city at the N.W. end of the island. The streets in the modern town are more regular than those in most other towns of Greece; and some good houses were built there before Athens became the residence of the court. Since that period, however, it has again declined. Capo d'Istria erected an extensive range of buildings near the town, which he destined for barracks, but they have since been converted into a museum, a library, and a school. The *Museum* was the first institution of the kind attempted in Greece, but its antiquities are now transferred to Athens, and the building itself is falling into decay. The *Library*, a spacious lofty room, contains only a few ancient Greek or Roman books printed in London. The *Lazaretto*, a well constructed edifice, is situated at some distance from the town on the shore. Since Athens has become the capital, this lazaretto is but little frequented.

In former days Ægina was celebrated for the beauty and richness of its monuments; but the only remains of them consist of a few tombs, vestiges of wells, and a mosaic pavement, with the exception of the column on the shore above mentioned, and the ruins of the celebrated

Temple of Jupiter Panhellenius (now supposed by some to have been a temple of Minerva).—This temple is 6 miles distant from the port, and from the badness of the road, it requires 2½ hours to reach it; but the usual course is to land immediately below the temple and to proceed to the town afterwards. This is supposed to be one of the most ancient temples in Greece. The approach, by a winding path, ascending through rich and varied scenery, is exquisitely attractive, and nothing can exceed the beauty of the situation. The ruin stands on the top of a hill, of moderate height, but commanding a noble view of the greater part of the island, the whole of the Gulf of Salamis, and some of the more distant islands, the coast of Attica from the Scironian rocks to Cape Sunium, the Parthenon,

and Eleusis. The temple is remote from any human habitation, and was formerly surrounded with shrubs and small pine-trees. 22 of the columns are still entire, viz. 20 of the peribolus, and 2 of the cella. The greater part of the architrave also is still remaining, but the cornice with the metopes and triglyphs have all fallen. The temple is built of a soft porous stone, coated with a thin stucco, and the architraves and cornice were elegantly painted. The pavement also was covered with a fine stucco, of a vermilion colour. The platform upon which it stands has been supported on all sides by terrace walls. In the rock beneath there is a cave, apparently leading under the temple, and which was doubtless once employed in the mysteries of the old idolatry. It was from among the ruins round the basement of this temple that those interesting works of ancient sculpture, the Æginetan marbles, now at Munich, were found, in 1811, by Cockerell, Forster, and some German artists. There are casts of them in the British Museum. The subject of the Eastern pediment appears to be the expedition of the Æacidæ or Æginetan heroes against Troy; that of the western probably represents the contest of the Greeks and Trojans over the body of Patroclus. We must refer to Wordsworth and Leake for the arguments about the dedication of this magnificent Doric temple. It was probably erected in the 6th century B.C.

Egina was fabled to have derived its name from a daughter of the river-god *Asopus*. Its inhabitants were renowned, as we have seen, among the ancient Greeks for their maritime skill, and this, added to their valour, was displayed at Salamis in a manner to entitle them, according to Herodotus, to the first rank. Their glory and prosperity were, however, of short duration; for they became involved in a naval war with the Athenians in the time of Pericles, which terminated in their complete defeat and the loss of their navy, and they never subsequently regained their former rank and supremacy. The island was originally barren and unproductive, but was rendered fruitful by the industry of the inhabitants.

Boats for any part of the continent may be hired at Ægina at a moderate expense. It is 11 miles to

Epidaurus, which formerly sent 800 men to Platæa and ships to Salamis, but is now a miserable village, and can barely muster 100 inhabitants and a few small boats. There is, notwithstanding, very tolerable accommodation for travellers. The houses are built on the right shore of the bay as you enter it, and not on the site of the old town, which was situated on a rocky eminence running out into the bay, and connected with the land by a narrow swampy isthmus. At the foot of this height 5 mutilated statues of white marble were dug up some years ago; 3 female figures of colossal size, one of which is recumbent, and exhibits tolerable execution; the others had no peculiar excellence.

Epidaurus was noted in the former ages of Greece for its sacred grove and sanctuary. It is situated in a recess in the Saronic Gulf, open to the N.E., and backed by high mountains. In the time of the Peloponnesian war it appears to have been strongly fortified; under Augustus, its circuit was no more than 15 stadia, whence it appears that Epidaurus was already at that time reduced to the promontory, where we now see, in many parts, the foundations of Hellenic walls, along the edge of the cliff.

The port of Epidaurus is good, and is protected by a peninsula to the S. A small plain surrounds the village. It is highly cultivated, and very productive; having almost the appearance of an English garden. Vegetables are raised here for the supply of the Athenian market. Epidaurus has recently again acquired celebrity, from having given its name to the Constitution, adopted by a General Congress of Deputies from all parts of Greece, and promulgated on the 1st of January, 1822. During the period of the Congress the Deputies were forced to live in the open air, being unable to find accommodation in the village.

The place at which the first Greek

Congress, or Constituent Assembly met, is 1¼ hour to the N.E. of Epidaurus, and is called *Piadha* (Πιάδα). This village is beautifully situated upon a lofty ridge of rocks, 2 miles from the sea; it was formerly protected by an old castle, still remaining, probably built by the Venetians. The road to it is a path along the hills, covered with laurels, myrtles, and pines, always in sight of the sea. Numerous coins of the Republic are found here; and the deserted state of Epidaurus may, perhaps, be accounted for by the preference which, for some reason or other, seems to have been given to this neighbouring port. "Ill-built and ill-provided," remarks Mr. Waddington, "Piadha still offered more resources to the Congress than any neighbouring town, and was, therefore, selected to be the birth-place of the Greek Constitution."

The house in which the legislative assembly was convened is "a large rustic chamber, forming a parallelogram, and insulated in the middle of the village, near an ancient tower, erected in the time of the Venetians, and now inhabited by a poor old woman. This rough dwelling," adds Count Pecchio, "reminded me of the cottages of Uri, where the Swiss confederated against the tyranny of Austria." A short sail S. of Epidaurus is the volcanic peninsula of *Methana*, highly interesting to the geologist. Numerous small islets lie off the coast.

Epidaurus to Nauplia, by Hieron, is nearly 9 hours' ride. The direct road to Nauplia, by *Lygourio*, is only 25 miles, and may be performed with ease in 7 hours.

The détour to Hieron, including the time requisite for the inspection of the sacred inclosure, will not lengthen the journey much, (as a great part of the road is good,) provided the baggage be sent the direct road. The first part of the road to Hieron is over a fertile plain, producing tobacco and corn, and covered with clumps of arbutus and myrtle; it then passes through a very romantic defile, by the side of a rocky hill, with a mountain torrent tumbling beneath. The path in some places is a mere shelf, only broad enough for one to pass, with a sheer precipice above and below; while in others it winds through a beautiful shrubbery, where the myrtle and arbutus are joined over the head of the traveller by festoons of the clematis in full bloom and odour.

By such a path, he reaches the spot where stood the *ἱερόν*, (whence comes the modern name *Hieron*) or *Sanctuary of Æsculapius*. The sacred *ἄλσος*, or grove of the Epidaurii, one of the most renowned places in Greece, for its sanctity, riches, and the splendour of the sacred offerings which adorned it, was situated at the upper end of a valley, there terminated by a semicircle of steep hills, from which several torrents descend, and unite at the south-western extremity of the valley, from whence the stream passes, through an opening in the mountains, and joins the river of *Lessa*.

The most remarkable remains of antiquity here are those of the theatre; innumerable fragments of other buildings lie around, but nothing like an edifice, or anything to guide the traveller in appropriating to any particular object these confused ruins. *The Theatre*, from the renown of its architect, Polycletus, may be considered as one of the most curious remains of antiquity in Greece. Although no traces of the proscenium remain, and many of the seats made of white limestone are displaced by the bushes which have grown among them, it is in better preservation than any other theatre in Greece, except that which exists near Dramisiús, in Epirus, not far from Joannina (Sect. IV., Route 35). The upper part of the edifice is in so ruined a state, that it is not easy to ascertain its details; but enough remains to show that the orchestra was about 90 feet long, and the entire theatre about 370 feet in diameter: 32 rows of seats still appear above ground in a lower division, which is separated by a diazoma from an upper, consisting of 20 seats; 24 scalæ, or flights of steps, diverging in equidistant radii from the bottom to the top, formed the communication with the seats. The theatre, when complete, was capable of con-

taining 12,000 spectators. Pausanias enumerates in this valley, besides the Sanctuary of Æsculapius, temples of Diana, Apollo, Venus, Themis, &c.

The Stadium.—Of this nothing can be traced but the form, the circular end and a part of the adjacent sides, with portions of 15 rows of seats. Near it are the ruins of two cisterns and a bath, evidently the works of the Romans.

From Hieron the traveller crosses a plain, in which are some vestiges of antiquity; and arrives at the direct route about 50 minutes after leaving the Hieron.

Lygourio is a large village upon a hill, the site of the ancient *Lessa*. In some parts may be observed traces of the old walls; and the great gate appears to have been near the well. The distance of Lygourio from Nauplia is 4 hours; the road passing first through a vale, then across a glen and brook. About 2 hours from Lygourio is a pass between a mountain on the right, and a *kastron* of good Hellenic masonry, with square and circular towers in good preservation, on the left. Twenty minutes farther is *Mount Arachne* on the left, and half an hour farther a tower on the left, of old Greek masonry, and a ruined *Paleó-kastron* about a mile off. About 3 hours from Lygourio is a wooded dell, and the *Monastery of St. Demetrius*. From the monastery there is another road to Lygourio. Half an hour farther is a *Paleó-kastron* of ancient masonry, situated on a bold rock near a torrent. This is probably *Midea*.

The road then passes by several villages and curious conic rocks. The village of *Aria* succeeds on the left; and half an hour from thence the traveller, passing a rock in which a colossal lion has been sculptured as a monument to the Bavarians who fell in the Greek war, descends to the Bay of

Nauplia; Ital. *Napoli di Romania*; *Inns* very inferior, and constantly changing names and proprietors. The *Hôtel de la Paix* (ἡ Εἰρήνη) was the best in 1850. Beware in Nauplia of dirt and vermin, and be sure to make a bargain beforehand. Nauplia is easy of access from its communication by steam with Athens 2 or 3 times a month in 10 or 12 hours.

As the traveller enters Nauplia, the lion of St. Mark, and the arms of the Venetian Republic over the gate, remind him that he is about to enter a modern stronghold. On the left, the grand and lofty rock *Palamede* rises precipitously, crowned with a strong fortress.

The classical reader learned in legendary lore, will recollect that Palamedes, the son of Nauplius, the founder of this city, was the unfortunate hero who detected the feigned insanity of Ulysses, when employed in the notable farce of sowing the sea-shore with salt, and was, by the vengeance of the crafty Ithacan, put to death by the Greeks, early in the Trojan war: after him is called to this day the *Palamede* (Παλαμήδιον).

Nauplia became the seat of Government soon after it fell into the hands of the Greeks, and continued such, until his Hellenic Majesty removed his royal residence to Athens, in December, 1834. The excellence of its port and the strength of its fortresses were the causes that made Nauplia so long the capital of Greece; but since the removal of the government, it has greatly fallen off in prosperity and has not now much trade.

The principal street was planned in the time of Capo d'Istria. It divides the town into two equal parts, connecting the two squares, and terminating at the land gate. On the arrival of the King and the Regency, the town rapidly improved, the streets were cleared of rubbish, a regular line of building was preserved, and Nauplia soon became a neat and cleanly residence, with tolerable shops and good-looking houses. The appearance of the inhabitants, the bustle in the shops, and the general air of cleanliness about the town, made it appear the first and most flourishing city in Greece.

The chief square is spacious, and is principally occupied by barracks, restaurants, and coffeehouses. The second square is much smaller; in it is situated the house formerly occupied by Capo d'Istria, and afterwards converted into a palace for King Otho.

The new houses, which have been

built in the European style, are, generally speaking, ill constructed and ill arranged. Here and there projecting roofs and painted word-work show what was once a Turkish house. Before the Revolution very few Christians were allowed to live within the town. The roadstead of Nauplia is one of the best in Greece; it is perfectly protected by both fortresses, and sheltered on all sides, with a great depth of water, and a good anchorage in all parts. Within the port, on a small island, is a ruined castle which, at one time, was used for defence, but is now converted into a prison.

The town occupies a space between the sea and the fortress of the *Acro-Nauplia;* some of the streets being built on the acclivity ascending to this fortress. The confined situation of Nauplia, and the malaria from the marshes, render it unhealthy. The only church worthy of notice is that of St. Spiridion, celebrated as the spot where Capo d'Istria fell by the hand of George Mavromikhali. The National Assembly in 1844 passed a resolution to the effect that a statue shall be erected at Nauplia to Capo d'Istria; but, like so many other projects in Greece, this exists only on paper, and its practical execution has been deferred to the *Greek Kalends.* There is a monument, however, to Prince Demetrius Hypsilanti, in one of the squares.

Previous to the revolution, the town contained only 4000 inhabitants, but before the removal of the court to Athens, the population had augmented to 9000. It is now only 7000.

The *Fortress of the Palamede* stands on the summit of a lofty and precipitous rock, 720 feet above the level of the sea. It is inaccessible on all sides except at one point to the E., where it is connected with a range of barren, rocky hills, and was surnamed the Gibraltar of Greece. It has been deemed impregnable, and would probably be so with any other garrison than Greeks and Turks. The former, in fact, only obtained possession of it by blockade, and when all the Turkish gunners on the hill, having been reduced by famine to 7, descended to the town by night in search of provisions, the Greeks approached and took possession of it; and the standard of the Cross floated on the summit during the remainder of the war. It is asserted that, though the fortress is considered inaccessible, a palikar once reached it by climbing up the face of the rock. The fortifications built by the Venetians are very massive, but in bad preservation; several brass guns still remain; some of these bear the date of 1687, and the stamp of the *Lion* of St. Mark. Prodigious cisterns have been hewn in the rock, and measures have been adopted for receiving all the rain that falls, which is then conducted into these cisterns, which are so spacious that they will contain an ample supply of water for a garrison for three years. The direct ascent from the town is by a ziz-zag path, cut in steps in the face of the rock. The view from the Palamede is magnificent, embracing the plain of Argos, the mountains of Arcadia and Sparta, and the beautiful Argolic Gulf.

The second fortress, that of the *Acro-Nauplia,* (or *Itch Kali,* as it was called by the Turks,) is built on a peninsular rock, rising above the town, at the foot of the Palamede. The summit is encompassed by walls, whose foundations are the only traces of antiquity in the immediate vicinity. Numerous batteries protect it on all sides. The Venetians attempted to make it an island, by cutting through the rock and letting the sea flow round it, in which they partially succeeded. The fortifications of the town are all Venetian, and consist of an extensive wall, now much out of repair, with outworks, bastions, &c. One of the chief batteries is called *The Five Brothers,* deriving its name from mounting five superb Venetian 60-pounders.

To visit the Palamede and the Acro-Nauplia, permission must be obtained from the military authorities; but it will be granted on application by the traveller's servant. This is the chief fortress and garrison of the Greek kingdom.

The modern town occupies the site of the ancient Nauplia, one of the most ancient cities in Greece, but deserted at

the period of Pausanias' visit. There are vestiges of Cyclopean walls imbedded in the modern fortifications. Nauplia was the port-town of Argos.

Several interesting excursions may be made from Nauplia, and a traveller may spend a week here agreeably, previous to commencing his tour in the Peloponnesus. The horses at Nauplia are good, and the traveller would do well to hire them here for the whole tour round the Morea, in order to save trouble and delay in the little villages on the road. The usual promenade of the Nauplians is beyond the suburb of Pronia, a village built by Capo d'Istria.

The gates of Nauplia are closed at 7 P.M., but the town may still be entered by taking a boat from the stairs close to the gates.

Nauplia to *Port Tolon* is nearly 2 hours. Leaving the bay of Nauplia, by the road to Epidaurus, the road turns off to the right, and then ascends a steep hill by the sea. On this hill are the foundations of an ancient town and castle, overlooking the port of Tolon. From the summit may be seen an extensive prospect of the Argolic peninsula and gulf, dotted with islets and rocks. There is a colony of emigrated Cretans in the village at Port Tolon. The ancient *Asine* was probably near the modern village of *Tri*, S of Tolon.

From Nauplia to Tripolitza is 9 hours on horseback. There is a carriage-road from Nauplia to Mycenæ and Argos; and also from Nauplia to Tripolitza. *N.B.* Inquire into their state before starting. Steamers run from Athens to Nauplia, and back, twice or thrice a month, remaining about 10 or 12 hours of daylight at Nauplia.

The road from Nauplia to Tripolitza winds round the head of the gulf to the Lernean marsh, which may be visited on this route, unless the traveller should prefer crossing the bay from Nauplia to see it, which, with a fair wind, may be done in an hour. A stranger will naturally be desirous of visiting this spot, celebrated in mythology as the place where Hercules destroyed the Lernean hydra.

The *Alcyonian* lake is probably the lower part of the marsh; towards the southern mills it is still believed by the country people to be unfathomable. It is nothing more than a pool, overgrown with rushes, in the centre of the marsh, whence issues a strong current of water. The *river Erasinus* also issues in a copious stream near this spot from under *Mount Chaon*, and flows into the Argolic Gulf, turning a number of mills. The cavern from which the Erasinus issues resembles an acute Gothic arch, and extends 65 yards into the mountain. This river is believed to be the same with that of Stymphalus, which disappears under Mount Apelauron in Arcadia. The water is so particularly clear and good, that vessels invariably lie off the shore to take in a supply. The village near the mills is called *Myli*, and is especially noted as the spot where Demetrius Hypsilanti, with 600 men, defeated the Egyptian army of double that number. (See Gordon's *History*.)

After leaving the Lernean Marsh, the road turns to the right, and joins that from Argos to Tripolitza.

Nauplia to Argos, by Tiryns and Mycenæ, 4 hours 20 minutes. Good carriages and cabriolets can be hired, which will take the traveller to Mycenæ in 2¼ hours.

The Argolic plain is confined by a curved barrier of hills on all sides but the S., where it is bounded by the sea. Mycenæ lies in the northern *apse* of this curve of hills, at a distance of 9 miles from the head of the Gulf. Hence no more appropriate a designation could be devised than that which describes Argos (by which term is meant the province as well as the city) as *hollow*, and Mycenæ as lying in a *recess of the horse-feeding* [*Argos—μυχῷ Ἄργεος ἱπποβότοιο.* The distance of Nauplia from Mycenæ is about 12 miles. The road passes under the lofty rock on the S.E. of Nauplia, on which stands the ancient citadel of Palamedes, and leaves on the right, at about a mile N. of Nauplia, the Cyclopean walls of Tiryns.

The ruins of Tirynthus, or *Tiryns*, are situated about 2 miles (½ hour) from the gate of Nauplia, on the main

road to Argos. Tiryns is fabled to have been built for Proetus by the Cyclopes, architects from Lycia, about the year 1379 B.C. The walls are nearly perfect, and the best specimens of the military architecture of the heroic ages, being generally 25 feet thick. The fortress being only ¼ mile in circumference could only have been the citadel of the Tiryntbii. There was ample room for the town on the S.W. side, where a plain. 200 yards in breadth, separates the ruins from a marsh, which extends a mile farther to the sea. This city was destroyed by the Argives, 466 years B.C.

"The ruins of Tiryns occupy the lowest and flattest of several rocky hills, which rise like islands out of the level plain. The finest specimens of Cyclopean masonry are near the remains of the eastern gate, where a ramp, supported by a wall of the same kind, leads up to the gate. The ramp is 20 feet wide—the gate 15 feet. The wall of the fortress still rises 25 feet above the top of the ramp. The principal entrance appears to have been on the S. side of the S.E. angle of the fortress, where an approach from the plain to an opening in the wall is still seen. The fortress appears to have consisted of an upper and lower enclosure, of nearly equal dimensions, with an intermediate platform, which may have served for the defence of the upper castle against an enemy in possession of the lower one. The southern entrance led, by an ascent to the left, into the upper enclosure, and by a direct passage between the upper enclosure and the east wall of the fortress into the lower one. There was a postern gate in the western side. In the east and south walls are galleries in the body of the wall of singular construction. In the east wall are two parallel passages, of which the outer one has six recesses, or niches, in the exterior wall. These niches were probably intended to serve for the defence of the galleries; and the galleries for covered communications to towers or places of arms at the extremity of them. One of these still exists at the south-west angle. The passage which led directly from the southern entrance, between the upper enclosure and the eastern wall into the lower division of the fortress, was about twelve feet broad. About midway there still exists an immense door-post with a hole in it for a bolt, showing that the passage might be closed upon occasion. In these various contrivances for the progressive defence of the interior, we find a great resemblance, not only to Mycenæ, which was built by the same school of engineers, but to several other Grecian fortresses of remote antiquity. A deficiency of flank defence is another point in which we find that Tiryns resembles those fortresses; it is only on the western side, towards the south, that this essential mode of protection seems to have been provided. On that side, besides the place of arms at the south-western angle, there are the foundations of another of a semicircular form, projecting from the same wall fifty yards farther to the north; and at an equal distance still farther in the same direction, there is a retirement in the wall, which serves in aid of the semicircular bastion in covering the approach to the postern of the lower enclosure. This latter division of the fortress was of an oval shape, about 100 yards long, and 40 broad; its walls formed an acute angle to the N., and several obtuse angles on the E. and W. Of the upper enclosure of the fortress very little remains: there is some appearance of a wall of separation, dividing the highest part of all from that next to the southern entrance, thus forming four interior divisions besides the passages. The postern gate, the gallery of the eastern wall, and the recesses in the same wall are all angular in the upper part; the angle having been formed by merely sloping the courses of masonry."—*Leake.*

Tiryns to Mycenæ 2½ hours.

The road passes by several small villages, and over the Argolic plain.

Mycenæ.—Near the little village of *Charvati* are the ruins of *Mycenæ*, once the capital of Agamemnon, built (according to the legend) by Perseus 1300 years B.C., and ruined by the Argives after the Persian war, 466 years B.C.

It was built on a rugged height, situated in a recess between two commanding mountains of the range which borders the east side of the Argolic plain. We look with awe on the remains of a city which was in ruins in the time of Thucydides, and which is now much in the same state as when he, and Pausanias after him, saw it. In visiting it, we seem to be companions of these two ancient authors.

The entire circuit of the citadel still exists, and in some places the walls are 15 or 20 feet high. Among them are specimens of Hellenic masonry of various ages. The most ancient, although not so massive as those of Tiryns, are built in the same manner. The *Citadel* is placed on the summit of a steep hill, between two torrents, and below a higher mountain. Its length is about 400 yards The ground rises within the walls, and there are marks of interior enclosures, indicating a mode of fortifying like that at Tiryns. On the summit are several subterranean cisterns.

The citadel had a great gate at the N.W. and a postern at the N.E. The great gate stands at right angles to the adjoining wall of the fortress, and is approached by a passage 50 feet long, and 30 wide, formed by that wall, and another exterior wall parallel to it, which, as it seems to have had no other purpose than the defence of the passage, we may suppose to have been a place of arms, and not a mere wall, especially as it commanded the right or unshielded side of those who approached. The opening of the gateway or doorcase widens from the top downwards; two thirds of its height, or perhaps more, was lately buried in the ruins; but the gateway has been cleared out, and is now to be seen complete. It is 10 feet in height; in the lintel are marks of bolts and hinges, and the pavement contains ruts caused by chariot-wheels. The width at the top of the door is 9½ feet. It was formed of two massive uprights, covered with a third block, 15 feet long, 4 feet wide, and 6 feet 7 inches high in the middle, but diminishing at the two ends. Upon this soffit stands a triangular block of grey limestone, 12 feet long, 10 high, and 2 thick, upon the face of which are represented in low relief two lions standing on their hind legs, on either side of a round pillar or altar, upon which they rest their fore-paws; the column becomes broader towards the top, and is surmounted with a capital, formed of a row of four circles, inclosed between two parallel fillets. This is the celebrated *Gate of the Lions.*

The largest stone in the wall near the Gate of the Lions measures 7 feet 3 inches by 4 feet 7 inches. The gate led into the Lower Acropolis. The small gate or postern at the north side of the Acropolis is constructed of three great stones, like the Gate of the Lions, and its approach was fortified as well as that leading to the latter gate.

The *Treasury of Atreus* is a subterranean dome. It is commonly called the Tomb of Agamemnon. Here we see the storehouse of the wealth of the early kings, which gained for this city the title of the *Golden Mycenæ.* We may picture it piled up with cars and armour of curious workmanship, fabled to be the work of Vulcan or the gift of Minerva; and rich embroidery, bright with purple and gold, from the loom of the princesses of the house of Pelops; just as the city above is rife with recollections of Agamemnon, Clytemnestra, Orestes, and Electra. The building was constructed under the slope of the hill towards the ravine of a neighbouring torrent. An approach, 20 feet in breadth, led through the slope to the door of the building. Before the doorway of this passage formerly stood semi-columns. The Treasury contains two chambers; the diameter of the dome of the first is 47 feet 6 inches, the height 50 feet. This is connected by a door with a smaller chamber. Above the entrance door is a triangular window, constructed in the same way as the gallery and its recesses at Tiryns; the entrance itself is roofed by a single slab 9 yards long and nearly 6 wide. The inner chamber is about 23 feet square; this, as well as a great part of the passage towards the interior, is not constructed in masonry, but rudely excavated in the rock with an arch-shaped

roof, though it may be doubted whether it was originally of that form, as the rock is here soft and crumbling.

In the middle of the great doorway are to be observed the holes made for the bolts and hinges of the doors, and in the same line a row of smaller holes for brass nails, most of which have been wrenched out, though the points of many still remain. Within the walls are remains of larger nails, of the same kind, in all parts of the edifice, and near the apex are several still projecting from the surface of the stones. Col. Leake says,—"It is difficult to conceive for what purpose they could have been intended, except that of attaching some lining to the whole inside of the building, for those near the vortex could not have served for the hanging up armour or other moveables; and it is observable, that traces of the nails, both holes for their reception, and points of the nails themselves, are to be found in every part of the interior surface: it is evident, moreover, from the highly ornamented semi-columns at the entrance, and the numerous small nails in the doorway, that the structure was finished originally in a most elaborate manner. I am entirely of opinion, therefore, that there were brazen plates nailed to the stones throughout the interior surface, and it is the more credible, as ancient authorities show that it was customary among the Greeks in early times to finish their constructions in this manner: there seems no other mode of explaining the brazen chambers of which we find mention in the poetry and early history of Greece, particularly that in which Danae was confined at Argos, by Acrisius, and which, according to the sacred guides of that city, was in a subterraneous building still existing in the time of Pausanias, and described by him almost in the same words which he applies to the treasuries at Mycenæ."

On the slope of the hill, beneath the Gate of the Lions, is a second treasury which appears to have been smaller than the one which is still entire.

Descending thence in the direction of the valley, which leads to the pass of *Tretus*, half-way down, is the entrance to a third but still smaller building of the same kind. Part of its circumference still remains above ground. There is a fourth building of the same kind near the crest of the ridge ascending from the third treasury. The doorway of this building alone remains.

From Mycenæ to Argos is 1 hour and 50 minutes. A little more than ½ hour from *Charvati* in the plain is the spot where the Heræum, the famous temple of Hera, or Juno, the great goddess of Argos, stood. The remains were first identified by General Gordon in 1831. They are between 5 and 6 miles from Argos, which agrees with the 45 stadia of Herodotus (i. 31). The old Heræum was burnt by accident in B.C. 423; the new Heræum, described by Pausanias, was built a little below the substructions of the ancient one. The eminence on which the ruins are situated is an irregular platform; and its surface is divided into 3 terraces rising one above the other. A massive Cyclopean substruction still remains, and there are also masses of Hellenic masonry. General Gordon procured by excavations a peacock's tail in white marble.

40 minutes from the remains of the Heræum the road crosses the bed of a torrent, and, in another ¼ hour, the bed of the *Inachus* near a ruined bridge. This river is often dry in summer. In 20 minutes more the traveller arrives at Argos; taking in all 4 hours and 20 minutes from Nauplia, exclusive of the time necessary for examining Tiryns and Mycenæ.

The plain of Argos is 10 or 12 miles in length, and from 4 to 5 in width. It is cultivated with corn in the dryer parts; where the moisture is greater cotton and vines are grown; and in the marshy parts rice. Its aridity in summer explains the epithet of "thirsty Argos" (πολυδίψιον Ἄργος).

Argos is about 7 miles from Nauplia, by the direct road. It occupies the site and retains the name of the ancient city, but the citadel is now deserted.

Argos may be shortly described as a straggling modern town, covering a great deal of ground (all the houses being surrounded with gardens), with a deserted citadel behind it. There are

few houses of any size, but it is one of the largest and most flourishing places in Greece.

In the revolutionary war it was besieged several times, and, during the last contest in 1825, it was entirely depopulated and destroyed, so that the scanty vestiges of antiquity which before existed are now mostly obliterated.

The Acropolis, anciently called *Larissa*, a ruined castle of Lower Greek or Frank construction, occupies the summit of a rocky hill, and still preserves, amidst its rude masonry, some remains of the famed Acropolis of Argos. They are of various dates; some parts approach to the Tiryntbian style, and there are some remains of towers which seem to have been an addition to the original Larissa.

The Acropolis of Argos is a conical hill, rising nearly a thousand feet above the level of the sea, and connected by a neck of land with a lower platform on the N.E. The former was the old citadel of Phoroneus, and was called by the Pelasgic term for a fortress, *Larissa*, and also *Aspis*, or *Shield*, from its circular form, or, according to others, because a shield was the insignia of the city. The latter, from the connexion mentioned, was called *Deiras*, or Neck. The modern castle consists of an outer inclosure and a keep, and the Hellenic work in parts of the walls of both proves that the modern building preserves nearly the form of the ancient fortress, and that Larissa contained a complete castle within the outer inclosure. The masonry of the interior work is a fine specimen of the second order, being without any horizontal courses. The interior of Larissa was a square of 200 feet.

The city walls may be traced along the descent of the hill, particularly of the south-west slope, and along a projecting crest terminating beyond the theatre.

From the citadel is a fine view over the plain, embracing Mycenæ, Tiryns, Nauplia, and the Inachus to the N. and E., and to the S. and E. the fount of Erasinus, the marsh of Lerna, and the Alcyonian lake.

The Theatre is at the southern extremity of the town. It is of large dimensions, partly cut out of the rock by the Greeks, and afterwards restored in brick by the Romans. Its two ends were formed of masses of stone and mortar; these are now mere shapeless heaps of rubbish. There are the remains of 67 rows of seats in three divisions. In the upper division are 19, in the middle 16, and in the lower 32, and more may perhaps be concealed under the accumulated earth. The whole theatre was about 450 feet in diameter, and the diameter of the orchestra was 200 feet. It could have contained from 13,000 to 20,000 spectators. Near the S.W. angle of the theatre are 21 rows of seats excavated in the rock. They could have commanded no view of the interior of the theatre, and therefore must have belonged to some separate place. It is a very agreeable task to re-people in fancy this theatre with the spectators that once thronged its now desolate seats; to indulge, in short, in the pleasing revery of the Argive nobleman of olden time, who was wont to dream away his time on this very spot, a sitter and applauder in a vacant theatre (*Horace, Epist.* ii. 2).

In front of the western wing of the theatre is a *Roman ruin* of tiles and mortar, with a semi-circular niche at one end and arched recesses in one of the side walls; the other walls are ruined. Eastward of the theatre is a similar but much smaller ruin, before the mouth of a cavern, the lower part excavated in the rock, and the upper part built of tiles and mortar. At the extremity there is a semi-circular niche, below it a semi-circular platform cut in the rock, and behind the niche a narrow passage of brick, forming a communication from without at the eastern corner of the building. It was apparently some secret contrivance of the priests. This ruin, though formed of brick, appears to have been the restoration of some ancient temple, as it stands on a terrace supported by an Hellenic polygonal wall, affording a fine specimen of that kind of work.

Above the theatre are the remains of a temple of Venus. Half-way up the rock to the citadel is a cave, probably

that of Apollo, whence his oracles were delivered.

At the commencement of the revolution, the fortress, which had long been neglected, was entirely out of repair, and unprovided with cannon. Yet, in July 1822, Demetrius Hypsilanti defended it for some days against the awkward efforts of the whole Turkish army under the Pasha of Drama. On this occasion, above 200 shots are said to have been fired by the enemy, of which 3 only struck any part of the building. To the delay occasioned by this operation, the ultimate destruction of the Turkish army may in part be ascribed. Only a few months afterwards Argos was again doomed to become a prey to the ravages of war. Hundreds of houses were overthrown; and the tottering walls alone betrayed the fact of their previous existence.

There are two rugged mountain tracks leading directly from Argos to the plain of Mantinea. The more northern was of old called *Prinus*, the more southern *Climax*. The carriage road to Tripolitza from Argos leaves the theatre on the right, and continues along the plain beneath the mountains formerly called Lycone and Chaon, to the fount of the Erasinus. The *Lernean marsh* is to the left. The road then turns to the right and ascends the mountains. At about 1 mile from the Erasinus, and about ½ mile to the right of the road, the remains of a pyramid are found occupying the summit of a rocky eminence. Its site corresponds to that of the sepulchral monuments of the Argives mentioned by Pausanias; but the style of its architecture would lead us to assign to it an earlier date. It is a curious fact that this pyramid should exist here, when taken in connexion with the legend of the Egyptian colony of Danaus.

About 3½ hours from Argos, looking back, there is a fine prospect over Nauplia, the Gulf, and the mountains. At the khan of *Daouli* the road is joined by a path from Lerna. It then runs W., passing the vestiges of antiquity which mark the sites of the ancient towns of *Hysiæ* and *Muchli*; and, surmounting the ridge of *Mount Parthenium*, the traveller looks down on the central plain of Arcadia. It is well cultivated, but the absence of trees deprives it of that softer beauty which the imagination couples with the name of Arcadia. The snow in winter lies deep and long on this elevated plain.

Descending from Mount Parthenium, we advance towards Tripolitza, which is near the N. extremity of the plain. 1 hour before reaching the city, to the left of the direct road, at the village of *Peali*, are the remains of *Tegea*, which must have been of great extent. There is an old church here called *Episcopé*, now in ruins; in the walls of which, and of some of the cottages, many remains of ancient Tegea are to be found, such as broken columns, friezes, and fragments of architraves; but these, with some inscriptions, are all that now remain of that once important city. Tegea, however, may still contain some of the works of Grecian art, as its deep alluvial soil is favourable for the concealment of such treasures.

Tripolis, or *Tripolitza*, 9 hours from Argos and Nauplia. Under the Turks it was the capital of the Morea, and a flourishing town of 20,000 inhabitants. Its name is derived from the 3 cities of Tegea, Mantinea, and Pallantium, which were all in the plain, and of which Tripolitza became the representative. In its most flourishing days, under the Turks, it possessed nothing to recommend it, and it is singular that a town, possessing no advantages whatsoever, except central position, standing in the coldest situation in the Peloponnesus, 3000 feet above the level of the sea, and distant from it, should have been selected by the pasha for his residence.

Among all the scenes of desolation presented a few years back in every part of Greece, not one was so desolate as that of Tripolitza. The town has now been rebuilt, and there are fewer ruins of modern buildings here than in most Greek towns. It contains an indifferent Khan. The population is now only 8000.

The Egyptian commander did his work effectually, when he determined not to leave a house standing in this once large and populous capital. When

the Greeks took Tripolitza in 1821, they had put all the inhabitants to the sword in a most barbarous manner; 8000 male Turks are said to have perished in that slaughter, besides women and children. (See the description of the siege and storm in *Gordon's History of the Greek Revolution.*) When Ibrahim Pasha repossessed himself of the evacuated city, he signalised his vengeance for such barbarity by destroying *literally* every house it contained, and left it a heap of ruins. The plain of Tripolitza is about 20 miles in its greatest length, and 10 in its greatest breadth. The surrounding hills are bare and rocky. Water was conveyed to the town by an aqueduct, from a little valley to the S.

The ruins of Mantinea lie about 8 miles to the N. of Tripolitza, and the road is level and easy, like an English bridle-path. It requires little more than an hour's ride to reach Mantinea, or it may be visited on the upper route from Argos alluded to above. The site of Mantinea is now called *Paleopolis.* The road from Tripolitza passes along the foot of the mountains to a projecting point, where a low ridge of rocks extends into the plain, opposite to a projection of the eastern mountains, thus forming a natural division in it. Proceeding onwards, it passes opposite the village of *Tzipiana.* It then turns to the N. and crosses the plain of Mantinea diagonally, leaving the Kalabryta road to the left. This latter continues to the N. extremity of the plain, where it ascends a ridge, which forms a natural separation between the territories of Mantinea and Orchomenus.

Instead of the large fortified city, and the objects which dignified the approach from Tegea, viz. the *Stadium, Hippodrome,* and Temple of *Neptune,* the landscape presents only rocky ridges, inclosing a naked plain, without a single tree to represent the wood of oaks and cork-trees called *Pelagus,* or the groves and gardens which formerly adorned the plain.

Mantinea is situated at the northern extremity of the plain. In the existing ruins no citadel or interior inclosure of any kind is to be discovered. The circuit of the walls is entire, with the exception of 4 or 5 towers on the E. side. As no more than 3 courses of masonry exist in any part above-ground, it seems probable that the remainder of the works was constructed in sun-baked brick. The form of the city was slightly elliptical, and about equal to 1250 yds. in diameter. The number of towers was 118. There were 10 gates, the approach to which was carefully defended in various modes. The circuit of the walls is protected by a wet ditch, supplied with water from the river *Ophis.*

The *Theatre* of *Mantinea* still exists in part, on the N. side of the inclosure, about midway between the centre of the city and the walls. Its diameter is 240 ft. A part of the circular wall which supported the cavea remains, and is of polygonal masonry. Some foundations of other buildings also remain.

The principal renown and chief source of interest connected with this town, is that which arises from its being the scene of one of the most remarkable battles on record, between the Spartans and the Thebans, B.C. 362. The precise spot where Epamonidas fell is still pointed out, and sufficient information is conveyed in the pages of history to enable us to determine it with some probability, if not with accuracy. When the hero received his death wound, he was carried to an eminence, afterwards called the watch-tower, σκοπή, and continued from thence to direct his troops till he expired. In the time of Pausanias, a monument existed to his memory, but no traces of it now remain. Yet few travel through the Peloponnesus without turning aside to gaze on the ground consecrated by patriotism and valour, as recorded in the victories of Leuctra and Mantinea, "Those fair daughters," as his dying words termed them, "who should transmit his name to all time."

Hadrian adorned the town with many buildings, and a temple to Antinous. Of *Pallantium* there are no remains, and it seems probable that it occupied a part of the modern Tripolitza itself. Kiepert, however, places it a little to the S.W. of the town. Pallantium was

the city of Pallas and Evander, and is said to have given its name to the Palatine hill at Rome.

From Tripolitza to Sparta the road lies at first over the plain, leaving the village of *Peali* and the *ruins of Tegea* to the left, and a lake to the right, called *Taki*, which terminates in a cavern, at the foot of a perpendicular cliff; there is a constant stream running into the mountain through the cavern. The road now follows a ravine, closely confined between rocky hills, and frequently crosses the torrent, till, 3½ hours after leaving Tripolitza, it reaches a Khan, called *Krya Vrysis, cold spring*, from a neighbouring source, the stream from which is joined by another from the mountain to the east. The road continues along the ravine, with rocks on either side, but soon turns out of it to the east, and subsequently regaining its former direction, passes through a narrow strait called the *Stenuri*. Hence the road descends into a small plain, and passing thence through some narrow ravines and rocks, where two men can hardly go abreast, the traveller at length reaches the *Khan of Vurlia*. Vurlia is prettily situated, and commands a beautiful prospect over the cultivated plain, through which the Eurotas meanders, encircling (12 miles lower down) the site of ancient Sparta, while beyond appear the snowy pinnacles and range of *Taygetus*, under which, built on terraces, on an insulated rock, stands the mediæval town of *Mistra*. Sparta was unwalled, but its territory was walled—her walls were her mountains. On the N. was Mount Mænalus and the huge hills of the Arcadian frontier; on the W., the lofty and continuous range of Taygetus; on the E., her territory was protected by the sea: and within its coast-line, and parallel to it, it was fenced off by the long bank of Mount Parnon, which runs from the heights of Mount Mænalus to the Malean Promontory, and terminates in the insular cliffs of Cythera. The valley of Sparta itself, with the sea to the S., the Arcadian hills to the N., Parnon to the E., and Taygetus to the W., is like the *hollow* of a stadium—*κοίλην Λακεδαίμονα κηπώεσσαν*. This latter epithet is derived from the numerous ravines and chasms into which the valley of the Eurotas is broken.

Vurlia is 3 hours distant from Sparta. After leaving Vurlia, the Eurotas is crossed by a singularly lofty bridge of one arch, and the road passes the remains of a Roman aqueduct, built about the time of the Antonines.

Sparta, 12 hours from Tripolis. This modern town has been built by the Greek government since the revolution on one of the hills of the ancient city. The streets are laid out on a magnificent scale, and if they are ever completed, modern Sparta will deserve the epithet of *εὐρυάγυια*. The Nomarch and other chief functionaries of the district reside at Sparta. There is a small *inn* or *khan*. Formerly travellers were lodged at *Mistra*, 3 miles to the W. of Sparta, and there is still good accommodation to be had there. The upper town of Mistra is quite deserted, and the castle in ruins; and neither contain any object of antiquarian interest. The castle seems never to have been very strongly fortified, though it is strong from its height and position; it is about 500 feet above the level of the plain; the hill on 3 sides is extremely steep, and on the fourth perpendicular, and separated from another rock by a torrent, which divides the town into two parts. There are the remains of some fine cisterns in the castle. The view from it is splendid; the eye ranges over the mountains from Artemisium, on the confines of Argolis and Arcadia, to the Island of Cythera (Cerigo) inclusive, together with a part of the Laconic Gulf, just within the island. All the plain of Sparta is in view, except the S.W. corner, which is concealed by a projection of Mount Taygetus. Towards the mountain, the scene is equally grand, though of a different nature. A lofty summit of Taygetus, immediately behind the castle, three or four miles distant, is clothed with a forest of firs; the nearer slopes of the mountain are variegated with the vineyards, corn-fields, and olive plantations. The highest summit of Taygetus, a remarkable peak, is not much inferior in height to any of the highest points of

the Peloponnesus, and is more conspicuous than any from its abrupt sharpness.

A cultivated tract of country occupies the middle region of Taygetus through its whole length; it is concealed from the great valley below by a chain of rocky heights, which immediately overhang the plain, and of which the Castle-hill of Mistra is one. Like that hill, they terminate in steep slopes, or in abrupt precipices, some of which are almost twice as high as the Castle of Mistra, though they appear insignificant when compared with the snowy peaks of Taygetus behind them. They are intersected and separated from one another by the rocky gorges of several torrents, which have their origin in the great summits, and which, after crossing the upper cultivated region, issue through those gorges into the plain—and then traversing its whole breadth, join the Eurotas flowing under the eastern hills. This abrupt termination of Taygetus, extending all the way from the Castle of Mistra, inclusive, to the extremity of the plain, forms the chief peculiarity in the scenery of Sparta and its vicinity. Whether seen in profile, contrasted with the richness of the plain, or in front, with the majestic summits of Taygetus rising above it, this long gigantic bank presents a variety of the sublimest and most beautiful scenery, such as we hardly find equalled in any part of picturesque Greece itself.

The ruins of *Sparta* are situated 3 miles to the E. of Mistra, close to the modern town. The path leading to them passes through groves of mulberry, olive, and orange trees. Thucydides says, "In future ages, if Sparta and Athens should be destroyed, the latter, from the magnificence of its ruins, would be supposed to have been the greater state of the two;" and no prophecy can be more true; a careless traveller, ignorant of the localities, would pass over the ancient site of Lacedæmon without knowing or suspecting that a city had ever stood there: the lands are cultivated—*seges ubi Sparta*—and on one side of a ploughed hill is excavated the theatre, which, with the foundations of a small temple, called the Tomb of Leonidas, form the whole visible vestiges of Sparta. But even these slight remains belonged not to the Sparta of Greece, but to the modern Roman town, which has also disappeared in the lapse of ages, leaving only the vestiges of the two edifices above mentioned.

The Theatre.—The Spartans had a theatre from the earliest times, not for dramatic exhibitions, which were forbidden by the Lycurgan institutions, but for gymnastic exercises and public assemblies. Under such circumstances, a scena like that of the theatre of Athens would hardly be wanted, and accordingly the remains of the scena of the theatre of Sparta are chiefly of brick, and seem to show that it was an addition of Roman times. The centre of the building was excavated in the hill, but the ground affords little advantage compared with what occurred in some other Greek theatres, and the wings of the cavea were entirely artificial from the foundation to the very summit of the theatre. The interior diameter, or length of the orchestra, it is impossible to ascertain without excavation; the breadth of each wing appears to have been about 115 feet; the total diameter about 450 feet, which was probably greater than the diameter of any theatre in Greece Proper, except that of Athens, unless it shall be found that Pausanias is correct in saying that the theatre of Megalopolis was the largest in Greece.

Sparta was situated upon hills of small elevation, the E. side, next the Eurotas, being naturally defended by a wall or precipice of rock 50 feet high. The whole city appears to have been about 1 mile long, including five hills. It is probable that antiquities might be discovered were an excavation made in the hill near the theatre.

The fertile plains of the Eurotas were formerly subject to the predatory incursions of the Mainotes, who sometimes left their own province to ravage them, and were much dreaded by travellers. Travelling, however, is now generally safe all over Greece, and as much so in Maina as elsewhere. It should be borne in mind that the traveller, who wishes to adopt the shortest and easiest route from

Sparta to Athens, or *vice versâ*, may go from Sparta to *Astros*, on the Gulf of Nauplia. (See Route 30.) The road runs along the bed of the Eurotas for 5 or 6 hours, and then turns in a N.E. direction towards *Astros*. It is about 1½ day's journey. By taking this route the traveller will pass through the district where the *Tzaconic dialect* is still spoken. (See p. 37.)

It is 2 days' journey from Sparta to Tripolis by Leondári and Sinano (Megalopolis).

ROUTE 17.

SPARTA THROUGH MAINA TO KALAMATA.

Maina.—As early as the reign of Constantine Porphyro-Genitus, the Eleuthero-Laconians (who had been enfranchised from the dominion of Sparta by a decree of the Roman senate) had acquired the name of *Mainotes*, from a place called Maina, near Cape Tænarus. They continued the worship of the Pagan deities 500 years after the rest of the Roman empire had embraced Christianity, and were not finally converted until the reign of the Emperor Basil (A.D. 867-886). They boast of their descent from the ancient Spartans; and the histories of Leonidas and Lycurgus, partly as saints and partly as robbers, still figure in their popular traditions. The whole district of Maina, including *Kakaboulia*, is formed by the branches of Mount Taygetus, and, with the exception of a long tract of low coast, called by the Venetians *Bassa Maina*, is mountainous, and for the most part barren.

Mount Taygetus, famous in all ages for its honey, is formed of a slippery rock, so hard as not to be broken without difficulty, and bristled with little points and angles, on which the gentlest fall is attended with danger. The population is distributed into small villages, while here and there a white fortress denotes the residence of the chief.

Maina was never thoroughly conquered by the Turks, and its inhabitants were as really independent of the supreme government, as the Scotch Highlands were down to the middle of the 18th century. They paid only a nominal tribute and a nominal allegiance to the Porte. They eagerly joined the Greek insurrection of 1821, and formed as important a part of the insurgent forces as did the Highland clans of the army of Charles Edward.

Maina was divided under the Turks into 8 hereditary captaincies, or what in other countries would be termed lairdships, seignories, &c. The government, in many respects, strikingly resembled the ancient feudalism of Scotland. The jurisdiction was long administered by an assembly of old men, from whom the *protogeron* (arch senator) was annually chosen. The misbehaviour of the last *protogeron* led to the abolition of the office; after which period Maina was nominally governed by a *bey*, chosen by the *capitani* among themselves, but who received his investiture from the Capitan Pasha.

In 1776, Maina was separated from the Pachalik of the Morea, and placed, like the Greek islands, under the protection of the Capitan Pasha; and on this occasion Tzanetachi Kutuphári was first raised to the dignity of *Bey* by a firman, which constituted him chief and commander of all Maina for the Porte. He had not enjoyed this post more than two years, when, having incurred the displeasure of the Capitan Pasha, through the intrigues of his dragoman, he was compelled to quit Kitries, and to take refuge in Zante. Through the intervention of the French ambassador, he obtained his pardon, and returned to Maina, where Mr. Morritt visited him in the spring of 1795. At that time Tzanet Bey, of Mavrovuni, in the canton of Marathonisi, enjoyed this invidious office, and he is stated by M. Pouqueville to have held it for 8 years; at the end of which he was, by rare good fortune, permitted to retire quietly to his patrimony, and to end his days in peace as a *capitanos*. His successor, Panaghiotti Kumunduro, after holding the office for three years, fell under the displeasure of the Porte, and was, in 1802, a prisoner at Constantinople.

His successor was Antony Gligo-

ráki, of Vathy; after him came Constantine Bey; and at the breaking out of the revolution, the ruling Bey was Pietro Mavromikhalis, afterwards so celebrated in the annals of the revolutionary war, and whose son, George Mavromikhali, assassinated Capo d'Istria in the midst of his guards in October, 1831.

The inhabitants of no district have ever been reckoned so ferocious and cruel as those of Mesa Maina, the country of Kakaboulia, or *Evil Counsel.* The following account of this district and its inhabitants is extracted from a manuscript, found by Col. Leake in the possession of one of the ecclesiastics of the Bishop's family at Mistra, who allowed him to take a copy of it. Tzanet Bey is the hero of the tale, and the poet first describes his character and exploits, characterising him as "the firm column of his country, the father of orphans, who deserves to govern all Laconia as well as Maina, being hospitable and a great patriot. He has done in Maina," says the poet, "what no one else ever did before him; and this I have seen with my own eyes:—A bell marks the hour of supper at his palace. Then all those who hear the bell boldly enter, eat at the Bey's table, and depart satisfied. He loves the poor and the stranger, defends his province, persecutes the wicked, and pounds them like salt. Thus old and young desire him, all Maina, and all the captains, except the Bey Kumunduráki of Kitries alone, who lives like a hawk, oppressing the poor and robbing them of their property, thinking only of feasting with his lady, while all the country groans. He hoped to possess himself of Milea and tyrannise over it, and even to take Marathonisi. Assisted by the Turk, he pretended to frighten Maina and subject all its government to himself. He brought an army by land, and a squadron by sea, and from Andruvista began to proceed in order. But the valorous young men, the dreadful captains, opposed him. At Skardhamula the meeting took place—they sprang upon the enemy like lions, one driving a hundred before him—a hundred a thousand—they scatter them to the winds, and reduce them to despair. The terrified (Kumunduro) fled with his land forces, and abandoned the unfortunate Seraskier on the sea-shore. Then if Tzanet Bey had moved a little, and had not neglected the opportunity, Kumunduro could not have arrested his flight at Kitries, nor at Zarnata,—no, nor at Kalamata." After some reflections on the ill effects of disunion among the Mainotes, the author proceeds to treat of the country south of Vitylo, where he had been a sufferer from Kakabouliote hospitality. He thus enumerates the 26 villages of Inner Maina:—

"The first is Tzimova, a handsome town and large, governed by a captain named Mavromikhali: beyond this place, at the foot of the mountain is a village called Kuskuni, then Krelianika, Kifianika, Pyrgos, Kharia, Dhryalo, Paliokhora, Krimnos, Babaka, Bryki, Kakiona, Karinia, Kulumi, Mina, Kita the many towered, and Paromia, a village of the same description, Stavri, Kikhrianika, Kunos, Upper and Lower Bolari, Dhry, Kypula, Vathia, Alika. These are the villages of Inner Maina in their order. Its principal produce is quails and Frank figs. There is not a spring of water in all Inner Maina; its only harvest is beans and lean wheat: this the women sow and reap. The women collect the sheaves at the thrashing floor, winnow it with their hands, and thrash it with their feet, and thus their hands and feet are covered with a dry cracked skin, as thick as the shell of a tortoise. Not a tree, or stick, or bough, is to be found to cover the unfortunates with its shade, or to refresh their sight. At night they turn the handmill, and weep, singing lamentations for the dead while they grind their wheat. In the morning they go forth with baskets into the hollows, to collect dung to be dried for fuel; they collect it in the houses, and divide it among the orphans and widows. All the men meantime roam about in the pursuit of piracy and robbery, or endeavouring to betray each other. One defends his tower against another, or pursues his neighbour. One has a claim upon another for a [murdered] brother, another for a son, another for a father, another for a

nephew. Neighbour hates neighbour, gossip gossip,* and brother brother. Whenever it happens that a ship, for its sins, is wrecked upon their coast, whether French, Spanish, English, Turkish, or Muscovite, great or small, it matters not; each man immediately claims his share, and they even divide the planks among them. When a stranger happens to go into their country, they declare him a gossip (*compare*), and invite him to eat with them. When he wishes to depart they detain him, undertake to conduct and accompany him, and then say, 'Gossip, reflect upon what we tell you, for it is for your good; take off your robe and your waistcoat, and your belt, and your trowsers, lest some enemy should take them away from you; for if our enemies should strip you, it would bring great disgrace and shame upon us; and this too, my dear little gossip, let us beg of you to leave your skull-cap and shirt, and take off your shoes too, they can be of no use to you. Now you are safe, you need not fear any one.' When a man dies [a natural death] they lament him as unslain, unbled, unjustified. These are the men who give a bad name to Maina, and render it hateful wherever they go. Let no one salute them, but fly from them as from a serpent. The Tzimovites only are worthy men, their manners and good customs show it,—in appearance merchants, but secretly pirates. May the blast and the drought take them all!"

A writer in the "*Allgemeine Zeitung*," June 1843, states some further particulars of this remarkable race. "The blood-feuds were carried to such an extent, that they were inherited in families, and even bequeathed at the end of his will by a dying father. His heirs looked as anxiously for the record of the number of murders to be avenged as for the particulars of his property, and when they had accomplished the murders specified in the will, they watered their father's grave in token of cooling his passions. A child of 8 years of age is mentioned as having been shot because his great-great-grandfather had killed a man of the murderer's family. Every house was a fortress, and every approach commanded by a loophole, which was so closely watched that no lights were burnt at night, lest the enemy might see the figure pass the aperture. The whole country was a country of towers, perched for the most part on rocky heights or on high ground, so as to command the surrounding territory. The lower stories were used as stables, and the upper rooms were approached by a door so low as only to be entered stooping. The women alone went abroad to work; the old men and boys stayed at home to watch, and there were instances of men who had never stirred out for 20 years. The watch was kept up night and day, and even with telescopes, which abounded in the district." In 1834 a commissioner was sent to destroy their castles, and caused an insurrection. The Bavarian troops were totally defeated, but their lives were spared, and satisfactory arrangements made with the government.

Such having been the lawless state of Maina, it is natural that it should hitherto have been but little explored; but the manners of the Mainots are now materially softened. Pietro Bey himself before his death lived for years at Athens; many of all classes of Mainots have entered the army; schools have been established; and travellers who wish to see so rude and poor a country will meet with no interruption. They had better, however, procure letters of recommendation to the chiefs and principal functionaries. We owe our chief knowledge of this curious country, during its feudal state, to Mr. Morritt and to Col. Leake. Mr. Morritt states, that among the chiefs he found men tolerably versed in the modern Romaic literature, and some who were able to read Xenophon and Herodotus, and who were well acquainted with the revolutions of their country. Even their piratical habits seemed to have descended to them from the heroes of the Odyssey and the early inhabitants of Greece. The robbery and piracy which they exercised indiscriminately, in their roving expeditions, they digni-

* Κουμπάρος in the original; Italicè *compare*, one who has had the same godfather, a spiritual relationship made much of in the East.

fied by the name of war. But Mr. Morritt says, "If their hostility is treacherous and cruel, their friendship is inviolable. The stranger that is within their gates is a sacred title; and not even the Arabs are more attentive to the claims of hospitality. To pass by a chief's dwelling, without stopping to visit it, would have been deemed an insult, as the reception of strangers is a privilege highly valued. While a stranger is under their protection, his safety is their first object—as his suffering any injury would have been an indelible disgrace to the family where it happened." He everywhere met with the greatest hospitality; and his testimony is confirmed by that of Mr. Swan, who visited the country in 1825, 30 years after the period of Mr. Morritt's journey.

The religion of the Mainots is that of the Greek Church; but the precepts of Christianity are even now but little regarded. Their churches are numerous, clean, and well attended; and their priests have an amazing influence, which, until lately, was seldom exerted for any good purpose. The Papas of Maina were not less determined plunderers than the rest of the Mainots, and shared in their expeditions, that they might also share the booty.

Mr. Morritt bears testimony to a pleasing feature in their character—viz. their domestic virtue. "Their wives and daughters," says Mr. Morritt, "unlike those of most other districts in the Levant, are neither secluded, corrupted, nor enslaved. Women succeed, in default of male issue, to the possessions of their fathers; they partake at home of the confidence of their husbands, and superintend the education of their children, and the management of their families. In the villages they share in the labours of domestic life, and in war even partake of the dangers of the field. In no other country are they more at liberty, and in none were there fewer instances of its abuse than in Maina at this period."

Most travellers will be satisfied with what they see of Maina in the following route, occupying 4 days:—1. *Sparta* to *Levetsoba*, a short day. On the way the ancient Amyclæ may be visited (whether at *Sclavokhorio* or *Haghia Kyriakè*), also the ruined treasury at *Vaphiò*, and the ancient Hellenic bridge near *Xerócampo*. 2. From *Levetsoba* to *Marathonisi*—Roman ruins on the way—time to examine the remains of Gythium. 3. Ride across the *break* in Taygetus to *Tzimovà* and *Limèni*. It is a very striking ride. Mavromati is to the left, and Passavà to the right. A deep glen in the mountain is then ascended, till an eminence is reached commanding a view both of the Messenian and Laconian gulfs. 4. Take a *boat* to Kalamata. Travellers must recollect that the *road* from Tzimova to Kalamata is very dangerous, and almost impassable for any horses except those bred in Maina. It is inexpedient to bring other horses into Maina at all.

The following is the general tour of the whole S.E. of the Peloponnesus, including the greater portion of the ancient Lacedæmonia:—

Sparta to—	Hrs.	Min.	Mls.
Helos	14	0	0
Monembasia	9	0	0
Phiniki	4	0	0
Durali	9	0	0
Marathonisi	4	0	0
Passava	2	20	0
Back to *Marathonisi*, by Paleopolis.			
Skutari	4	40	0
Tzimova	4¼	0	0
Kyparisso	7	0	0
Asomato (Matapan)	2	40	0
Port Kaio	1	0	0
Alika	2	0	0
Tzimova or Limèni	8	0	0
Vitylo	0	0	2
Platza (Leuctra)	5½	0	0
Skardamula	3½	0	0
Kitries	1½	0	0
Kalamata	3½	0	0

From Sparta to Gythium (Marathonisi) direct is 9 hours, and most travellers will be contented with that route; but if Monembasia is to be visited, the traveller will proceed as is here laid down.

From Sparta to Helos is reckoned a journey of 14 hours. The road goes to

Sclavo-Khorio, a pretty village in the midst of olive groves. A few inscriptions and Doric capitals are found here. Proceeding hence towards the Eurotas, at the distance of 2 m., is a church on an eminence, called *Hayhia Kyriaké*. The site of *Amyclæ*, an ancient city of Laconia, is usually placed at Sclavochorio, where the name of Amyclæ has been found in inscriptions. But it is probable that this was a modern Slavonian town, and that its houses were erected from the ruins of Amyclæ. Accordingly Leake supposes Amyclæ to have been situated at *Hayhia Kyriaké*. About 2 hours S. of Sclavochorio the traveller should diverge a little to the right of the direct road, to visit the *Hellenic bridge*, near the hamlet of Xerócampo, or *Dry-field*, situated on the edge of the plain, and on the very roots of Taygetus. A torrent issues from a deep and romantic ravine on the sides of the mountain, and at the spot where it enters on the plain, is thrown from rock to rock a single arch of Hellenic masonry—the stones exquisitely hewn and most symmetrically placed. Perhaps, however, the stones may have been taken by the Romans or Byzantines from some Hellenic building in the neighbourhood. If the bridge is Hellenic it settles the question about the knowledge of the arch among the ancient Greeks. Col. Mure discusses this bridge at length in the 2nd volume of his *Tour in Greece*.

We now return to the Eurotas, near the banks of which at *Vaphiò* there is a circular edifice, like the treasury at Mycenæ. *Daphni* is seen to the S.; to the W. Taygetus; to the N. the theatre of Sparta. The road now follows the course of the Eurotas, through the country formerly inhabited by the *Bardouniots*, a tribe of lawless Mussulman banditti expelled at the revolution.

Helos is a district in the plains on the banks of the Eurotas, extending from the mountain of *Bizani* to the frontier of Maina, which begins at *Trinisa*, the ancient Trinasus, so called from three rocky islets here lying off the coast. The villages of Helos are mostly situated on the low hills which encircle the plain; but some are in the plain itself. *Skala*, which stands on the bank of the Eurotas, an hour above its mouth, is so called from being the place of embarkation of the district. The exact situation of the maritime *city of Helos*, which supplied some of the ships of Menelaus in the Trojan war, is to be found a little to the E. of the village of *Durali*. The people of Helos were the first reduced to slavery by the Spartans, and their name was afterwards applied to the Messenian serfs also.

Helos to Monembasia, 9 hours.—3 miles from Helos, the traveller reaches the foot of Mount Bizani, where some low cliffs overhang a narrow beach: the lower part of the hill is covered with Vallonea oaks. The road then ascends the mountain; it is very rugged, and much overgrown. Just under the peak of the mountain is a cave, where saltpetre is made by boiling the earth. Under the rock are the tracks of some ancient wheels in the rock. Here is a fine point of view. The road descends to the plain of *Phiniki*. It is partly grown with corn, but the greater part is pasture land. The road afterwards enters a sort of wilderness, among low heights and narrow barren vales. At the highest part of it is seen to the N.W. the hill of Bizani; and to the E. near the sea, Monembasia. The road descends through a ravine to the sea, and crossing the bridge which joins Monembasia to the main land, enters the town.

Monembasia (Μονεμβασία, *i. e.* μονὴ ἔμβασις) is so called from its singular situation, which admits only of one approach and entrance on the land side, over the bridge which connects the western extremity of the hill with the main land. The island is about half a mile in length, and one-third as much in breadth; its length forming a right angle to the direction of the main shore. The town is divided into two parts, the castle on the summit of the hill and the town which is built on the southern face of the island, occupying one-third of it towards the eastern end. The town is enclosed between two walls descending directly from the castle to the sea; the houses are piled upon one another, and intersected by narrow

intricate streets. Many of the buildings are of Venetian construction. All is now ruinous and desolate. All the coast in sight from the town is an uncultivable rock. To the S., the coast line is terminated by *Cape Chamilo*, a low narrow promontory, with a hummock upon it, supposed to resemble the back of a camel; *Cape Malea*, or *Malia*, rises above Cape Chamilo, being exactly in the same line from Monembasia. To the N., the coast in sight is terminated by Cape *Kremidhi*, the extreme point of the Bay of *Palea Monembasia*.

An hour from the bridge on the shore are the ruins of an ancient city, on the cliffs immediately above the beach. The place is called *Palea*, or *Old Monembasia*. They are the ruins of *Epidaurus Limera*, and Monembasia is the *Minoa* of Pausanias. The walls, both of the Acropolis and town, are traceable all round; and in some places, particularly towards the sea, they remain to more than half their original height. The town formed a sort of semicircle on the southern side of the citadel. The towers are small. The circumference of the place is less than three quarters of a mile. The town was divided into two separate parts by a wall, thus making, with the citadel, three interior divisions. On the Acropolis there is a level space, which is separated from the remaining part of it by a little insulated rock, excavated for the foundations of a wall. On the site of the lower town, towards the sea front, there are two terrace walls, one of which is a perfect specimen of the second order of Hellenic masonry.

Twenty minutes beyond Old Monembasia are some ruined magazines under a peninsula, with a harbour on each side; that on the S.W. is called the port of Palea Monembasia; that on the N. the harbour of Kremidhi. Epidaurus *Limera* was a colony from Epidaurus in Argolis, and Strabo derives its surname from the excellence of its harbours (λιμηρά, quasi λιμενηρά). Monembasia has no harbour.

One-third of a mile south of the ruins of Epidaurus is a garden, below which, on the beach, is a deep pool of fresh water, 100 yards long, and 30 yards broad. This seems to be the *Lake of Ino*. The old citadel of Monembasia is separated from the town by a perpendicular cliff, to which there is a zig-zag ascent. Above the cliffs is a considerable space of ground, sloping upwards; and here the castle is placed. *Napoli di Malvasia* is the Italian name of this singular place.

Monembasia to *Phiniki* is 4 hours.—The road passes along the bed of the torrent Epidaurus to *Vilias*, a village in a situation like an Hellenic town; agreeing with Pausanias' description of the site of the Temple of *Diana Limnatis*. The road continues S.W. for ½ an hour; then turns to the N., into the plains of *Phiniki*. The Kalyvia of *Phiniki* are situated midway between the mountains of Phiniki and Bizani.

Phiniki to Durali by *Cape Xyli* is 9 hours.—After crossing a fertile plain in 1 hour, the traveller reaches *Blitra*, on the E. side of Cape Xyli, which is a high rocky peninsula. On the summit of the hill is one of the towers built to protect the coast. Eastward of the peninsula is a good harbour: ½ a mile E. of the peninsula, on the shore, are the remains of some public edifice, and some fragments of Doric columns. The ruins are called Blitra: and there seems no doubt of their being on the site of the ancient *Asopos*. Descending to the other side of the peninsula, the road reaches *Boza*, where, near a church, is a small subterranean chamber. From Boza, the road continues along the roots of the Bizani hill, descending sometimes to the beach, and proceeding through the *Kalyvia of Bizani*, joins the road from Apidhia, on entering the plain of Helos; 1½ hour farther is *Durali*.

Durali to Marathonisi 4 hours.—On leaving Durali, the traveller fords the Eurotas, passes *Limona*, and arrives at an angle where the mountain advances into the sea, near the ruins of a castle. This is the boundary between Helos and Maina. The road passes through *Trinisa*, near which are some remains of the walls of *Trinasus;* then crosses a mountain and marsh, and passing through the valley of Gythium, leaving the ruins to the right, ascends the rocky

hill, at the foot of which is situated Marathonisi.

Marathonisi is a wretched town; its houses seem to grow out of the rock, being huddled one behind the other on the edge of the sea, and on the slope of a hill above. There is now steam communication once or twice a month between this place and Athens. Near it are the remains of *Gythium*, called *Paleopolis*, situated in a valley terminating in the sea, and enclosed by mountains, prettily broken, partly cultivated, and partly covered with Vallonea oaks. The town was situated on some low hills, in a small triangular plain, enclosed between them and the sea. On one side of the principal height flows a torrent. Ninety yards inland from the shore are the remains of a theatre, constructed of a semi-transparent kind of white marble, of a very coarse grain, and marked with broad parallel streaks of brown. There are several pieces of the displaced seats on the side of the hill which supported the theatre; and below, at one of the angles, a small part of the two lower rows is still in its place. The total diameter appears to have been about 150 feet. There are also some Roman remains of baths, and a long edifice divided longitudinally into two, with an arched roof. Just below the theatre are some foundations of large buildings projecting into the sea, which, it is said, may be traced for a considerable distance.

The *island Marathonisi* (i. e. *fennel island*), anciently called *Cranae*, is a low rocky islet with a modern tower upon it, and forms a breakwater for the port. Here Paris carried Helen after their elopement; and a dismal refuge for lovers it must have been (Hom. Il. iii. 445). The *town* Marathonisi, on the opposite shore, is on the site of *Migonium;* and the *hill* above it, *Kumaro*, is the ancient *Larysium*. On the left of the road to Paleopolis, Leake found an inscription on the rock, in small and very ancient characters; and behind the latter, on the side of the mountain, a chair with a footstep, hewn in the rock, and resembling the chairs at Athens, in the rocks near the Pnyx. This excavation is probably the position of the *Zeus Cappótas* stone of Pausanias.

At *Mavrovuni*, a village 1½ mile to the S. of Marathonisi, on a promontory, is a fine view along the shore and into the interior. From Marathonisi to Passava is 2 hours 20 minutes by Mavrovuni. Here is a break in the great mountain-wall of Taygetus, so that you can ride easily in a few hours across the peninsula from Gythium to Tzimova.

The hill of *Passava* is like that of the castle at Mistra. On the summit is a ruined fortress, consisting of a battlemented wall, flanked with one or two towers, and without any ditch. Within are the remains of gardens and houses, and the ruins of one building of larger size. There are several of the Mainot towers in each of the villages of Maina. They are high narrow buildings with loopholes for windows, and defensible against everything but cannon, as they have generally no door near the ground, but are entered by a ladder pulled up at night. On the eastern side of the castle of Passava, towards the S. end, is a piece of Hellenic wall, where there are, however, no stones so large as those at Tiryns or Mycenæ. Passava, from its situation, must have been the ancient *Las*. The name of Passava is applied to all the coast between Mavrovuni and the hill of Vathy.

From Passava to Marathonisi, by *Paleopolis*, is 2 hours 20 minutes.

From Marathonisi to Skutari is 4 hours 40 minutes. The road crosses the plains of Passava to the hills which bound it on the W. side; it then crosses the hills, and the mouths of two streams, and proceeds to *Vathy*, where there are some Roman remains, probably those of *Hypsus* or *Hypsi*. The road then crosses a valley, where vestiges of an ancient site have been found, and ascending a low height, Skutari lies in view.

Skutari is a large village on a steep height, overlooking the sea, with Cerigo in front. About 2 hours distant, at *Kotronaes*, are some ruins, the remains of *Teuthrone*. From Skutari to Tzimova is 4 hours 15 minutes, through

the *vale of Dhikova*, crossing the *river of Dhikova*, ½ mile S. of *Karyopoli*, passing under *the hill of Karyopoli*, and through a ravine, through which the river of Dhikova passes. The road follows the course of the river, till it dwindles into a small torrent. A very rugged ascent brings the traveller in sight of *Vitylo*: the road passes under the precipice of *St. Elias*, and then descends to

Tzimova, a large village ½ mile inland. It has officially changed its name to *Areopolis*, in honour of the *martial* Mavromichalis, whose capital it is. It is the residence of the Eparch of Laconia, whose eparchy includes Maina. From Tzimova to Kyparisso, 7 hours.

The road descends into a ravine which separates Tzimova from Mid Maina, and leaves subsequently *Pyrgos*, to the rt.; in 3 hours' time the road is in a line with another inlet of the sea: an hour afterwards, the traveller is opposite to *Kavo Grosso*. Half-way between that extremity and the line of coast which we have been following, is a promontory called *Tigani*, with a small bay on either side of it. That to the eastward, which is much the more secure, is called the *port of Mezapo*; it is said to be the best harbour on the western coast of Maina. The promontory of Tigani is not high; its flat summit is surrounded with the remains of an Italian fortification, and it is connected with the great peninsula of Kavo Grosso by a low isthmus. This is evidently the situation of the port and Homeric town of *Messa*. The rock-pigeons which abound in the sea-caves here justify the Homeric epithet of πολυτρήρων. In the central and highest part of Kavo Grosso is a conical height, which marks the site of *Hippola*. The road passes by *Kita*, and afterwards by *Alika*, and descending into the bed of a torrent arrives at

Kyparisso, once a considerable village, now only containing a pyrgos, a chapel, and a few huts. It stands about five miles from the isthmus of the peninsula of Cape Matapan. Here there are some fragments of columns and inscriptions.

Kyparisso to Asomato, 2 hours 40 minutes. The road first follows that to Vathy, but leaves it in a torrent bed near the sea, and having arrived opposite the head of *Port Marmari*, a dangerous creek, it crosses the neck of land between Marmari and Port Kaio, and which constitutes the isthmus of the peninsula of Cape Matapan. Here the road separates from that leading to Port Kaio. It proceeds in a south-east direction, till it reaches the summit of a ridge commanding a view of Port Kaio and Port Vathy. The west side of the peninsula is occupied by the high rocky land of Cape Matapan. Two small *kalyvia*, known by the name of *Asomato*, stand on the eastern face of the mountain. The name of *Asomato* properly belongs to a ruined church near the shore of a small harbour, close to Cape Matapan, and to this point the path now conducts the traveller. The dedication of the Church is τῶν Ἀσωμάτων, *i. e.*, the Angels.

Asomato, like many other dilapidated churches in Greece, has been repaired in such a manner as to be covered with a roof at the altar, while the remaining walls are in a state of ruin. This altar end is formed in part of Hellenic masonry, not quite regular; the stones, though very large, being not all quadrangular. At the end of this piece of Hellenic wall, near the altar, a narrow ancient door remains, which is not apparent from within, having been immured in converting the temple into a church. The church, instead of facing to the E., as Greek churches usually do, faces south-eastward, towards the head of the port, which is likely to have been the aspect of the temple. There can be little or no doubt that it was the celebrated temple of the Tænarian Neptune. Farther inland are some ancient bottle-shaped cisterns, the largest of which is ornamented with a mosaic of tiles round the edge.

¼ mile south of the port, a low point of rock projects into the sea, which the natives say is the real Cape Matapan, the southernmost point of Europe. A more remarkable point than Matapan itself, is that to the S.E., which divides Asomato from Vathy, and shelters the latter harbour from the south; it is more separated from the rest of the

peninsula, but is not so high and steep as the land above Cape Matapan. Leake conjectures that Matapan may be a Doric form of Μέτωπον, or *forehead*.

From Asomato to Port Kaio is 1 hour. Leaving the Kyparisso road to the left, the traveller proceeds along the summit of the isthmus, and then winding round the mountain above the port, arrives at the monastery called the *Virgin of Port Kaio*.

Port Kaio or *Quaglio* (so called from the number of quails that alight here in the annual migrations) is a beautiful circular harbour, with a fine sandy bottom, and depth of water for large ships, except at a shoal between the southern point of the entrance and the shore. On a height opposite the monastery are the ruins of a square fortress of the same period as that of Passava. This is the fortress of *Maina*, which has given its name to the Tænarian promontory. A town stood here in the Middle Ages.

Port Kaio to *Alika*, 2 hours, leaving Kyparisso on the left.

Alika to Tzimova is 8 hours. *Liméni* is the port of Tzimova, and is 2 miles distant. It consists of a few magazines and two towers, one of which was the residence of Pietro Bey, one of the most illustrious of the Greek patriots.

Vitylo is 2 miles from Liméni, and stands to the N. of the E. branch of the harbour, on the brow of a steep hill, separated from the hill of Tzimova by a deep glen. It is the site of the ancient Œtylus. Mr. Morritt, who visited Vitylo in 1795, observed many remains of Hellenic walls. At the church he found "a beautiful fluted Ionic column supporting a beam at one end of the aisle, three or four Ionic capitals in the wall of the church, and on the outside of the church the foundations of a temple." This was probably the temple of Serapis, mentioned by Pausanias, and which, perhaps, having been converted into a church on the establishment of Christianity, has remained in that state to the present day. All the Mainotes believe that the Buonaparte family are the same with the clan *Kalomēros* of Vitylo, and that they merely translated their Greek name on settling in Corsica. Leake believes in the Corsican colony in the 17th century, but thinks Buonaparte an older Italian name.

Vitylo to *Platza*, is 5½ hours. This is a small hamlet near the ancient *Leuctra*, but containing few vestiges of antiquity. An isolated rock close to the shore was probably the ancient Acropolis of Leuctra, as there remain some relics of antiquity upon it. The *demus* is now called that of Leuctra, and *Platza* is its chief palace.

Platza to *Skardamula*, the ancient *Cardamyle*, is 1½ hour. Behind the village of Skardamula is a small rocky eminence, on which are some remains of the Acropolis. Just enough remained to point out the situation; the rock itself was split by a deep chasm, ascribed by tradition to an earthquake. At the foot of this rock was long seen a heap of stones, the monument of Turkish invasion, which the inhabitants point out with all the enthusiasm of successful liberty, such as may have been witnessed and remembered among the Swiss, on showing the monuments of their former glory, the pledge of their enduring independence, and the bond of their national affections. The direct road from Skardamula to Kalamata passes by the village of *Malta*, leaving *Kitries* to the left. Malta is prettily situated in a hollow, with a ruined castle above. It is 4 hours from hence to Kalamata.

From Skardamula to Kitries is 3½ hours. The country is laboriously cultivated, but is stony and barren. The southern district of Maina, S. of Tzimova, is so sterile and of so forbidding an aspect that the ancient poets represented it as the portal of the infernal regions ("Tænarias etiam fauces alta ostia Ditis"); but between Tzimova and Kalamata there is a large population, and numerous villages with groves of olives and cypresses, and crowned with towers and with churches of the graceful Byzantine architecture. The men still go about armed.

Kitries stands upon a rock deeply embayed within surrounding mountains. The northern shore presents a series of natural terraces rising one above the

other. There is great depth of water in the bay, even up to the very rocks, so much so, that it is necessary to secure vessels by a hawser attached to the shore. The place abounds with *citron-trees,* whence its name. At the time Kitries was visited by Mr. Morritt it was the residence of Tzanetachi Kutuphari, formerly Bey of Maina, and of his niece Helena, to whom the property belonged. Their house consisted of two stone towers, resembling the old towers on the borders of England and Scotland; a row of offices for servants, stables, and sheds, surrounded a court, to which the entrance was through an arched gateway. Mr. Morritt gives the following interesting account of the hospitable reception he experienced.

"On our approach, an armed retainer of the family came out to meet us, and spoke to our guard, who attended us from Myla. He returned with him to the castle, and informed the chief, who hastened to the gate to welcome us, surrounded by a crowd of gazing attendants, all surprised at the novelty of seeing English guests. We were received, however, with the most cordial welcome, and shown to a comfortable room on the principal floor of the tower, inhabited by himself and his family; the other tower being the residence of the Capitanessa, his niece, for that was the title which she bore. Tzanetachi Kutuphari was a venerable figure, though not above the age of fifty-six. His family consisted of a wife and four daughters, the younger two of which were children. They inhabited the apartment above ours, and were, on our arrival, introduced to us. The old chief, who himself had dined at an earlier hour, sat down, however, to eat with us, according to the established etiquette of hospitality here, while his wife and the two younger children waited on us, notwithstanding our remonstrances, according to the custom of the country, for a short time; then retired, and left a female servant to attend us and him. At night, beds and mattresses were spread on the floor, and pillows and sheets, embroidered and composed of broad stripes of muslin and coloured silk, were brought in. The articles, we found, were manufactured at home by the women of the family."

The beauty of the women is remarkable in this part of Maina; with the fine features of Italy and Sicily are united the auburn hair and delicate complexions of colder regions. After dinner the following day Mr. Morritt was presented to the Capitanessa Helena. He says:—"An audience in form from a young woman, accompanied by her sister and a train of attendant females, in the rich and elegant dress of the country, was a novelty in our tour, and so unlike the customs which prevailed but a few miles from the spot, that it seemed like enchantment. The Capitanessa alone was seated on our entrance, who, when she had offered us chairs, requested her sister to sit near her, and ordered coffee and refreshments to be brought. The Capitanessa was a young widow, and still retained much of her beauty; her manners were pleasing and dignified. She wore a light blue shawl-gown embroidered with gold, a sash tied loosely round her waist, and a short vest without sleeves, of embroidered crimson velvet. Over these was a dark green velvet Polonese mantle, with wide and open sleeves, also richly embroidered. On her head was a green velvet cap, embroidered with gold, and appearing like a coronet; and a white-and-gold muslin shawl, fixed on the right shoulder, and passed across her bosom under the left arm, floated over the coronet, and hung to the ground behind her. Her uncle's dress was equally magnificent. He wore a close vest with open sleeves of white-and-gold embroidery, and a short black velvet mantle, the sleeves edged with sable. The sash which held his pistols and his poniard was a shawl of red and gold. His light blue trowsers were gathered at the knee, and below them were close gaiters of blue cloth with gold embroidery, and silver gilt bosses to protect the ancles. When he left the house, he flung on his shoulders a rich cloth mantle with loose sleeves, which was blue without and red within, embroidered with gold

in front and down the sleeves in the most sumptuous manner. His turban was green and gold; and, contrary to the Turkish custom, his grey hair hung down below it. The dress of the lower orders is in the same form, with necessary variations in the quality of the materials, and absence of the ornaments. It differed considerably from that of the Turks, and the shoes were made either of yellow or untanned leather, and fitted tightly to the foot. The hair was never shaved, and the women wore gowns like those of the west of Europe, instead of being gathered at the ancles like the loose trowsers of the East. In the course of the afternoon we walked into some of the neighbouring villages: the inhabitants were everywhere dancing and enjoying themselves on the green, and those of the houses and little harbour of Kitries, with the crews of two small boats that were moored there, were employed in the same way till late in the evening. We found our friend Zanetachi well acquainted with both the ancient and the modern state of Maina, having been for several years the bey of the district. From him I derived much of the information to which I have recourse in describing the manners and principles of the Mainotes. He told me that, in case of necessity, on attack from the Turks, the numbers they could bring to act, consisting of every man in the country able to bear arms, amounted to about 12,000. All of these were trained to the use of the rifle even from their childhood, and after they grew up were possessed of one, without which they never appeared; and, indeed, it was as much a part of their dress as a sword formerly was of an English gentleman. There are fields near every village, where the boys practised at the target, and even the girls and women took their part in this martial amusement."

Kitries was afterwards the occasional residence of the far-famed Pietro Bey Mavromikhali, who is thus described by Mr. Swan in 1825:—

"A goodly personage, corpulent and short. His features expressed extreme good nature, but not much understanding. His eyes project; his face is broad and chubby; and his mustachios, by undue training, unite with his whiskers, which are clipped above and below, but suffered to run wild in the centre, and are therefore drawn out to a prodigious length. He wore an Albanian dress, begirt with a splendid shawl of rich gold embroidery; a silver-gilt pistol, highly chased, was attached to his belt. His presence was that of a respectable old gentleman, of about fifty years of age, over whom the finger of care has moved lightly, leaving none of those impressions which prey upon and overpower the mental energies. He was attended by a number of military chiefs, in a common sort of chamber, for the appearance of which he thought it necessary to apologise. It was a *barrack*, he said; his house was upon Capo Grosso, where his family then resided. We were called to dinner," continues Mr. Swan, who gives the account, "at five o'clock; and, though a fast-day with our worthy host, he entertained us sumptuously, while he abstained himself. As the night drew on, a dependant with a long black beard held over us a lighted lamp, and stood like a statue the whole time we were eating. This again reminded us of ancient Highland torch-bearers, an instance of which, if I mistake not, we find in the 'Legend of Montrose.' Soups and fishes in every form, all excellently cooked, with country wine of admirable flavour, were abundantly supplied. At eight our couch was spread (for we were to start at daylight) where we had dined. That part divided from the rest, and called the divan (it had once, doubtless, been a Turkish residence), with the space between, was occupied by our company, including the Greek and Turk who travelled under our escort. On the left of the entrance was a small door leading to a kind of balcony which overlooked the sea. Here, with the clear blue sky for a canopy, and the murmuring ocean for their lullaby, our host had deposited the females of his family, among whom was an Arab slave, the most comely-looking creature of the kind that I have seen. Close

by, in our own apartment, the Bey took up his rest. Two other Greeks, his attendants, lay on the side opposite to him, where stood a lamp, suspended from a short wooden stick. Over the partition forming the divan was a small recess, in which the Panaghia (all holy, applied to the Virgin) slumbered, or watched over her votaries, assisted by a lamp of oil, lighted up as the dusk approached, and secured by a small glass door, covering the recess. The party were extended on mats in various parts of the room, the walls of which were decorated with weapons. Our old host having divested himself of his skull-cap, outer drawers, and jacket, lay along his mat, in the shape of a huge mound, swelling gradually to the apex. His secretary kneeled beside him, armed with pen, ink, and paper, and employed in scribbling the despatches he was dictating for Colocotroni, and the captains we were likely to meet. The lamp stood near them, and cast a strong gleam on their countenances, made more picturesque by the long hair of the Bey, which swept the ground as he reposed."

Leaving Kitries, the road lies along the coast for 1½ hour, and then enters a glen, and after a rocky ascent, whence the snowy summits of Taygetus are seen, it passes, ½ hour afterwards, a furious stream, rushing out of a cavern. After passing through a ravine close to the sea, the traveller crosses the boundary of the Mainote territory, and in 1 hour more reaches

Kalamata, 3½ hours from Kitries (Route 19).

ROUTE 18.

SPARTA OVER MOUNT TAYGETUS TO KALAMATA.

14 hours.

This is a magnificent route, but the track is difficult and even dangerous in the best season, and at other times is nearly impracticable. The traveller goes from Sparta to Mistra, and thence to *Stavro*, whence begins the ascent over the central ridge of Taygetus. From the summit there are splendid prospects over both the Laconian and the Messenian Gulfs. The descent is by *Sitsova* and *Kutzava* to Kalamata. This route leads the traveller into the heart of the wildest scenery of Taygetus; but it should not be attempted except in the finest and clearest weather.

ROUTE 19.

SPARTA BY MESSENE TO KALAMATA.

	Hrs.	Min.
Sparta to Leondari	9	30
Leondari to Mavromáti (*Messene*)	8	0
Mavromati to Andrussa . .	2	30
Andrussa to Nisi	1	30
Nisi to Thuria	2	0
Thuria to Kalamata . . .	2	15

From Sparta to Leondari is a long and fatiguing journey of from 9 to 10 hours, through a wild and wooded region, being in fact a ridge of mountains, a continuation of Taygetus, which are frequently covered with snow, and supply the sources of the Eurotas which flows to the E. side, and of the Pamisus and Alpheus to the W. The whole ride is exceedingly beautiful and picturesque.

The road is a continued ascent into the mountains, from the banks of the Eurotas, and on reaching a high ridge overlooking the plain the traveller is disappointed at not being able to see the town of Leondari; but on turning sharp round a prominent point of the hill is agreeably surprised to find it close at hand, planted on the other side of the ridge on which he has been travelling.

Leondari is placed in a most commanding position at the top of a hill terminating the chain of Mount Taygetus to the N., and commands a narrow pass, separating Arcadia from the Messenian territory. It was considered a position of much importance during the late war, on account of the manner in which an army passing through the defile would be exposed to the enemy at Leondari. Unfortunately the Greeks turned this advantage to but little account; Colocotroni, who commanded

here, offering no opposition to Ibrahim Pasha in his passage through it, when he might have annihilated his army.

From Leondari to Mavromati 8 hours. The descent is steep, and about ½ of an hour from Leondari the road crosses the wide bed of a torrent called the *Xerillo Potamo*, which rises out of the branches of Taygetus, and joins the Alpheus. The *valley of Xerillo Potamo* to the left is beautifully wooded; on the right is the lofty mountain *Hellenitza*. The road passes through fine oak woods and forests.

About 1 hour from Leondari the road falls in with that from Tripolitza to Areadia, &c.; 10 min. farther is a tumulus, which was perhaps the boundary mark of the Arcadians and Messenians. The descent continues through a beautiful winding glen, whence Mount Ithome is seen. The view in front of the plains of Messenia, bounded by the Gulfs of Coron and Navarino, is splendid.

The khan of *Sakona* stands at the foot of the mountains of Macryplagi. It is only suited for a midday's repose, and is to be avoided as a resting-place for the night.

One hour from Sakona the road crosses that to Scala, and in another hour passes over two confluents of the Pamisus; 45 min. afterwards the ascent of Mount Ithome is commenced. It is very steep and difficult, though highly beautiful; the trees and shrubs arching over the path. The oak-trees are remarkably fine, their giant arms stretching out horizontally about 6 feet above the ground, and frequently as large as the trunks of the trees themselves.

Mavromati (Messene) is a wretched village, and a traveller would find better accommodation in the monastery of *Vurkano* on the N. side of Mount Evan, 1 hour's journey from the ruins. Mavromati contains about 20 houses or huts, situated on either side of a fine spring, from which the village derives its name, meaning Black Spring, or literally *Black Eye*. A copious stream, issuing from it, descends through the centre of the ancient site in a south-westerly direction. The village stands exactly at the foot of the steep hill of Ithome, and nearly in the centre of the inclosure of the city of Messene. The fountain is undoubtedly the ancient Clepsydra, or *Water of Secrecy*.

The ruins of *Messene* are magnificent specimens of the grandeur and solidity of the Hellenic military architecture. The *Northern Gate* is a double gate formed of immense blocks of stone, beautifully fitted, opening into a circular court 62 feet in diameter, in the wall of which, near the outer gate, is a niche on each side, for a statue, with an inscription over it. The interior masonry of the circular court is very beautiful and exact. The soffit stone of the inner door has been thrown down, so as to rest against the side of the gateway, and gives a clear idea of the grandeur of the original works: it is 18 feet 8 inches long; in the other two dimensions it is 2 feet 10 inches and 4 feet 2 inches. The works consisted of a wall or rampart, with square towers at certain intervals, very like the fortifications of the Middle Ages in western Europe. There were originally at least 30 of these towers; 9 were standing a few years since, and *seven* may be still counted rising above the level of the walls, and in some both stories remain; but on the southern, or seaward side, the foundations only of the walls now exist. It is not one of the least interesting circumstances of these ruins, that we know Messene to have been built under the orders of Epaminondas. After the battle of Leuctra he re-established the power of this city as a check on the ambition of Sparta.

The two towers next to the gate on the slope of Mount Ithome present a beautiful view as they rise above the woods. These towers, which, with the interjacent curtain and the one towards the gate of Megalopolis, are in better preservation than the rest of the walls, show that this part of the fortification resembled a chain of redoubts. A flight of steps behind the curtain led to a door in the flank of the tower at half its height. The upper apartment, which was entered by the door, had a range of

loopholes, or embrasures, on a line with the door, looking along the parapet of the curtain, and was lighted by two windows above. The embrasures, of which there are some in each face of the towers, have an opening of 7 inches within, and of 3 feet 9 inches without, so that, with a small opening, their scope is very great. The windows appear to be too high for any purpose but to give light. Both the curtains and towers in this part of the walls are constructed entirely of large squared blocks, without rubble or cement. The curtains are 9 feet thick. The inner face of the towers has neither door nor window. The tower next to the gate of Megalopolis has had all the stones disjointed, like those of the Propylæa at Athens, probably by an earthquake. A portion of the ancient pavement still exists. Of the *Stadium* there are remains of the upper or circular end, and more than half of one of its sides. At the lower end are ruined fragments of a small Doric temple, which lie together in a confused heap.

The *monastery of Vurhano*, situated on the N.E. slope of *Mount Evas*, which is connected by a sharp ridge with *Mount Ithome*, is a large building, commanding a noble view of the gulf and plain. It is not wonderful that the Spartans were covetous of a neighbouring land so superior to most of their own. In B.C. 724 they took Ithome, the acropolis and capital of Messenia. In 685 the war was renewed under Aristomenes, who fortified himself in *Ira* among the fastnesses of *Mount Lycæum*. During many years he performed those wonderful feats of courage, and saved himself by those marvellous escapes, which made him the national hero of Messenia. But in 668 Ira fell into the power of Sparta as Ithome had done before. Nothing remained for the conquered Messenians but to become Helots or exiles. Many fled beyond the sea, and settled in Sicily, Italy, and Africa; but enough remained behind to make Sparta the mistress of 200,000 slaves. After an absence of three centuries, their descendants were recalled B.C. 370 by Epaminondas, who had laid low the power of Sparta on the field of Leuctra. Amid the sound of music and sacred pomp of procession and sacrifice, the Messenians rebuilt the city of their ancestors. It still retained the evidence of its former power in the time of Pausanias, who judged its fortifications far stronger than those of such towns as Byzantium and Rhodes. In B.C. 183, Philopœmen, "the last of the Greeks," was taken prisoner before these walls, and cast into a dungeon where he died.

Ascent of Mount Ithome. 2 hours 20 minutes.—The ascent is very steep to the summit of the mountain; and from abrupt acclivities and the ruggedness of the path, is not entirely free from danger. But the beautiful view from the summit amply repays the traveller for the difficulty of the ascent. Before him lie the rich plains of Messene, bounded by the sea; the whole chain of the mountains of Arcadia and Maina, from one extremity to the other, Taygetus rising conspicuously in the centre, crowned with eternal snow. Upon the highest point, at the edge of a precipice, stands a deserted convent, upon the site of the Temple of Jupiter; and traces of the ancient city may here be discovered.

Mavromati to Andrussa is an agreeable ride, and a gradual descent of 2½ hours. About half way between Mavromati and Andrussa are a Greek church and convent, in a secluded valley, which miraculously escaped destruction during the war.

Andrussa was a poor town, formerly inhabited by 250 or 300 Turkish families, and only 3 or 4 Greek. It was totally destroyed during the late war; and nothing remained but roofless houses, mosques and churches, and, with the exception of one family, it was entirely destitute of inhabitants. The history of this solitary family is singular. A Turkish girl, the daughter of a rich proprietor, escaped the general massacre; and was taken, when very young, to the Ionian Islands. She became a Christian, married a Frenchman, and returned to Greece, where

she claimed and obtained from Capo d'Istria the restoration of her inheritance, where she and her family have since resided. Andrussa is well situated on an elevated platform, overlooking the valley of *Stenycleros*, and the plains of Nisi. It was a favourite residence of the Turks, and used by them as a depôt for the productions of Messenia. Many rich merchants of Constantinople had country houses here. The town has now been partly rebuilt.

Andrussa to Nisi 1½ hour.—On leaving Andrussa, the descent continues for ½ an hour; and then the road continues along the plain to

Nisi, a large and flourishing village, on an eminence ¾ mile from the right bank of the *Pamisus*, which is crossed by a wretched wooden bridge. It suffered much in the late war; but many houses have since been rebuilt. A bazaar, formed of wooden shops, was established by the French army of occupation after the battle of Navarino; but its cafés, billiards, and cabarets have disappeared with the French troops. It presents a striking contrast to the other deserted districts; the town being surrounded with gardens, vineyards, mulberry trees, pastures, and cornfields. The situation, in consequence of the neighbouring marshes and the irrigation of the fields, is unhealthy. The French troops here were visited by fevers and agues, aggravated by their imprudence in exposing themselves to the hot sun during the day, and the damp at night, added to their unlimited indulgence in *raki*, wine, and the fruits in which the country abounds. A stranger should not allow himself to be induced to remain here long during the great heats.

In summer, it is possible to cross the plain directly between Nisi and Kalamata in 2½ hours, thus avoiding the circuit by *Camari*, but this is impossible when the rivers are swollen, as the whole plain then becomes a marsh.

From Nisi to *Thuria* (Paleó-kastron), 2 hours. Crossing a bridge, the road traverses the plain to *Camari* (the ancient Kalamæ), a village situated on an acclivity of a chain of mountains, of which Taygetus forms part. It then continues to another village in a similar position, where the traveller may leave his horses, and climb the ascent to visit the ruins.

There are several remains here of Cyclopean architecture, extending for half a mile along the summit of the hill. Nearly in the centre of the ruins is a quadrangular cistern, 10 or 12 feet deep, cut out of the rock at one end, while the other sides are of regular masonry. The cistern was divided into three parts by two cross walls; its length is 29 paces, the breadth half as much. It is now much overgrown with briars and shrubs. To the north of this ruin, on the highest part of the ridge, which is here very narrow, are the remains of a Doric temple, whose fluted columns lie scattered about. There are many other foundations and fragments of columns on the summit of the hill, and interesting discoveries would probably repay the expense of excavations. Some remains of walls on the slope seem to have supported terraces of public edifices. According to Pausanias, Thuria was called by Homer Anthea, and incurred the displeasure of Augustus for its adherence to Mark Antony. On this account he treated it with rigour, and gave it up to the Lacædemonians, who descended into the plain and fixed their abode there, without entirely deserting the upper city. The river *Aris*, mentioned by him as dividing the city, is now a small stream, diverted from its channel for the purposes of irrigation.

About a mile from *Paleó-kastron*, in the valley, are the ruins called *Palea Lutra*, a fine Roman building. The walls of brick and mortar are in a good state of preservation, and part of the arched roof remains. The plan does not seem to be that of a bath only, as the name would imply, though there are many appearances of the building having contained baths: it seems rather to have been the palace of some Roman governor. As there are no sources of water here, it is to be supposed that the building was supplied by an aqueduct from a neighbouring stream. The building is a very picturesque object,

and stands in a grove of olive, fig, and mulberry trees.

Thuria to Kalamata 2¼ hours.—The road, which runs along the foot of the lower range of *Macryplagi*, winds through groves of olive, fig, and mulberry trees; the plains below are fertile and rich, and the path shaded by high hedges of Indian fig, myrtles, fig trees, cypresses, and vines. This district was laid waste by Ibrahim Pasha, but much of its prosperity and beauty has been restored.

Kalamata affords good accommodation for travellers, although its *hotel* and various cafés and restaurateurs have disappeared with the French troops. It derives its name from the ancient *Kalamæ*, which stood about 2 miles inland. The town is about a mile from the sea, on the left bank of a torrent flowing from Mount Taygetus. A hill rising behind the town is crowned with a ruined castle of the middle ages, and is strengthened by a perpendicular cliff towards the torrent. It is supposed that Kalamata is on the site of *Pheræ*, one of the maritime cities in the time of the Trojan war; but it contains no vestiges of antiquity.

The chain of lofty mountains, which protects the town from the N.E., renders the climate one of the mildest in Greece. Here the blast of winter is unfelt, while the heat of summer is never oppressive. The roadstead of Kalamata is only fit for the summer months. The environs were well wooded before the war, but the trees were cut down, or sawed across about 3 feet from the ground, when Ibrahim Pasha ravaged the plain. The town was set on fire, but escaped better than some others, and owing to the near neighbourhood of the fierce Mainotes, the Egyptians remained but a short time in occupation of it. In many places the groves have been replanted, and young trees have been trained up from the old roots.

Kalamata formerly carried on a considerable trade in oil, silk, figs, &c., and, in consequence of the rapid growth of the new plantations, the export of these articles has been resumed, and forms an important branch of trade.

ROUTE 20.

KALAMATA TO SAKONA AND MESSENE.

	Hrs.	M.
Kalamata to Scala	4	15
Scala to the Khan of Sakona .	1	40
Sakona to Mavromati (Messene)	4	0

From Kalamata to Scala is 4 hours and 15 min. The traveller proceeds to *Palea Lutra* (the Roman baths), and then leaves *Paleó-kastron* (Thuria) to the right. The road crosses a bridge over the *Pidhima* (Aris); 40 min. afterwards it reaches a magnificent source, forming the right branch of the Pamisus: it continues over the plain to the foundation of a small temple, below which are a rock and fountain, the source of the Pamisus.

Scala is situated on a low ridge, which crosses from Mount Macryplagi directly towards Mount Ithome. Turning westward from this village, and crossing the river *Mavrozumeno* (the ancient *Balyra*), the traveller soon reaches Mavromati and the ruins of Messene.

Scala to Sakona is 1 hour and 40 min. To the right, about 10 min. from Scala, are some curious strata of rocks; a little farther to the right are some hills, with remains of antiquity; near this to the right is an insulated rock with a church on it, and a cave below the church. *Mount Bala* bounds the plain to the right. 25 min. afterwards are seen across the plain some ruined towers on a hill; the road crosses another stream from the right, and proceeds northwards to *Sakona* across the Stenyclerian plain.

Sakona. See Route 19.

Sakona to *Mavromati* is 4 hours. See Route 19.

ROUTE 21.

KALAMATA TO CYPARISSIA (*Arcadia*) BY PYLOS (*Navarino*).

	Hours.
Kalamata to Nisi	3
Nisi to Navarino (Pylos) . . .	10
Navarino to Modon	2
Modon to Coron	5

	Hours.
Return to Navarino	7
Navarino to Arcadia	11

Another arrangement of this route and of the preceding, is the following:

Kalamata to Coron,
Coron to Modon,
Modon to Navarino,
Navarino to Messene;

an extremely beautiful ride, and

Messene to Arcadia,

remaining at Kalamata or Nisi, and making an excursion to the objects in the plain of Messenia.

Kalamata to Nisi 3 hours. (Route 19.)

Nisi to Navarino about 30 miles, and occupies nearly 10 hours. This journey is a tedious one, for the intervening plains are frequently completely inundated, which renders travelling at all times difficult, and it often occasions a complete cessation of intercourse between Nisi and Navarino. The herbage, mixed with a profusion of white clover, is most luxuriant, and the district extremely productive.

On quitting the plains of Nisi a gradual ascent terminates in a summit, whence there is a fine view of the bays of Coron and Kalamata, the plains beneath, and the mountains of Maina and Arcadia. The *Khan of Miska*, about half way between Nisi and Navarino, is the usual resting-place. The traveller fords a river on approaching the Khan; the banks are thickly clothed with arbutus, rhododendrons, and a variety of aromatic plants. A wide spreading platanus contiguous to the Khan affords delightful shade.

The 3 succeeding hours are spent in travelling through a forest, in which are very fine oaks, and other valuable timber. This forest was set on fire by Ibrahim's soldiers in different places. Hence the track passes over an undulating plain, partly cultivated and partly covered with briars and heath, intermingled with rocks. The two last miles to Navarino are an old Venetian pavement, which has been much neglected, and is nearly impracticable. The communications in Greece have retrograded since the heroic age: for Homer represents Telemachus as driving *in a chariot* in one day from Pylos to Pheræ (Kalamata), and thence in another day to Sparta.

Navarino — called by the Greeks *Neókastron* (Newcastle),—a place of no importance till the end of the 15th century, was converted into a fortress by the Venetians. It is situated on a cape, projecting towards the S. end of *Sphacteria*, off which there is a rock, called, from the tomb of a Turkish saint on it, *Deliklibaba*. Between this rock and the fortress is the entrance to the Bay of Navarino; a noble basin, with a depth of water from 12 to 20 fathoms. The safest anchorage is about the middle of the port, behind the low rock called *Chelonáki* (χελωνάκι), from its likeness to a tortoise. The northern entrance to the harbour, *i. e.* that between Sphacteria and Old Navarino (the ancient promontory of Coryphasium), is now choked up with a bar of sand, passable only in small boats. A S.W. wind brings a great swell into the harbour of Navarino. The town has no hotel. The citadel, or upper part, is on an eminence. During the war, Navarino alternately was in the hands of the Turks, Greeks, and Egyptians.

Navarino was the spot where Ibrahim Pasha landed a disciplined Egyptian army of 8000 men in May, 1825, and occupying the fortresses of Navarino, Moron, and Coron, completely recovered the military command of the Morea. The negotiations of England, France, and Russia, for the pacification of Greece, commenced at St. Petersburgh by the Protocol of April 4, 1826, and continued by the Treaty of July, 1827, rallied the whole of the energies of Sultan Mahmoud and the Viceroy of Egypt in one grand effort; and the joint squadrons of Constantinople and Alexandria, evading the cruisers of the Allied Powers, transported to Navarino, on the 9th September, 1827, an armada sufficient to have entirely extinguished the rebellion. Meantime, the Russian squadron from the Baltic having joined the squadrons of England and France, the three admirals sent to the Egyptian commander at Navarino, to say that

they had received orders not to permit any hostile movement by sea against the Greeks, and to beg that he would not make any attempt of the kind. On the 25th of September they had an interview with Ibrahim, and an armistice was concluded, extending to all the sea and land forces, lately arrived from Egypt, to continue in force till Ibrahim should receive an answer from the Porte, or from his father. As an answer could not be expected to arrive in less than twenty days, and no doubts were entertained that Ibrahim would be ordered to evacuate the Morea, the French and English ships were ordered to prepare for escorting the Ottoman fleet to Alexandria or the Dardanelles. A week, however, had scarce elapsed, when upwards of forty sail of the Egyptian fleet came out of the harbour and steered for the N. Admiral Codrington, who had gone to Zante on the conclusion of the armistice, on hearing of this movement, made sail with his own ship, the *Asia*, and two smaller vessels, and getting a-head of them, resolved to oppose their entrance into the Gulf of Patras. The Egyptian commander asked permission to enter Patras; but on receiving an indignant refusal, accompanied with reproaches of his breach of faith, he returned towards the S., escorted by the English ships. On the fleet arriving (Oct. 3) between Zante and Cephalonia, Ibrahim and two other admirals joined it, with fourteen or fifteen ships of war. Notwithstanding their great superiority of force, the English commander bore down upon them, resolved to enforce respect to the armistice. The Ottoman fleet still proceeded southward; but taking advantage of a gale of wind and of the darkness of the night, the four admirals' ships, and some smaller vessels, ran to the Gulf of Patras. On seeing them there in the morning, the English squadron bore down on them and fired, till they made them show their colours. During the night it blew a hurricane; the English squadron was driven off, and Ibrahim, taking advantage again of the darkness, got out to sea; so that when, in the morning of the 5th, the English admiral was returning towards Patras, he saw thirty sail of the enemy's ships between Zante and Cephalonia. He forced the whole of them to return to Navarino.

On the 18th of October the three admirals held a conference, in which, as the most effectual mode of enforcing the armistice, they agreed to enter the Bay of Navarino, and to maintain the blockade of the Ottoman fleet. It was expected that, as Ibrahim, when at sea, did not venture to engage the English squadron alone, he would submit at once at the sight of the allied fleet.

Accordingly, on the 20th October, 1827, at two o'clock in the afternoon, the combined squadron prepared to pass the batteries, in order to anchor in the Bay of Navarino, where the Turkish ships of the line were moored in the form of a crescent, with springs on their cables, and their broadsides towards the centre; the smaller vessels were behind them. The combined fleet sailed in two columns; that on the weather side being composed of the French and English ships, the Russians forming the other or lee line. Admiral Codrington's ship, the *Asia*, led the way, followed by the *Genoa* and the *Albion;* they passed in with great rapidity, and moored alongside of the Capitan-pasha and two other large ships. Orders had been given that no gun should be fired if the example was not set by the Turks. When the ships had all entered the harbour, the *Dartmouth* sent a boat to one of the Turkish fireships which were near the mouth of the port. The Turks fired with musketry on the boat, and killed the lieutenant and several of the crew. This was returned from the *Dartmouth*, and *La Sirène*, the flag-ship of Rear Admiral De Rigny. Admiral Codrington's pilot was then sent on board the Turkish admiral, but was shot in the boat; and at the same time cannon-shot was fired at *La Sirène* by one of the Turkish ships, which was instantly returned, and the battle soon became general. The conflict lasted with great fury for four hours, and terminated in the destruction of nearly the entire Turkish fleet. As each ship became disabled,

her crew set fire to her, and dreadful explosions every moment threatened destruction to the ships of the allies.*

After the victory, one of the captive Turkish captains was sent to Ibrahim and the other chiefs, to assure them that if a single musket or cannon-shot should be fired on any ship or boat belonging to the allied powers, they would immediately destroy all the remaining vessels and the forts of Navarino; and, moreover, consider such an act as a declaration of war on the part of the Porte against the three allied powers; but if the Turkish chiefs acknowledged their fault in committing the aggression, and hoisted a white flag on their forts, they were willing to resume the terms of good understanding which had been interrupted. The answer returned was, of course, peaceful.

The battle of Navarino ended, in effect, the war in Greece. The intelligence of it was received with exultation in France and Russia; but the English ministry at that time were doubtful what to say to it, and their successors in office hesitated not to express their disapprobation of it. Though it cannot be proved, yet it seems more than probable, that this wavering conduct of the British Government hardened Sultan Mahmoud in his obstinacy, and led him to reject all the efforts of Russia for a pacific adjustment of the differences between them, for he still secretly believed that the other powers would come forward to save him at the last hour.

Navarino was ceded by the Egyptians, at the close of the war, to the French, who repaired the fortifications. It consists now of about 200 well-built stone houses, and about 100 wooden habitations, which are principally cabarets, and inferior shops, all on the shore, about 200 yards from the fort. The remains of *Navarino Vecchio*, the ancient *Pylos*, on a lofty promontory at the northern extremity of the bay, consist of a fort or castle of mean construction, covering the summit of a hill, sloping sharply to the S., but falling in abrupt precipices to the N. and E. In the northern face of the hill is a large natural cavern, which is mentioned by Pausanias. The town was built on the southern declivity, and was surrounded with a wall, which, allowing for the natural irregularities of the soil, represented a triangle, with a castle at the apex,—a form observed in many of the ancient cities of Greece. The ascent is steep, and is rendered more difficult by the loose stones and broken tiles which are the only vestiges of the habitations. The mediæval walls on the summit served as a fortress during the war; and here the gallant Count Santa Rosa, a Piedmontese refugee, was killed on the 25th August, 1825. His tomb, and that of young Lucien Bonaparte, are shown on the island of Sphacteria. It is to be observed that Navarino Vecchio was called by the Byzantine writers Παλαιὸς Ἀβαρῖνος. The name was changed into Navarino by the habit of using the accusative, and prefixing the final ν of the article to the substantive. We have no hesitation in identifying the old Navarino, and the plain now partly occupied by a lagoon beneath it, with the site of the sandy Pylos,—the "well-built city" of Nestor. It is a good local habitation for the beautiful representations in the Odyssey of the manners and feelings of the heroic times exhibited, when the young Telemachus came, with reverential awe, to inquire of his father's fate from Nestor, his father's old companion in arms. Here the Goddess of Wisdom, in her disguise, rejoiced in the piety of the young Pisistratus, Nestor's son, who had requested her to make libations to Neptune, "for that all men stood in need of the gods.

The after history of Pylos presents at least two strange contrasts with this scene. In B.C. 425 Athens here triumphed over her rival Sparta, and two thousand years after she was again raised to be the first city of Greece in consequence of a battle here.

The harbour of Navarino is shut in

* Of eighty-one ships of war, of which the Turkish fleet consisted, there remained but one frigate and fifteen smaller vessels in a state to be again able to put to sea. The "Asia," "Genoa," and "Albion" were very much damaged, and the loss of life in the allied fleet was considerable.

by the island of *Sphacteria*, or *Sphagia*,* famous for the signal defeat the Spartans sustained here from the Athenians. This island, which is three miles in length, has been separated into three or four parts by the violence of the waves, so that boats might pass from the open sea into the port, in calm weather, by means of the channel so formed. On one of the portions is the tomb of the Turkish santon before mentioned. Sphacteria is said to be the scene of Lord Byron's Corsair, and has always been famous as a resort of pirates.

From Navarino is a direct road to Messene; but the distance is upwards of 12 hours by the shortest way.

There are traces of the carriage road which formerly led from Neocastron to Modon and Coron, and was originally a Venetian pavement.

The French laid out a line of road as far as Modon, but it is now in ruins. It extends for ¾ of an hour along the base of Mount St. Nicholas, leaving it and other hills to the right, between it and the sea. The environs of Modon are desolate in the extreme. All the vineyards and gardens mentioned by former travellers were destroyed by Ibrahim Pasha.

Modon (Μοδών) is about 7 miles distant from Neocastron, or the town of Navarino. It consists of a faubourg, once a considerable Greek village, without the walls, which has been rebuilt, and some vineyards replanted. Within the walls of the Venetian fortress all is in ruins. Off the outer end of the town is the rock which Pausanias calls *Mothon*, and which he describes as forming at once a narrow entrance and a shelter to the harbour of his time. Modon is fortified with walls of Venetian construction, and farther defended by a fosse, over which the French built a bridge. It is described as having once been a place of importance, but, being incapable of making any obstinate defence, was taken and retaken during the war, and once almost entirely burnt down.

The *Lion of St. Mark* is still seen on the walls; and within the gate, on the old Venetian piazza, the French made a place-d'armes, which served as a promenade and an exercising ground. All is now silent and desolate.

Here is the only remaining object of antiquity—the shaft of an old granite column, 3 feet in diameter, and 12 feet high, with a barbarous base and capital, which seem to have been added by the Venetians.

At the south extremity of the town is an old lighthouse, and beneath it an ancient wall, enclosing a port for small craft. The great harbour for ships of war is formed by the *island of Sapienza*, half a mile distant from Modon, from which it seems to have been separated by an earthquake. This island, once the resort of pirates, is uncultivated and uninhabited. At the foot of the hills behind Modon are the remains of an ancient city, supposed to be *Mothone*, consisting of some fragments of marble and broken columns, with the traces of an acropolis. They are 2 miles from the gate of the fortress.

From Modon to Coron is about 15 miles, or 5 hours' ride, and the intervening country is very uninteresting. The road, passing over barren hills, leads to a small inlet of the sea, opposite the island of *Cabrera*; it then crosses the *mountain*, whose south extremity is *Cape Gallo*, and one hour before reaching the town enters a cultivated plain. This country was once well wooded, but the timber has been destroyed or cut down.

Coron has been supposed to occupy the site of the ancient *Corone*, which was founded by Epaminondas on the site of *Epea*; but this supposition is erroneous, as it does not agree with the position of that city, as described by Pausanias. The village of *Petalhidi*, 15 miles higher up, is built upon this site. The present town of Coron is placed beneath a slope on a tongue of land which extends eastward for about half a league into the sea. Its roadstead is much exposed. It contains no object of interest to a stranger. It consists of a fortress, enclosing a few private houses, upon a promontory, which once served as an acropolis.

From Coron, the traveller can proceed

* *i. e.* Slaughter-house.

in 7 hours to Nisi along the shore of the Messenian Gulf; or he may return direct to Navarino in about 7 hours.

From Navarino to Cyparissia (Arcadia) is a ride of 11 hours, through a country still delightful, notwithstanding the ravages of the war of the Revolution.

During the first hour the road lies along the shore of the Gulf, and then enters an extensive plain, crossing several other streams. After passing through a beautifully wooded valley, it reaches *Gargaliano*, a large village overlooking the plain, 2 miles from the sea, directly opposite the island of *Prote*. After a further ride of 3 hours through very picturesque scenery, the village of *Philiatra* is seen, picturesquely situated, among vineyards, olive, and cypress trees. Each house stands singly, generally inclosed in a garden. The remaining 3 hours to Arcadia are through a country equally rich.

Cyparissia (*Arcadia*).—The Castle of Arcadia is, from a distance, a beautiful object, but the traveller's anticipations are disappointed on entering the town, for it presents a spectacle of misery, ruin, and filth,—so severely has it suffered from the resolution of Ibrahim to render the Morea "a profitless waste."

The *town of Arcadia* is in Messenia, and not in Arcadia. It is built on the site of the ancient *Cyparissia*, at about 1 mile from the sea, on the narrow summit of a rock, connected with a high mountain; and the houses cover the flanks of the ridge. The Castle commands a fine view of the slope which descends to the sea.

On the shore below the town, two or three magazines, behind a projection of rock, indicate the *Scala* of Arcadia, but it seldom happens that ships venture to remain long in the roadstead, as it is so much exposed, and during the winter hardly a boat appears. The island of Prote, by the Italians called *Proďano*, is, in fact, the port of Arcadia, and all the export produce is conveyed thither to be shipped.

There are no antiquities in the town, and the vestiges of the ancient city are confined to a few patches of Hellenic masonry in the castle, and some fragments of Doric columns.

On the south side of the town, close to the sea-shore, is the fountain once sacred to Dionysius, as is recorded by Pausanias.

Cyparissia was and is the only town of importance on the W. coast of Messenia between Pylos and Triphylia. It appears to have been inhabited from the earliest times to the present. In the middle ages it came to be called *Arcadia*, that name being transferred from the interior of the Peninsula to this place on the coast. The town was destroyed by Ibrahim in 1825, and when rebuilt, resumed, like all other places in Greece, its ancient name.

ROUTE 22.

CYPARISSIA TO TRIPOLITZA.

	Hrs.	Mi.
Klisura	4	20
Konstantinus	3	
Messene	4½	
Sakona	4	
Leondári	4	
Sináno (Megalopolis)	1½	
Tripolitza	6	

From Arcadia or Cyparissia to Klisura the road lies under fine olive-trees. 1½ hour after leaving Arcadia it crosses a stream. To the right is a rocky summit, with some ruins. ¼ of an hour after is a bridge over a ravine. The traveller then comes to the stream and ravine of *Kakorema*, which was formerly a rendezvous for robbers.

Before reaching Klisura is a marshy plain, in which are many branches of a river in artificial canals.

Klisura,* 4 hours 20 minutes from Arcadia, is a small village, under the S. side of *Mount Tetrazi*, containing some vestiges of antiquity. A path from Klisura over the mountains leads to *Kacaletri*, where is a *Paleo-kastron*, corresponding in some respects to the ancient Ira, and near the temple of Apollo at Bassæ. There also are some ruins on a hill near Klisura.

Klisura to Konstantinus is 3 hours. The road descends to the river *Kokla*, which runs with the Mavro-Zumeno into the Gulf of Coron. 1½ hour from

* Κλεισοῦρα (κλείω, *to shut*) is a name often given to a pass, and to places in it.

Klisura are seen across the river, on a high insulated eminence, the ruins of a *Paleo-kastron*. The path turns to the left out of the main road, and after passing another eminence and *Paleo-kastron*, reaches *Konstantinus*, a large village.

Konstantinus to *Mavromati* (Messene) is 4 hours 20 minutes. Descending from Konstantinus, the road crosses a brook; soon after, on the right, is the opening of the valley towards Arcadia; and shortly afterwards is a most singular triangular ancient bridge, at the junction of two rivers. It rests on two piers in the centre, whence arches in three different directions lead to the three points of land formed by the confluence. The two rivers are the ancient *Balyra* and *Amphites;* the united stream and the bridge are now called *Mavrozumeno*. The river joins the Pamisus a little farther to the S. 2 hours after leaving Konstantinus is the gap between the two tops of Mount Vurkano—Ithome and Evas. The road now ascends, by the monastery on Mount Ithome, to the pass between Mounts Ithome and Evas, and after a long descent reaches Mavromati.

Mavromati to *Sakona* 4 hours. See Route 19.

Sakona to Leondári is 4 hours.

From Leondári the direct road to *Tripolitza* is 6 hours, 20 minutes.

Leondári to Sináno (Megalopolis) is 1½ hour, about 7 miles. Near Leondári the river *Xerillo* is seen to the right, and nearly half way to Sináno the road crosses the Alpheus.

Sináno.—Mount Lycæus is a conspicuous object from this little village. Close by is the site of Megalopolis, founded by Epaminondas after the battle of Leuctra, B.C. 371, to act, like Messene, as a check to Sparta. Megalopolis became the seat of government of the Arcadian, as Messene of the Messenian confederation. It was the birthplace of Polybius and Philopœmen. Little remains of this *great city*, except its immense theatre, which is very perfect, though now much concealed by shrubs, grass, and thorns. Megalopolis was 6 miles in circumference, and was divided by the river Helisson into two parts. On one bank was the Agora, and on the other the theatre. The site of the town is covered with thickets and corn-fields, among which are strewed fragments of columns and other indications of a great city. The valley of Megalopolis abounds in delightful scenery; desolation has not deprived it of its natural beauties, as it has that of Tripolitza. Sináno is a bad resting place, being infested with mosquitoes, malaria, and all the plagues without the flesh-pots of Egypt. Karytena, the next station, is free from these objections, and there is better accommodation.

From Sináno the traveller should visit *Karytena*, whose castle is interesting from its romantic situation, and as having long been the residence of the celebrated chief, Colocotroni. It is about 2 hours distant from Sináno, and occupies the site of the ancient Berenthe. Karytena is one of the most important military points in the Peloponnesus. The castle occupies the summit of a high rock extremely steep towards the Alpheus, and connected eastward with the mountain which lies between the adjacent part of the plain of the Alpheus and the vale of *Atzikolo;* on the north and south the hill slopes more gradually, and on these sides the town is situated. The hill stands at the southern extremity of the Στενὰ, or straits of the Alpheus, which separate the upper from the lower great valley of that river. Karytena deserves the minute attention of the traveller, as having been the stronghold whence the Klephtic chief above mentioned convulsed the Morea from the death of Capo d'Istria till the accession of King Otho. The site of the ancient *Gortys* is a little N. of Karytena. From Karytena the traveller may either proceed to Tripolitza, a journey of 8 hours 40 minutes, or return to Sináno. The route from Karytena to Kalabryta is described in Route 27.

Sináno to *Tripolitza*, 6 hours. The road passes beautiful scenery of woods and glens, and fine mountain views, and after reaching one of the sources of the Alpheus, continues through rocky valleys to the central plain of Arcadia, and so reaches Tripolitza.

ROUTE 23.

CYPARISSIA THROUGH ARCADIA AND ELIS TO PATRAS.

	Hrs.	Min.	Computed Miles.
Cyparissia to Paulizza (ancient Phigalea) . .	7	40	17
Phigalea to Bassæ (Temple of Apollo)	2	20	4
Bassæ to Tragoge . . .	1	0	0
Tragoge to Andritzena .	3	10	6
Andritzena to Palæo-Phanaro, across the Alpheus	10	0	30
Palæo-Phanaro to Miraka	1	0	0
Miraka to Phloka (vale of Olympia intervenes) .	0	0	5
Phloka to Pyrgos . . .	4	0	13
Pyrgos to Palæopolis (ancient Elis)	6	20	15
Palæopolis to Kapeleti .	5	15	10
Kapeleti to the Metókhi at Ali Tchelebi. . . .	3	30	6
Metokhi to Palæa Achaia	3	20	12
Palæa Achaia to Patras .	5	0	15

From Arcadia or Cyparissia the road leads through olive-grounds and cornfields to the termination of the Arcadian range. It crosses a river and innumerable rivulets; the country is clothed with oaks, arbutus, and myrtles, and the hills covered with wild mulberry-trees.

Sidero-Kastro, 3 hours and 40 minutes, is a village on a steep hill. A ruined fortress is some little distance from it. The situation of the village is very cold; but travellers may manage to pass a night in it tolerably well.

In the neighbourhood were the ancient cities of Aulon, Ira, and Dorion. There are two other ruins between Sidero-Kastro and Paulizza.

From Sidero-Kastro to Paulizza (the ancient Phigaleia) is about 9 miles, occupying 4 hours from the badness of the road. After a short descent, the road ascends to a summit, whence is a view of a beautiful and picturesque country. From hence is a difficult descent among distorted oaks into cultivated ground; the path then enters a narrow and picturesque glen, clothed with ilex, platanus, and laurel; at a very contracted spot in the glen is a fine cataract. Another difficult descent follows, and the traveller crosses the *Neda*, now called *Busi*, by a lofty bridge of one arch. The grandeur of this river cannot be exceeded, and the white precipices of the Neda are mentioned by Pausanias as one of the characteristics of *Ira*. To the right is a waterfall into the Neda, and after a rugged ascent the road reaches Paulizza.

Paulizza, the ancient Phigalea, a small village divided into two parts, called the *upper* and *lower street*. The former of these stands a little within the walls of a large city, which appears clearly from Pausanias to have been Phigalea. The *Kato Ruga*, or lower division of Paulizza, is situated in a little valley between the ancient walls and the river.

Phigalea was situated upon a lofty and precipitous hill, and the greater part of the walls are built upon the rocks, but on the ascent of the hill there is an even and level space. The walls of Phigalea furnish one of the most ancient and curious specimens of military Greek architecture. They were nearly as extensive as those of Messene, and their entire circuit may be traced. They were defended by numerous towers, some of which are circular, and placed on tremendous precipices. There is a small postern in the wall, the arch of which is formed by each successive layer of stones projecting beyond that beneath it, so that the upper layers of the two sides meet at the top. On the summit, just within the ancient walls, are the remains of a detached citadel, 80 yards in length, of a singular form. The architecture here resembles generally that of Messene, but is inferior to it. The citadel of Phigalea commands a fine, though not a very extensive view of Arcadian scenery. The most interesting points in view are *Mount Ithome* and the *Temple of Bassæ;* the summits of *Lycæum* close the view to the eastward; to the westward are seen Mount *Vununka*, *Strovitzi* and its *Paleo-kastron* (Lepreum), the mouth of the *Neda*, and *Mount Paraskevi* (Παρασκευή), above Cyparissia.

Phigalea to Bassæ is about 2½ hours, though only about 4 miles. Descending from Phigalea, the road enters a cultivated valley; it then ascends a steep glen, and from the number of streams to be crossed becomes almost impracticable, till it reaches *Tragoge*;—a further ascent of an hour brings the traveller to the ruins of the temple at *Bassæ*, which all travellers should visit.

The Temple of Apollo Epicurius is one of the finest ruins in Greece. The place was anciently called Bassæ, but now it is known among the peasants by the name of *the Columns*. The remains of the temple are very perfect; three pillars only of the outer range are wanting; the foundations of the antæ or pilasters of the interior still exist, so does the pavement. It is 125 feet in length, by 48 in breadth, and faces nearly N. and S. The columns are 3 feet 8 inches in diameter at the base, and 20 feet high, including the capital. As usual in peripteral temples, there were two columns in the pronaos, and as many in the posticum; so that the total number in the peristyle was 42, of which 36 are standing, and, with one exception only, covered with their architraves. There are 20 shallow flutings in the shafts, as usual in the Doric order. As they measure only 3 feet under the capital, and are five times the lower diameter in height, they are both more tapering and shorter in proportion to their height than the columns of the Parthenon. In technical terms the temple may be described as a peripteral hypæthral hexastyle. The stone of which it is built is a hard, yellowish-brown limestone, susceptible of a high polish.

The situation of the temple of Bassæ is singular and romantic; it stands on a ridge between two high summits covered with old oaks. There is a magnificent view from the temple to Ithome and the Gulf of Coron on the left; and to the right is the Gulf of Arcadia and the Strophades. Across the Neda to the S. is a village called *Kacaletri*, near which are some ruins, which some think are those of *Ira*. The frieze of this temple (which was discovered by some English and German travellers in 1812) is now in the British Museum. The temple of Bassæ was erected by Ictinus, the architect of the Parthenon at Athens, at the charges of the neighbouring Arcadian town of Phigaleia. It was dedicated to *Apollo Epicurius*, or *the Helper*, as a grateful record of deliverance from a plague. With the exception of that of Theseus, it is in better preservation than any temple in Greece. The frieze in the British Museum was probably the work of the scholars of Phidias. Hence the subjects represented—the struggles of Theseus with the Centaurs and Amazons—refer to Athenian history.

Like the temples of Pæstum in this respect, the temple of Bassæ was either unknown or forgotten till the middle of the 18th century. We envy the feelings of the first classical scholar on whom burst the temple much as it was seen by Pausanias.

Tragoge is 1 hour from Bassæ. It is a small mountain village.

Tragoge to Andritzena is between 3 and 4 hours. The road leads up a steep ascent through olive-groves, and then descends into forests of oaks Alternately ascending and descending, the traveller reaches a point above Andritzena, whence is a view of the sea and the Island of Zante.

Andritzena is a pretty large town or village, and affords better accommodation for travellers than most places in the Peloponnesus. It is beautifully situated in an elevated hollow, at the head of a fertile tract, sloping down to the Alpheus. The town was destroyed during the war, but has been much restored. Not far from the road from Andritzena, on the S. bank of the Alpheus, about 3 miles from Olympia, is the site of the ancient *Scillus*. It stood in a woody valley, and here Xenophon, when exiled from his country, spent the latter part of his days. The General, Philosopher, and Historian, the friend of Socrates, Agesilaus, and Cyrus, by the side of this stream and among these woods composed the greater part of his works.

From Andritzena is a road to Karytena, by the remains of a small Hellenic town, called *St. Helena*, a little off the

direct road. It requires 6 hours to reach Karytena by St. Helena. The direct distance is not more than 8 miles. The route from Andritzena to Kalabryta and Megaspelæon is described in Route 24. From Andritzena to Olympia by *Palæo Phanaro*, where the river Alpheus is forded, and to *Miraka*, is 10 or 11 hours — about 30 miles. The road descends to the village of *Tzuka*, 2½ hours from Andritzena. A descent of another hour brings the traveller to the Alpheus, along whose banks the road lies till it reaches *Palæo Phanaro*, a ruined village. The passage of the river sometimes occasions much delay, but in dry weather is easily accomplished. When the river is much swollen, it is not possible to ford it at Palæo Phanaro, and the traveller will be then obliged to go down the stream as far as *Agolonitza*, near its mouth, where he will find a ferry-boat. He will then be about 2 hours distant from Olympia, which he may visit on his way from Agolonitza to *Pyrgos*.

After the passage of the Alpheus at Palæo Phanaro the traveller reaches *Miraka*, a poor village situated on a projecting point overlooking the Olympian valley and about 2 m. from the river.

The Olympian Vale. The traveller enters the Valley of Pisa or Olympia, now called *Andilalo*,* by a steep descent through a narrow glen thickly wooded, from Miraka. The valley is formed by the Kroniac range to the N., and a higher chain to the S., between it and the river. The length of the valley is 3 miles, and the breadth ½ mile; it is on two separate levels, on the upper of which stood the *city of Olympia*, secure from the inundations to which the plain is subject.

Of all the monuments of art which once adorned this celebrated spot, the site of the *Temple of Jupiter* alone can be identified. It has been excavated by the inhabitants of the vicinity for the sake of the building materials. The foundation stones are large quadrangular masses of a very friable limestone, composed of an aggregate of shells,—it is the same kind of rock of which all the neighbouring mountains are formed. The blocks are put together in the best Greek style. The enormous size of the fluted Doric columns, together with the site and dimensions of the foundations, leave no doubt that these poor remains are those of the Temple of Jupiter, where once stood the celebrated statue of that god, one of the wonders of the world, and formed, as Pausanias says, of ivory and gold, the work of Phidias, and 60 feet high. The great sculptor owned that his mind was filled with Homer's description of the King of Gods and Men.

The Olympic games exercised an immense influence on the character and fortunes of the whole Hellenic nation. The nature of the contests prevented the influx of Oriental weakness, while their publicity and the concourse of people made them act the part of a public press.

The vale of Olympia lies from E. to W. For upwards of 1000 years the full moon, after the summer solstice, every fourth year witnessed the celebration of these games. The first Olympiad coincides with B.C. 776, and the last with A.D. 394, or the 16th of the Emperor Theodosius (see Wordsworth's Greece, p. 314, 315).

There is now no habitation on the site of Olympia. On the N. of the valley are rocky heights crowned with wood; pines cover the hills to the W., and Oriental plane-trees hang over the wide gravelly bed of the Alpheus to the S. All the altars and statues have passed away like the countless multitudes which once thronged around them. The scenery at Olympia is more interesting than the ancient remains. The valley is very beautiful, and the hills of the wildest form, carpeted with the finest turf, and shaded with the pine, wild olive, and plane.

Miraka to Pyrgos, by *Phloka*, 4 hours. The village of Phloka is at the eastern end of the valley. The path follows the Alpheus for 2 hours, and on quitting it crosses an undulating plain. On the opposite bank of the river are low and picturesque hills broken into glens, and richly wooded.

Pyrgos is the principal town in this

* *Andilalo* probably means "opposite to Lalla."

district, and exhibits appearances of industry and activity greater than are to be found in most parts of Greece. The town is situated on a high plain between Mount Olonos and the Alpheus. The bazaar is thronged and busy. The produce of the country is exported from hence, and European manufactures imported. *Katacolo* is the port of Pyrgos, but is merely an exposed roadstead.

From Pyrgos there are two roads to Patras; the one by *Palæopolis*, the other by *Gastuni*: the latter is longer by one hour than the former.

Pyrgos to Palæopolis is 6 hours 20 minutes. The road lies through the fine plains of Elis, and crosses several streams.

Palæopolis (ancient Elis) stood on the edge of the plain where the Peneus issues from the hills, on the northern side of one of them, at a distance of about 8 miles by the road from Gastuni. The hill of Elis is conspicuous above the others by its superior height, its peaked form, and by a ruined tower on the summit. Both the height and the tower are now called *Kaloskopi*, a name which the Venetians, having translated it into "Belvedere," applied to one of the five districts into which they divided the Morea. The great insulated rock called the *Mountain of Sandameri* is a most remarkable feature in this part of Eleia.

The Peneus flowed through the city of Elis; but there are now no remains on the right bank. Of Grecian remains there are nothing but confused scattered blocks. Some masses of brickwork seem to be of Roman origin. The soil of Elis is well adapted to conceal speedily, and may therefore still preserve, many works of art.

Palæopolis to Kapeleti is 5¼ hours. Leaving Palæopolis, the traveller crosses the Peneus, and subsequently two or three other streams, the third probably the *Larissus*. The country becomes more woody as we approach

Kapeleti, a village of two or three houses in a wood, where the traveller will hardly find accommodation.

From Kapeleti to *Metokhi* is 3½ hours through a woody plain; about 2 hours from Kapeleti a lake is seen to the left; and to the left is a road leading to a rock on the coast, on which are the vestiges of an old fortress. At *Ali Tchelebi*, 3 hours from Kapeleti, the traveller may find accommodation, though it is very bad. The *Metokhi*, or Convent Farm, in this village, is also a place where strangers may lodge. If they bring letters of recommendation, &c., the accommodation is good. There is excellent woodcock shooting here in winter. The scenery resembles that of an English park. It is 8 hours from Ali Tchelebi to Patras.

From this Metokhi to Palæa Achaia is 3 hours 20 minutes. An hour after leaving Metokhi is a *kastron* on a rocky hill. A lake extends towards *Cape Papa*, the ancient *Araxus*, on the left; in another hour are seen vestiges of the city of *Dyme*.

Palæa Achaia, where is a khan with inscriptions; the ruins are 200 yards S. of it. The ruins consist of the foundations of the city walls on the top of a natural bank. This was the site of Olenus.

Palæa Achaia to *Patras*, a delightful ride of 4 or 5 hours. The river *Kamenitza* (the *Pierus*) must be forded near Palæa Achaia: the ford is difficult, and occupies ¼ hour crossing it with luggage; to the right, among the trees, are the ruins of the *city of Olenus*. The remainder of the journey of 3 hours is through a fine country of pasture lands and forests of oaks. On the right is the river *Leuka* (Glaucus). The traveller enters Patras by the shore, passing the Church of St. Andrew and the Well of Ceres.

ROUTE 24.

ANDRITZENA TO KALABRYTA AND MEGASPELÆON.

	Hrs.	Min.
Andritzena to H. Jannis .	3	0
H. Jannis to Chora . .	4	30
Chora to Velimaki, about	5	0
Velimaki to Tripotamo .	2	0
Tripotamo to Kalabryta .	7	0

By the help of a country guide a shorter route may be found to the Al-

pheus than that usually taken through *Tzaka* and *H. Jannis*. The traveller must not trust to his Athens servant alone, unless well versed in this part of the country, because he may mistake the passage of the river, which is only passable at certain fords. After crossing the Alpheus the road falls into that leading to Olympia, and follows it till it crosses the *Ladon*, and reaches *Belesi*. Thence it ascends the left bank of the *Erymanthus*, through beautiful oak woods, which cover the high banks of the river, forming very picturesque scenery. Behind are extensive views of the valley of the Ladon and Alpheus, rich in woods, while over them are seen the tops of Mount Lycæum. The oak trees are planted at proper distances to allow the full growth which they have attained, and form a grateful shade; while the path is not blocked up by tangled brushwood, but lies among ferns and cypresses. This continues for 4 hours or more to the village of *Chora*. The road thence lies over the top of the hills to *Velimaki*. Thence we ascend some high hills, and again obtain a view of the vale of the Erymanthus. On the opposite side rises the mountain of *Olonos*, with rugged banks and precipitous sides. In front the eye looks down upon the junction of two streams with the Erymanthus, from which the place takes the name of *Tripotamo*. 2 hours' descent bring us to the spot where there are some remains of the ancient town of *Psophis*; the square blocks which composed the walls still lie scattered about, and an angle or two are in good preservation. The situation is exceedingly grand, and still possesses merits for which the traveller is totally unprepared; for, after riding many an hour without any one to speak to, he suddenly finds himself in a fertile valley. We then quit the plain; the path ascends a very steep mountain, from whence to Kalabryta is 5 hours or more, of which nearly 1 is occupied in ascending the hill, and as much in descending the other side. The village of *Syrbani* is passed on the right. The scenery is very grand. The snowy *Khelmos* rises above Syrbani, and divides the waters of the N. from those of the S. In all, from Tripotamo to Kalabryta is about 7 hours.

The following routes may be suggested as variations of, or additions to, those just described.

I. Andritzena to H. Jannis (Heræa), 4 hours. Thence by Belesi and Miraka to Olympia, 8 hours. From Olympia turn N.E. by Lala (inhabited before the revolution by Mahommedans of Albanian race) to the ruins of Psophis and the modern Sopotò, 2 days' journey. From Sopotò by the ruins of Cleitor to Sudena, 1 day. Sudena to Megaspelion by Kalabryta, 1 day. In all about 6 days.

II. Megaspelion to Solos (Styx), 4 hours. From Solos by Zaruchla to Phonia, 1 day. From Phonia by lake of Stymphalus to H. Georgis, 1 day. (The site of Phlius is a short way N. of H. Georgis.) Thence to Corinth, 2 short days. In all about 5 days; or from Andritzena to Corinth in from 10 to 12 days.

ROUTE 25.

PYRGOS TO PATRAS BY GASTUNI.

	Hrs.	Min.	Miles.
Pyrgos to Gastuni . .	6	0	18
Gastuni to Clarenza . .	2	0	7
Clarenza to Kapeleti . .	6	0	18
Kapeleti to the Metokhi	3	30	6
Metokhi to Palæa Achaia	3	20	12
Palæa Achaia to Patras .	5	0	15

From Pyrgos to Gastuni the road leads through the plain by the site of *Letrini*. Near it begins the great lagoon which extends for some way along the coast. The journey occupies nearly 6 hours.

Gastuni is built of bricks baked in the sun. The town is unhealthy in summer, owing to the excavations made in digging out the bricks, which leave stagnant pools of water. The name is probably of Frank origin, and it was possibly founded by some member of one of the French families, Champlitte and Villehardouin, of the name of Gaston. In the year 1204 these families

established a principality in the N. of the Morea. Flax and wheat form the chief produce of Gastuni.

From Gastuni to Clarenza is 2 hours' ride, over a marshy plain. *Clarenza* is now reduced to a few houses, and is the usual landing-place from Zante. The fortress picturesquely crowns the height. Here was the ancient *Cyllene*, the port of Elis. Castel Tornese is another fortress of Frank construction, very conspicuous in this part of Elis.

Clarenza to *Kapeleti* is a ride of 6 hours—18 miles. At this spot the two roads to Patras join (see Route 23).

ROUTE 26.

PATRAS TO TRIPOLITZA.

	Hrs.	Min.
Patras to Kalabryta . .	11	0
Kalabryta to Phonia .	10	30
Phonia to Tripolitza . .	12	0

The road crosses a stream in the plain of Patras, leaving Mount Voidhia to the left; 6½ hours from Patras is a Khan to the right, and a *Paleo-kastron*, which has been supposed to be the ruins of *Tritæa*, and is very extensive. The road crosses a river, which falls into the sea at Vostitza; 1½ hour farther is a fountain, on a spot formerly notorious for robbers. Mount Olonos is seen to the right. Near Kalabryta is a cave in the hill, the roof of which is in compartments. There is also near it another sepulchral cave.

Kalabryta (καλὰ, βρυτὰ) takes its name from the fine sources in the neighbourhood. The town stands just above the edge of the plain, on either side of the bed of a wide torrent, descending directly from Mount Chelmos, the western summit of which, generally covered with snow, is seen over the back of the town. The two catacombs above mentioned are the only remains of antiquity here. The convent of *Megaspelion* is only 2 hours distant from Kalabryta, on the road to Vostitza. From Kalabryta to the *Valley of the Styx* is 4 hours; and the Styx should certainly be seen from hence, if not from Phonia. Kalabryta is the site of the ancient *Cynætha*.

From Kalabryta to *Phonia* 10½ hours. The road ascends a high pass, and descends into a cold, bleak country.—2½ hours from Kalabryta is a station at the top of a high pass, whence there is a fine view, with a lake to the right, and to the left Mount Chelmos. After a long descent into the plain, the road enters a gorge, and descends to Kleitor on the plain of *Katzánes*.

The ruins of Kleitor or Clitorium are situated in a fertile plain, surrounded by some of the highest mountains in Arcadia, at the northern extremity of which Chelmos rises in conspicuous grandeur. This mountain is interspersed with sylvan scenery, where fine masses of rock peer out amid the united foliage of the pine, the plane-tree, the ilex, and the oak, its grand outline terminating in a pointed summit of great height. Most of the walls of Kleitor may be traced, though little of them remains above ground. They inclose an irregular oblong space, and were fortified with circular towers. The style of construction is nearly equilateral, which gives them an appearance of great solidity; their general thickness is 15 feet. Here are remains of a small Doric temple with fluted *antæ*, and columns with capitals of a singular form. About 20 minutes from Kleitor is a place called *Mazi*. The road passes on to *Lykuria*, near which is an abundant spring, which is the outlet of the subterraneous waters of the river and lake of Phonia; and the stream is the *Ladon*, which, after a circuitous and rapid course through Arcadia, joins the Alpheus.

Lykuria, a straggling village, is 2½ hours from Phonia. The road ascends by a steep path to the top of a pass, and then, by a steep descent, leads to the *Katabothron*, or Abyss, where the waters of the lake sink. It now continues along the shores of the lake. Here are some vestiges of walls to the left, and some blocks, seeming to indicate a former fortification of the pass. The signs of the ancient height of the water,

mentioned by Pausanias, are observed across the lake.

Phonia was originally a Kalyvia, or summer residence, and consisted of huts, but is now become a town. The *Pheneos* of history was evidently placed upon an insulated hill, south-east of the modern town, where the ruins of the whole circuit of the wall are visible. The rest of the ruins consist of scattered blocks and confused heaps; but it is probable that interesting objects might be discovered here. Pheneos was one of the most ancient cities in Greece. Hermes was the particular object of worship here: he had a temple consecrated to him, and was honoured with games called *Hermaia*.

From Phonia to Tripolitza is 12 hours. The road crosses the river *Aroanius*, having *Mount Ziria* (Cyllene) to the left. Leaving the lake of Phonia, the road enters a level plain; 1 hour afterwards is a very romantic and confined hollow, whence the road ascends to a summit commanding a view of a small lake to the right. A very rugged descent through a glen succeeds; soon after is a fine fountain by the side of the road; and another path turns off to *Stymphalus*, *Zaraka*, &c. The road passes another fine source, and a plain, with a small lake surrounded by mountains; and leaving on the right some vestiges of the ancient city of *Caphyæ*, reaches *Kalpaki*. This is a small village, a little above which are the foundations of a Doric temple; 15 minutes distant, on the summit of a hill, are the remains of the Acropolis of *Orchomenos*. The city extended as far as Kalpaki, as is proved by the walls. The Acropolis commands a fine view. Kalpaki is 6 hours from Phonia. The road proceeds by the village of *Lebidi*, and then, by a high pass, to *Kapsa*. Proceeding down the valley, it enters the plain of Mantinea, passing a *Katabothron*, where some streams fall into an abyss. The *ruins of Mantinea* are passed to the left; the road continues thence along the plain to Tripolitza, which is 6 hours from Kalpaki; making in all 12 hours from Phonia.

Tripolis, or *Tripolitza*. (Route 16.)

ROUTE 27.

KARYTENA TO KALABRYTA AND THE STYX.

1st day. Karytena to *Stemnitza*, a small Arcadian town. Apply for lodging at the Demarch's. 2nd. To *Zygovisti*, and thence over a very bare country (leaving *Langadià* on the left) to *Karnesi*. Let the traveller be careful to turn well to the right before arriving quite at Langadià. 3rd. From Karnesi to *Mazi*. The river Ladon is crossed near a khan, called *Philiotico-Khan*, from its proximity to *Philia*. 4th. By Sudhena to *Kalabryta*, or even to Megaspelion. These are 4 very short days, and abundance of time is left for visiting the remains of *Kleitor*, near Mazi. The journey might be otherwise divided by stopping at *Dimitzána* and *Philia*, and might thus be accomplished in 3 days.

The Styx should be visited from Kalabryta, either on the way to Phonia, or returning to Kalabryta or Megaspelion. The distance is about 4 hours from either Kalabryta or the Convent, so the excursion might perhaps be made in 1 long day, returning at night. From Kalabryta there is a rugged path over Mount Khelmos (hardly passable in winter from the depth of the snow upon it,) which reaches in 4 hours *Solos*, passing at 2 miles from that village the *Falls of the Styx*. Solos is on or near the site of the ancient *Nonacris*, and the river which flows past it and falls into the Corinthian Gulf at Akrata is the *Crathis*. The Styx is the torrent which coming down from Khelmos, joins the Crathis just below Solos. The mountains around exhibit a sublime but barren and gloomy scene. The Styx descends rapidly through a deep and rocky glen, at the upper extremity of which the eastern part of the great summit of Khelmos terminates in a huge precipice. Two slender cascades of water fall perpendicularly over the precipice, and after winding for some distance among a labyrinth of rocks, unite to form the Styx. This waterfall is the *καταῤῥέουσα Στυγὸς ὕδωρ*, or *down-*

distilling water of Styx, the Στυγὸς ὕδατος αἰπὰ ῥέεθρα, *or lofty torrents of Styx*, which Homer has by these epithets described more correctly than any subsequent author. Pausanias also had a correct idea of the place; and Hesiod (Theog. v.) in the midst of his poetical allusions to Styx, whom he personifies as an infernal deity, has given an accurate notion of the reality in describing the water upon which the oath of the Gods was taken. The reputed poisonous quality of the Stygian water, and the other fables told of it by the ancient Greeks, arose naturally from its gloomy position, and from the veneration in which it had been so long held. At the present day the peasants of the neighbourhood preserve the old notion that the water of the Styx is unwholesome, and call the cascade the *Black Water*—(μαυρονέρο).

ROUTE 28.

PATRAS TO NAUPLIA.

	Hrs.	Min.
Patras to Vostitza . . .	8	
Vostitza to Acrata . . .	5	0
Acrata to Zacholi . . .	2	30
Zacholi to Zevgalatio . .	8	30
Zevgalatio to Nauplia . .	8	30

On leaving Patras the road lies at the foot of the hills. The plain is here 2 miles wide. An hour from Patras is seen the *Castle of the Morea*, a mile to the left, upon the cape anciently called *Rhion*. An hour farther the traveller finds himself opposite to *Epacto*, or Naupactus, called by the Italians *Lepanto*. In another hour are 2 lagoons near the shore, anciently ports. The scenery is very fine, and 20 minutes farther is a fine waterfall. The road continues through beautiful and diversified scenery all the way to Vostitza (*Ægium*).

Vostitza.—See Route 1.

Vostitza to Acrata, by a *Metokhi* of the monks of Megaspelion, is 5 hours. The scenery continues fine. Near the Metokhi is the cave of Hercules. Thence to Acrata, the road continues for the most part near the sea.

Acrata.—See Route 11. There is a khan here. Acrata to *Zacholi*, 2½ hours. Zacholi to *Zevgalatio* is 8½ hours. The route is still along the shore, with nothing particularly worthy of notice, excepting the beauty of the scenery.

Zevgalatio.—From hence to Nauplia is 8½ hours. The road leaves the sea, and, winding through dreary defiles, at length reaches the *Dervenakia*, or defiles, celebrated for the complete defeat of the army of Dramali Pasha in 1822, the Greeks having posted themselves along the ridges of the mountains and rolled down rocks on the fugitive hosts of the Pasha, already harassed and disorganized. (See next Route.)

ROUTE 29.

NAUPLIA TO CORINTH BY NEMEA.

	Hrs.	Min.
Nauplia to Charvati . . .	3	0
Charvati to Nemea . . .	2	30
Nemea to Cleonæ. . . .	1	15
Cleonæ to Corinth . . .	2	30

There are 3 routes from Nauplia to Corinth; that now to be described is the most circuitous, but also the most easy. It issues from the Argolic plain at its N.W. angle, passes over some low hills, then turns to the right, and arrives at *Nemea*; thence, bearing to the N.E. it leaves *Cleonæ* on the right, and reaches Corinth after traversing about 33 miles.

The other two roads are to the east of the first, that nearest to it following two narrow defiles after its exit from the plain, which were of old known by the name of *Tretus*, or the *perforated* road, where the cave of the Nemean lion was shown, and which are now called *Dervenakia*; the other, to the east of this, skirts the rugged mountains to the north of Mycenæ, and was termed of old the *Contoporeia*, or the *foot-track*. These two latter routes were the scene of the destruction of the Turkish army in 1822, which had incautiously advanced into the plain of Argos without supplies, or a safe retreat. They are the Khyber Pass of the Morea. All the neighbouring towns were long afterwards a mart for the rich clothes and arms of the Turks.

From Nauplia to *Charvati* is 3 hours.

Charvati (Mycenæ). Route 16.

Charvati to *Nemea* is 2 hours 20 minutes.

The road descends into the plain from Charvati; to the left are the ruins of a village; the rocks in this part of the country frequently assume the appearance of rough masonry. The road enters a glen, and crosses a brook to the left; on an elevation is an ancient ruin; the glen becomes very narrow, and the road diverges to

Nemea. Near Nemea, to the right, are many caves, the abode of the Nemean Lion of fable.

"There is a temple in ruins stands,
Fashion'd by long-forgotten hands;
Two or three columns, and many a stone,
Marble and granite, with grass o'ergrown!
Out upon Time! it will leave no more
Of the things to come than the things before!
Out upon Time! who for ever will leave
But enough of the past for the future to grieve
O'er that which hath been, and o'er that which must be;
What we have seen, our sons shall see;
Remnants of things that have pass'd away,
Fragments of stone, rear'd by creatures of clay!"

Of the famous Temple of Jupiter a portion of the cella, several prostrate columns almost entire, and a great deal of the entablature remain. The form and decorations are Doric, with nearly Ionic proportions. It is owing probably to the coarseness of the material, that the ruins, like those of Pæstum, have been left in their place. The breadth of the temple was 65 feet, and the length more than double. The walls of the cella, pronaos, and porticus are together 105 ft. 2 in. in length: width 20 ft. 7 in. Two of the columns now standing belonged to the pronaos, and were placed as usual between antæ: they are 4 ft. 7 in. in diameter at the base, and still support their architrave. The third column, which belonged to the outer range, is 5 ft. 3 in. in diameter at the base, and about 34 ft. high, including a capital of 2 ft. Its distance from the corresponding column of the pronaos is 18 ft. The total height of the 3 members of the entablature was 8 ft. 2 in. The general intercolumniation of the peristyle was 7 ft.; at the angles, 5 ft. 10 in. The entablature was less than one-fourth of the height of the column. The lowness of the extant architrave, and the smallness and narrowness of the capitals, give the impression that the building was inelegant, but it would be wrong to form this conclusion from the mere fragment which remains.

At a small distance south of the temple are other remains of the Doric order. Traces of the Nemean theatre are to be found at the foot of a hill not far distant. The valley is surrounded by mountains of considerable height, and the waters collected here run into the Corinthian Gulf.

Like Olympia, the place set apart for the celebration of the Nemean games was a level plain, stretching from N. to S., nearly 3 miles in length and 1 in breadth; but it had not, like Olympia, an Alpheus to adorn it, and was watered only by several rills which flow down from the mountains that encircle it.

Nemea is 1 hour 15 minutes from the site of

Cleonæ. The only remains here are some Hellenic foundations round a small height, on which are the foundation walls of several terraces.

Cleonæ to *Corinth* is 2½ hours. The road lies sometimes in the bed of a torrent, then crosses a bridge and ravine, and ascends by a steep path to two tumuli. It descends to another deep ravine, and enters the plain of Corinth, across which it continues to the town. (Route 1.)

ROUTE 30.

NAUPLIA TO ATHENS BY HYDRA, POROS, &c.

There is regular steam communication two or three times each month between Nauplia and Athens. The steamers touch at Hydra and Spetzia, and perform the voyage in about 10 hours. In fine weather, the traveller can hire a sailing-boat at Nauplia, and see the places described in the following route, at most of which the steamers do not stop.

Astros, a small village on the con-

fines of Argolis and Laconia, is within sight of Nauplia. Here the second Greek Congress was held in the month of April, 1823. So great was the anxiety of the people to participate in the deliberations, that, in addition to the prescribed number of representatives, no fewer than fifty delegates were sent from different parts, to be present at the national congress; and besides the soldiery, a large concourse was drawn to the spot. The meetings commenced on the 10th of April, and were held in a garden under the shade of orange-trees. The deputies and delegates amounted altogether to near 300. The Bey of Maina, Mavromikhali, was named President of the congress. Among other resolutions, Pietro Bey was named President of the Executive; Colocotroni Vice-President, and George Conduriotti President of the Senate. The Congress concluded its functions on the 30th of April, by issuing a declaration, in which they reasserted the national independence, and returned thanks to the land and sea service for their noble efforts during the two preceding campaigns.

The island of *Spetzia* (or Petzæ) is a miniature likeness of Hydra, though less rocky and better cultivated. The town is built on the eastern shore of the island, and contains about 4000 inhabitants. Its streets are better than those of Hydra, its houses are equally good, and the same taste for cleanliness and comfort prevails here. From its situation, the place is almost incapable of defence, and the few useless batteries which lie along the shore were for the most part dismantled during the Revolution, for the sake of placing the guns in the ships of war. The security of the Spetziotes rested on the narrowness of the strait which separates their island from the Morea, the dread entertained by the Turks of their fire-ships in so narrow a channel, and the facilities of obtaining succours or making their escape. Spetzia furnished sixteen ships for the Greek navy, besides two fire-ships. Sir William Gell speaks of Spetzia as a "thriving town of Albanian peasants and pirates, who called themselves Greeks by courtesy;" but this remark no longer applies. The island is the ancient *Tiparenos.*

The present population is chiefly engaged in commercial pursuits. The port is good and much frequented. The Spetziots are proprietors of many fine vessels, and in conjunction with the Hydriots and Psariots, performed prodigies of valour during the war. The climate of Spetzia is so salubrious that invalids are frequently sent there for the restoration of their health. The women are generally handsome.

Kranidi, to which, in 1823, the Greek Senate transferred its sittings in consequence of the rupture with the Executive, nearly opposite to the island of Spetzia, contains 600 houses.

Kastri is an hour and a half to the eastward of Kranidi, opposite the island of Hydra. It is the representative of the ancient *Hermione*, which was situated on the promontory below the modern village. Neptune, Apollo, Isis and Serapis, Venus, Ceres, Bacchus, Diana, Vesta and Minerva had all temples here; but their foundations and the walls of the city alone remain. There was also a grove consecrated to the Graces: and behind the temple of Ceres was one of those unfathomable caverns which were believed to be mouths of the infernal regions. Kastri has two excellent ports: the inhabitants, like most of the people of Argolis and the neighbouring islands, are of Albanian race.

Hydra.—1 hour's sail from Kastri. "What a spot you have chosen for your country!" said Mr. Waddington to Admiral Tombazi. "It was Liberty that chose the spot, not we," was the patriot's ready reply. On a rock so utterly barren as scarcely to present on its whole surface a speck of verdure, rises, in dazzling whiteness and beauty, this singularly interesting city. Seen in a summer's evening by moonlight, it is one of the most magnificent scenes imaginable. The white houses hanging in the form of an amphitheatre upon a steep mountain, then appear like a mass of snow; and the lights sparkling at a distance from the open windows, "show like stars of gold on

a silver ground." Hydra was not inhabited by the ancients. This little Venice of the Ægean has risen "like an exhalation" from the commercial enterprise and love of liberty to which the events of the last fifty years have given birth. The harbour, from the abrupt sides and bottom of which the town suddenly rises, is neither spacious nor secure; it is a deep bay on the western side of the island, only protected on the west by the opposite coasts of the Peloponnesus, which are 4 or 5 miles distant. There are two other ports, in which most of the ships of war were laid up during the winter, one on the north and the other on the south of the city.

The streets, from the rugged situation of the town, are precipitous and uneven, but remarkable for their cleanliness.

The quay is lined with storehouses and shops, the number of which suffices to prove the former extent of the Hydriote commerce. The houses are all built in the most substantial manner, and, with the exception of their flat roofs, on European models. The apartments are large and airy, and the halls spacious, and always paved with marble. The walls are so thick as almost to supersede the necessity of our sun-blinds in the niches of their deep-set windows. But, independently of the strength of the habitations, the neatness and extreme cleanliness of them are perfectly remarkable, and speak highly for the domestic employments of the Hydriote ladies, who are still not entirely freed from the sedentary restriction so universal in the East. The furniture, half Oriental and half European, combines the luxury of one with the convenience of the other, whilst its solidity and want of ornament show that it has been made for comfort and not for ostentation.

Several monasteries are perched on the cliffs, and the churches and religious establishments amount to 100, some of them possessing ornaments of great value. The Hydriote women are pretty, and their dress is picturesque. The men are invariably athletic and well formed.

The glorious share which this little island has taken in the regeneration of Greece has brought it conspicuously into notice; and to the latest posterity the names of the brave Hydriotes will live the watchword of freedom. Conduriotti, Tombazi, and Boudouri, as well as Miaulis, were all natives of Hydra. The noble integrity and disinterestedness of these islanders formed a striking contrast to the covetousness, love of plunder, and discord of the Moreote chiefs.

The family of Miaulis had been long established at Hydra, and he was accustomed to the sea from a child. Being entrusted at nineteen by his father with the management of a small brig which traded in the Archipelago, his successes in trade were equal to those of any of his countrymen, and he was amongst the richest of the islanders; but the unfortunate loss of a vessel on the coast of Spain, which, together with her cargo, was his own property, and worth about 160,000 piastres, reduced his circumstances to mediocrity. A few years, however, in some degree recruited his fortunes, so far as, at the opening of the war, to enable him to contribute three brigs to the navy of Greece. He had at one time been captured, with two other Spetziote vessels, by Lord Nelson: his companions, after a strict investigation, still maintaining that their cargo was not French property, were condemned; whilst his frankness in admitting the justness of the capture induced the British admiral to give him his liberty. His manners were friendly and unaffected. He was totally above any vaunting or affectation, and only anxious to achieve his own grand object — the liberation of his country, alike unmoved by the malice and envy of his enemies, or the lavish praises of his countrymen. Whilst the bravery of his associates was mingled with a considerable alloy of selfish ambition, Miaulis displayed one cloudless career of steady sterling patriotism. He terminated his brilliant life in August, 1835, and lies interred, at his own request, at the Piræus, where a temporary monument has been raised to his memory. The island of Hydra is 12 miles

from Spetzia. It is 11 miles long, and 3 miles broad.

A few fishermen and peasants, forced from the neighbouring continent by the oppression of the Turks, raised the first nucleus of a town; to which, afterwards, numbers of others crowded from Albania, Argolis, and Attica, in similar circumstances. The descendants of these, and of the refugees who took shelter here after the unsuccessful expedition of the Russians to the Morea in 1770, form the present population of the island. In 1825 its population was estimated at 40,000; but it does not now amount to more than one-half of that number. Previous to the revolution, the island enjoyed the privilege of self-government, independent of the Turks, no Mussulman being allowed to reside there. A senate, or council of primates, was elected. They chose a president, whose appointment required the confirmation of the Porte, to which he became responsible for the tribute, and for the stipulated contingent of sailors furnished to the Ottoman navy. The islanders were the richest in the Archipelago, and poverty was unknown among them. The shipowners not only almost exclusively possessed the carrying trade of the Black Sea and the Mediterranean, but many extended their voyages to England and the Baltic. At the commencement of the war, the commercial navy of Hydra amounted to 150 vessels. So proverbial was the honesty of the islanders that, on the departure of a vessel on a distant voyage, it was the practice of the captain to call at the various houses, previous to setting sail, and receive sums of money on speculation, for which no receipt was taken, and no single instance is recorded of any captain having failed, within two days of his return, to call and give back the money, with the accumulated profits.

Both Hydra and Spetzia have declined since the Revolution; from other places, which are more accessible, having now become the chief centres of Greek commerce.

Crossing from Hydra into the Gulf of Ægina, the traveller reaches, in 2 hours, the town of

Poros, on an islet of the same name, the ancient *Sphæria*. It is remarkable for its rocks of granite. It is separated from the Peloponnesus by a very narrow channel, with a ferry, which is 1½ hour from *Damala*, the site of *Trœzen*. The coast of the Peloponnesus in these parts abounds in oranges and lemons; the groves of the latter on the mountain side are well worth a visit. At Poros, mules may be procured, on which it is easy to pass over the sand-bank into the adjacent isle of *Calauria*, where there is a large monastery, and the substructions of the temple of Neptune, in which Demosthenes expired. Calauria is a rugged, barren island, almost entirely uninhabited. The excursion to Trœzen is more interesting. Here was held the Greek National Assembly of 1827, when Capo d'Istria was chosen President of Greece for 7 years. The ruins of the ancient city are ¼ hour N. of the village of *Damala*, and consist chiefly of Hellenic substructions, with Frank or Byzantine superstructures. Trœzen stood at the foot of the Argolic ridge, and at the entrance of a deep rocky gorge descending from it. This gorge is spanned by a single arch of rough masonry. From Damala to *Castri* (Hermione), a rugged road leads, in 5 hours, across the barren hills of the Argolic peninsula, which commands, however, glorious views over the sea and the neighbouring islands. The Parthenon is conspicuous from the ridge above Trœzen, as is also the new palace of King Otho.

Poros is celebrated as having been the scene of the conferences of the English, French, and Russian ambassadors in 1828; on whose joint reports the allied governments settled the basis of the new Greek monarchy. Three years afterwards it became the scene of the outbreak which led to the death of Capo d'Istria. The chiefs of the Constitutional party, alarmed at the conduct of Capo d'Istria, took refuge at Hydra, where they established a newspaper, called the "Apollo," which awakened the patriotism of Greece, and called on the nation to defend their rights. Capo d'Istria having given orders to seize the national marine at

Poros, with the view of attacking the islands, Miaulis, the high admiral of Greece, acting under instructions from the primates of Hydra, suddenly crossed the Peninsula, and took possession of the Hellas frigate. Incensed at this triumph, the Russian Admiral Ricord, at that time the senior officer at Nauplia, proceeded in company with Capt. Lyons and Capt. Lalande, the English and French commanders, to Poros, where he intended to destroy, at one blow, the island primates opposed to Russian ascendency. Captains Lyons and Lalande did all they could to prevent this, and went away. Miaulis also apprised Admiral Ricord that if a single boat approached the Hellas, he would immediately set fire to it. Admiral Ricord having in vain attempted to persuade the English and French commanders to take part in this enterprise, attacked the Greek flotilla, whereupon Miaulis consigned the Hellas to the flames.

Poros since 1830 has been the national arsenal of Greece; a steamer and a corvette, with many small vessels, have been built there under the direction of Captain Tombazi, who studied naval architecture in England. The naval yard of Poros is on a very small scale, but there is no want of skill or means to build vessels, were funds provided for the purpose. The harbour is between the island and the main-land. The little town of Poros (i. e. *Ferry*) has a singular appearance, with its houses perched like sea-gulls among its dark volcanic rocks, for Sphæria, like the peninsula of Methana, is evidently of volcanic origin. The inhabitants amount to 7000, and are of Albanian race; dark, taciturn men, and easily distinguished from the supple, lively Greeks. They will, however, be Hellenized in another generation.

From Poros the traveller can sail to Ægina, and thence to the Piræus.

SECTION III.

THE ISLANDS OF THE ÆGEAN SEA.

Special Introductory Information.

1. *Geographical Position, &c.*—2. *Steamers and Accommodation for Travellers, &c.*

1. Geographical Position, &c.

The Ægean Sea is that part of the Mediterranean called by the Italians the *Archipelago* (probably a corrupted form of Αἰγαῖον πέλαγος, the Greek name), and by the Turks the *White Sea*, to distinguish it from the *Black Sea*, or Euxine. It is bounded on the N. by Macedonia and Thrace, on the W. by Greece, and on the East by Asia Minor. Its extent has been differently estimated, and ancient writers have divided it into the *Thracian*, the *Myrtoan*, the *Icarian*, and the *Cretan* seas; but the generic name is usually applied to the whole expanse of water as far S. as the islands of Crete and Rhodes. The derivation is probably from *αἰγίς, a squall*, on account of its frequent and sudden storms; but other etymologies have been given. The navigation of the Ægean has been dangerous and intricate in all ages, on account of its numerous islands and rocks, which occasion eddies of wind and a rough sea, and also on account of the Etesian, or northerly winds, which blow with great fury, especially about the equinoxes. The ancient poets frequently allude to these storms.

The appearance of most of the Ægean islands, on first approaching them, is exceedingly similar. Instead of the rich verdure and fragrant groves of Corfu and Zante, they generally present at a distance rude cliffs and verdureless acclivities, whose uniformity is scarcely broken by a single tree, and whose loneliness is seldom enlivened by a village or a human habitation. "The currents of the tideless sea," says Sir J. E. Tennent, "glide wavelessly around their shores, and the rays of the unclouded sun beam fiercely down on their unsheltered hills, 'dimmed with a haze of light.'" On landing, however, every islet presents a different aspect; and every secluded hamlet a new picture of life, of manners, of costume, and sometimes of dialect. "The soil of one is rich, luxurious, and verdant; that of a second, only a few miles distant, is dry, scorched, and volcanic; the harbour of another is filled with the little trading craft of all the surrounding ports: its quays rife with the hum and hurry of commerce, and its coffee-houses crowded with the varied inhabitants of a hundred trading-marts; whilst a fourth, of equal capacities, and barely an hour's sail beyond it, will be as quiet and noiseless as a city of the plague; its shores unvisited, its streets untrodden, and its fields untilled. But such is the result of that tenacity to ancient usages, and that predilection for the pursuits, the habits, and the tastes of their forefathers, which vindicates the title of the *unchanging East*. From age to age the natives of these secluded spots have continued to preserve those customs and those manners whose antiquity is now their greatest charm, and which long association has rendered it almost sacrilegious to alter or abandon."

The islands of the Ægean are divided into two principal groups:—1. The Cyclades, so named from their encircling the holy sanctuary of Delos; and 2. The Sporades, which derive their name from being, as it were, *sown* in a wavy line off the coasts of Macedonia, Thrace, and Asia Minor. The Cyclades belong to the kingdom of Greece; the Sporades, with the exception of the group

lying off the northern extremity of Euboea, are still under the dominion of Turkey, though the Ottomans have rarely settled in them; and they have been almost invariably treated with less oppression than the continental provinces of the Sultan. To the Sporades, therefore, the glorious verses which Byron put into the mouth of a Greek *before* the Revolution, are still applicable.

THE ISLES OF GREECE.

The Isles of Greece, the Isles of Greece!
Where burning Sappho loved and sung,
Where grew the arts of war and peace,—
Where Delos rose, and Phœbus sprung!
Eternal summer gilds them yet,
But all, except their sun, is set.

The Scian and the Teian muse,*
The hero's harp, the lover's lute,
Have found the fame your shores refuse;
Their place of birth alone is mute
To sounds which echo further west
Than your sires' "Islands of the Blest."

The mountains look on Marathon—
And Marathon looks on the sea;
And musing there an hour alone,
I dream'd that Greece might still be free;
For, standing on the Persians' grave,
I could not deem myself a slave.

A king sate on the rocky brow
Which looks o'er sea-born Salamis;
And ships, by thousands, lay below,
And men in nations;—all were his!
He counted them at break of day—
And when the sun set, where were they?

And where are they? and where art thou,
My country? On thy voiceless shore
The heroic lay is tuneless now—
The heroic bosom beats no more!
And must thy lyre, so long divine,
Degenerate into hands like mine?

'Tis something, in the dearth of fame,
Though link'd among a fetter'd race,
To feel at least a patriot's shame,
Even as I sing, suffuse my face;
For what is left the poet here?
For Greeks a blush—for Greece a tear.

Must we but weep o'er days more blest?
Must we but blush?—Our fathers bled.
Earth! render back from out thy breast
A remnant of our Spartan dead!
Of the three hundred grant but three,
To make a new Thermopylæ!

What, silent still? and silent all.
Ah! no;—the voices of the dead
Sound like a distant torrent's fall,
And answer, "Let one living head,
But one arise,—we come, we come!"
'Tis but the living who are dumb.

In vain—in vain: strike other chords;
Fill high the cup with Samian wine!
Leave battles to the Turkish hordes,
And shed the blood of Scio's vine
Hark! rising to the ignoble call—
How answers each bold Bacchanal!

You have the Pyrrhic dance as yet;
Where is the Pyrrhic phalanx gone?
Of two such lessons, why forget
The nobler and the manlier one?
You have the letters Cadmus gave—
Think ye he meant them for a slave?

Fill high the bowl with Samian wine;
We will not think of themes like these!
It made Anacreon's song divine:
He served—but served Polycrates—
A tyrant; but our masters then
Were still, at least, our countrymen.

The tyrant of the Chersonese
Was freedom's best and bravest friend;
That tyrant was Miltiades!
Oh! that the present hour would lend
Another despot of the kind!
Such chains as his were sure to bind.

Fill high the bowl with Samian wine!
On Suli's rock, and Parga's shore,
Exists the remnant of a line
Such as the Doric mothers bore;
And there, perhaps, some seed is sown,
The Heracleidan blood might own.

Trust not for freedom to the Franks—
They have a king who buys and sells:
In native swords, and native ranks,
The only hope of courage dwells:
But Turkish force, and Latin fraud,
Would break your shield, however broad.

Fill high the bowl with Samian wine!
Our virgins dance beneath the shade—
I see their glorious black eyes shine;
But, gazing on each glowing maid,
My own the burning tear-drop laves,
To think such breasts must suckle slaves.

Place me on Sunium's marbled steep,
Where nothing, save the waves and I,
May hear our mutual murmurs sweep;
There, swan-like, let me sing and die:
A land of slaves shall ne'er be mine—
Dash down yon cup of Samian wine!

* Homer and Anacreon.

2. Steamers, Accommodation for Travellers, &c.

Syra (Σύρα, Sira) must be the head-quarters of the traveller in the Ægean. Here are several small inns; the best is the *Hôtel d'Angleterre*. In all the other islands strangers must generally rely on getting lodgings in private

houses; and they should endeavour to procure letters of introduction to the authorities, &c. Syra is the centre of the steam navigation of the Levant; and steamers, English, French, and Austrian, are constantly arriving from and departing to Malta, Athens, Syria, Smyrna, Thessalonica, Constantinople, &c. The packets between Smyrna and Constantinople generally touch at Chios, Lesbos, and Tenedos; and there is occasional communication by steam with others of the islands; but the great majority can be visited only in sailing boats, and these can be hired with ease at Syra. (See GENERAL INTRODUCTION, *letter h.*) Let the traveller beware of engaging a captain who is not recommended by the consul, or some equally good authority; and let him reduce his bargain *to writing*, or he will find that the voyage will be turned more to the convenience of his crew than of himself. In this part of the Mediterranean islands are so numerous that the navigation seems rather inland than at sea. One cluster is never lost sight of until a second rises to view; and as the seamen who traffic from port to port form numerous acquaintances at each, a trip through the Ægean is, to a Greek, merely a succession of visits to old friends, since he generally parts with one in the morning to sup with another at night. The propensity of the Greek sailors for putting in at every port which they approach is cleverly illustrated by Leigh Hunt:—

> "A merchant, while sailing from Greece to Trieste,
> Grew vexed with the crew and avowedly testy,
> Because, as he said, being lazy and Greeks,
> They were always for putting in harbours and creeks,
> And instead of conveying him quick with his lading,
> (As any men would who had due sense of trading,)
> Could never come near a green isle with a spring,
> But smack! they went to it like birds on the wing."

ROUTES, AND DESCRIPTIONS OF THE SEVERAL ISLANDS.

A. *Belonging to Greece.*	Page
1. Syros or Syra (Sira)	306
2. Delos, with Rhenea (Dili)	307
3. Tenos (Tino)	310
4. Myconos (Mycono)	311
5. Andros (Andro)	312
6. Ceos (Zea)	313
7. Cythnos (Thermia)	314
8. Seriphos (Serpho)	315
9. Siphnos (Siphanto)	316
10. Cimolos (Argentiera)	317
11. Melos (Milo)	317
12. Pholegandros (Policandro)	319
13. Sicinos (Sicino)	319
14. Ios (Nio)	319
15. Thera (Santorin)	320
16. Anaphe (Nanfio)	321
17. Amorgos (Amorgo)	321
18. Naxos (Naxia)	322
19. Paros (Paro)	323
20. Oliaros or Antiparos (Antiparo)	325
The above form the Cyclades in the widest acceptation of that term, which is confined by some writers to 12 or 15 of the islands immediately encircling Delos.	
The following islands off Eubœa also belong to Greece:—	
21. Scyros (Scyro)	326
22. Icos (Chiliodromia)	327
23. Scopelos or Peparethos (Scopelo)	328
24. Sciathos (Sciatho)	328

B. *Belonging to Turkey.*	Page
1. Thasos (Thaso, Tasso)	329
2. Samothrace (Samothraki)	329
3. Lemnos (Stalimèni)	330
4. Imbros (Imbro)	331
5. Tenedos (Tenedo), with Lagussæ Insulæ	331
6. Lesbos or Mytilene (Metelin)	331
7. Psyra (Psara)	333
8. Chios (Scio)	334
9. Icaria (Nicaria), with Corseæ Insulæ	337
10. Samos (Samo)	337
11. Patmos (Patino)	339
12. Leros (Lero)	340
13. Calymna (Calimno)	340
14. Astypalæa (Stampalia)	341
15. Cos (Stanco)	341
16. Nisyros (Nisyro)	342
17. Telos (Episcopi)	343
18. Syme (Symi)	343
19. Chalce (Chalki)	343
20. Rhodos or Rhodes (Rodi)	344
21. Carpathos (Scarpanto)	347
22. Casos (Caso)	348
23. Crete (Candia)	349

N.B. A few barren and uninhabited rocks in various parts of the Ægean are omitted in the above lists. The *Italian* names are those in brackets.

A.—ISLANDS BELONGING TO GREECE.

1. SYROS OR SYRA (SIRA).

By the vicissitudes to which places, like persons, are subject, Syra, though insignificant in past history, has become of late years, owing to its central position in the Ægean, a great emporium. The ancient Greek city stood on the site of the present town, close to the harbour; the traces of it are fast disappearing before modern buildings; only a few fragments are left of foundations and walls. In the middle ages the inhabitants retreated for security from pirates, &c., to the lofty hill, about a mile from the shore, on the summit of which they built the town, now called *Old Syra*. The island was of no importance till the war of the Revolution. Then the immigration of refugees from different parts of Greece, especially from Chios and Psara, rapidly raised it to its present flourishing condition. Pherecydes, the instructor of Pythagoras, and

himself one of the earliest among Greek philosophers to maintain the immortality of the soul, was a native of Syros.

The modern town, called Hermopolis, contains upwards of 15,000 inhabitants. It is built round the harbour, on the E. side of the island. A stately lighthouse, rising on a rock in front of the harbour, a quay with numerous warehouses, and several handsome houses lately built of white marble, show the mercantile importance of the place; but the streets are narrow and crooked, though clean and well paved. Vestiges have been found of temples of Poseidon and Amphitrite. Great attention is paid to education. There are more than 2000 scholars in the various schools. In those for girls the traveller from Western Europe is surprised to find the venerable pages of Thucydides and Demosthenes in the hands of the pupils. The favourite promenade in the cool of the evening is on a cliff to the N. of the town.

Old Syra is seated on the hill, which commands the port, and is so connected with the new town by continuous buildings, that they may be regarded as one town. This hill, from its remarkable conical form, resembles a huge sugarloaf covered with houses. The ascent is very toilsome up steep streets, crossed by a narrow flight of steps. On the top stands the church of St. George, from which the view is very fine; below may be seen the church of the Jesuits. *Old Syra* contains about 6000 inhabitants, mostly Roman Catholics, often at variance with their Greek neighbours, who regard them as aliens. Generally speaking the Roman Catholics of the Levant are descended from Genoese and Venetian settlers of the middle ages.

The spacious harbour, now deserted, of Maria della Grazia lies on the S.W. side of the island. The old Fountain, at which the nymphs of the island were wont to assemble, still remains, as of old, the rendezvous of love, and gallantry, and gossiping. It is near the town, and the limpid water, issuing from the rock, is always in great request. Tradition tells us that the pilgrims of old, on their way to Delos, resorted hither for purification. The spot is still an object of some degree of religious respect.

Syra is now to the Levant, as Malines to Belgium, a great central entrepôt. The customs collected here form no small part of the Greek revenues. The traffic is chiefly in the hands of Chians, Psyrians, and Myconians. For convenience of trade a plan has been proposed of converting the deserted islands of Delos and Rhenea into Quarantine-Ports for ships from Turkey. There is at present a large Lazaretto on the W. side of the Harbour. Syra is the principal seat of Protestant missionaries for the Levant, who have schools here. It is the residence of a British Consul.

The Island is 10 miles in length, by 5 in breadth. The hills are chiefly formed of mica-slate, in which garnets of no great value are found. Near the sea there is marble of an inferior sort. Here, as generally in Greece, there appears to be a good deal of iron. Wine is almost the only valuable produce of Syra. Indeed, though well cultivated, it no longer deserves the praises bestowed on it by Homer—

Εὔβοτος, εὔμηλος, οἰνοπληθὴς, πολύπυρος,
"Fertile in flocks, in herds, in wine, in corn."
(Odyss. xv. 402.)

For an account of the steamers, their arrival and departure, &c., the reader is referred to the INTRODUCTION, *b*. See also above, p. 304.

2. DELOS (DILI).

In passing from Syra to Delos the traveller leaves the busy scenes of commercial enterprise for silent and solemn recollections of the past. At Syra all the interest of the island is of modern date; that of Delos belongs to hoar antiquity. Delos, the birthplace of Apollo and of Artemis, the sanctuary of the Ægean, the political centre of the Greek Islands, the holy isle, to which Athens and Sparta alike paid homage, to which the eyes of every Greek turned with instinctive veneration—Delos, with an oracle second in sanctity to that of

Delphi only, and with a magnificent temple of Apollo raised by the common contribution of the Greek states, is now a desert and uninhabited rock, with scarcely one picturesque ruin to recall the image of its departed greatness. Nor is this desolation the work of Time so much as of human hands. The Persians revered the holy majesty of the Sun-God, and profaned not his sanctuary; but later barbarians have been less scrupulous.

Delos in ancient times was frequently designated as Ortygia, a name indicating its abounding in quails, and applied also to Ephesus and to a part of Syracuse, either for this reason, or because they also were distinguished by the especial worship of the children of Leto. That goddess, according to the legend, founded, perhaps, on some tradition of volcanic eruptions, seeking refuge from the jealousy of Hera, found none, save on the little rock of Delos, at that time one of those floating islands so familiar to the lively fancy of the ancient Greeks. Apollo afterwards in gratitude fixed it and made it fast for ever. So Virgil sings (Æn. iii. 74)—

"Sacra mari colitur medio gratissima tellus
Nereidum matri et Neptuno Ægæo:
Quam pius Arcitenens oras et litora circum
Errantem, celsâ Gyaro Myconoque revinxit
Immotamque coli dedit et contemnere ventos."

Possibly this tradition is connected with the ominous significance attached to the occurrence of an earthquake at Delos. Herodotus (vi. 98) quotes an Oracle of Apollo—

Κινήσω καὶ Δῆλον, ἀκινητόν περ ἐοῦσαν.
Delos, unshaken isle, shall then be shaken.

Thucydides also (ii. 8) alludes to the same presage of evil before the Peloponnesian war. A similar impression of approaching trouble prevailed among the modern Greeks in regard to the earthquakes immediately before the outbreak of the Revolution. The present state of Delos verifies another prediction, viz. that it should become ἀδηλός, or *invisible;* for it is now the lowest and most insignificant of the Ægean isles.

It is curious to remark, in illustration of the universal reverence paid to Delos throughout Greece, that, although Apollo was especially the tutelary god of the Dorians, nevertheless Athens, the chief representative of the Ionian Race, and the hereditary antagonist of the Dorians, was among the foremost in acknowledging the religious pre-eminence of this island. Homer (Hymn. in Apoll.) speaks of Delos as the great gathering-place of the "Ionians with their long-flowing robes" for the worship of Apollo. In fact, Delos was to the other isles of Greece as Iona to the Cyclades of North Britain. To the games and dances, always associated with religious celebrations by the bright and festive spirit of the ancient Greeks,

"The blind old man of Scio's rocky isle"

was wont to come, and charm the crowding listeners with his divine lays. These games died away in time, but were revived in after ages by the Athenians, who were well aware, with their characteristic political sagacity, of the importance of maintaining a close connexion with the religious capital of the Ægean. Pisistratus, wishing to purify the Temple from the unholy vicinity of dead bodies, removed them to another part of the island (Herod., i. 64). During the great Peloponnesian war, B.C. 426, his countrymen followed his example by moving them quite away to the neighbouring Rhenea (Thucyd., iii. 104); and, at a still later period, in order, as they believed, to complete the purifying process, they expelled even the living Delians from their homes. But disasters ensued to Athens; and the Delphian oracle ordered her to undo her work, and restore the Delians to their native place. The Holy Isle, however, was forbidden to be polluted by births or deaths, or by the presence of dogs; all persons about to die or to bring forth children were to be removed to Rhenea. It was in memory of this "purification" that the Athenians revived the games celebrated every fifth year. Moreover, they annually sent the sacred ship (θεωρίς), by way of thank-offering for the safe return, so said the legend, of Theseus. The delay occa-

sioned by the departure of this vessel (for during its absence religion forbad the profanation of death within the city) prolonged the last hours of Socrates, and so transmitted to posterity the precious legacy of his dying words.

Its sacred character, the security which it consequently enjoyed, its good harbour and central position, made Delos a favourite seat of commerce as well as of religion and pleasure. Its festivals were thronged by merchants from Greece, Asia Minor, Phœnicia, Egypt, and Italy. On the destruction of Corinth by Mummius, many of her citizens sought an asylum at Delos, and carried thither the traffic that had belonged to their own princely city. Cicero too speaks of the mercantile greatness of the island. But all these glories passed away with the decline of Paganism. It is now the silence of the tomb at Delos. Yet to the traveller musing on the past "repeopled is the solitary shore." There is a sound, as in olden days, of the lute and pipe, boys and maidens are dancing in the shade of the sacred palm-trees, poets are reciting, athletes are contending, merchants are buying and selling, the holy ship from Athens, the Theoris, the ship of the gods, her prow crowned with gay wreaths of flowers, is gliding to the shore—or perchance he sees a yet stranger sight, the vast and motley hosts of the great Persian king, hushing their threats of vengeance against the Grecian race, pausing awhile from their proud career, doomed to end so ingloriously at Marathon, are fain to bow down before the God of Day, whom they worship in common with their enemies (Herod., vi. 97).

Although nothing now remains, except crumbling fragments scattered here and there, the wrecks of past magnificence—although not one palm-tree is left on the birthplace of "far-darting Apollo and Artemis rejoicing in the winged shaft"—although the myrtle and the lentisk choke the crevices of the rocks and hide in part the ruins—yet the traveller cannot but find an interest in attempting to decipher these defaced hieroglyphics of history. The neighbouring islanders have carried away a great portion of the materials for their private purposes; whole shiploads also were conveyed to Venice and Constantinople in former years. It is ever to be regretted that the memorials of ancient art should be transplanted, even for preservation, from the associations of their native place, where they stand surrounded by the charm of life and reality. The principal edifices, the Temple of Apollo and the Portico of Philip, stood near the centre of the island. The former was one of the most splendid in all Greece. Both appear from their substructions to have been built of white marble. Scarcely even a frieze or capital now remains uninjured. The portico was dedicated to Apollo by Philip III. of Macedon. There exists still a colossal statue of Apollo, headless and grievously mutilated. It fell to the ground in a storm before the time of Plutarch.

In the N. of the Island, E. of the old Harbour, is a very remarkable oval basin, enclosed by a low wall, and about 100 yards in length. Some archæologists have supposed that it was designed for mock sea-fights, but it is too small for such a purpose. More probably it was used for the supply of water for the temple. Herodotus (ii. 170) speaks of a similar lake at Sais, in Egypt, comparing it to the "circular lake" in Delos. A little to the N. is a spring, perhaps the fountain *Inopus* mentioned by Pliny. On the heights above this basin are the *débris* of the New Athens built in Delos by the Emperor Hadrian.

Proceeding eastwards, the traveller will arrive at extensive ruins, apparently of a Stadium. There are still remains of arches of blue marble, each made of one large block: the workmanship is rough. The Stadium extended about 280 feet from N. to S., by 25 feet across. On the W. the seats were arranged on the slope of the hill. On the E. side there is only a tribune, or "grand stand." A similar Stadium, called technically "one-sided," is described by Pausanias at Ægina and Epidaurus. Near this spot several in-

scriptions have been discovered, and also an altar dedicated to the Egyptian goddess Isis—a striking instance of the easy versatility with which the old pagans accommodated themselves to new and strange forms of worship.

The only relics of the ancient city of Delos consist of some broken columns and fragments, and of traces of cisterns and mosaic pavements on the W. side of the island. The most valuable antiquities were carried off some years back, it is said, by the Russians. Towards the centre of the island, which is 7 or 8 miles in circumference, rises to the height of 500 feet above the sea the renowned Mount Cynthus, which furnished an epithet by which Apollo and Artemis were most frequently invoked. It is a mere rock of coarse granite, and bears marks of volcanic agency at some distant period. In ancient times the Holy Mount was enclosed by a wall: traces of steps and blocks of marble are still found on its slopes; and halfway up there is a stone arch, which led to some subterranean chamber, probably the treasury of Delos. Fragments of ancient pottery are turned up throughout the island.

To the W. of Delos, and separated from it by a strait only half a mile across, and forming a good land-locked harbour, is situated the island of *Rhenea*, also called *the Greater Delos*. Both are now uninhabited, except by a few shepherds with their flocks. Herodotus relates that Polycrates, the tyrant of Samos, fastened Rhenea by a chain to Delos, as an offering to Apollo and Artemis. Plutarch, in his life of Nicias, mentions that Nicias, being appointed by the Athenians to conduct the Theoria, or sacred procession, to Delos, entered the island from Rhenea over a magnificent bridge thrown across the strait. On Rhenea was the cemetery of the Delians, traces of which still remain. This island is about 10 miles in circumference, and is divided into two parts by a narrow isthmus at the head of a large bay.

3. TENOS (TINO).

Tenos was inhabited of old by Ionians, and is said to have derived its name from its first colonist. The Tenians were compelled to serve in the fleet of Xerxes against Greece; but one of their ships deserted to their countrymen just before the battle of Salamis, with tidings of the Persian intentions. For this good service to the national cause, the name of Tenos was inscribed on the tripod at Delphi among the liberators of Hellas (Herod., viii. 82). It continued in the power of Venice longer than most of her Ægean possessions, which accounts for the great number of Roman Catholics here now; it resisted the efforts of Barbarossa, who reduced almost the whole of the Ægean under the Ottoman sway.

Unlike the neighbouring islands, it abounds in water; whence it was sometimes called Hydrussa in ancient times. Tenos is 60 miles in circumference; it consists of one long, lofty, rugged chain of hills, running from N.W. to S.E., and opening in the latter direction into a level plain of no great size. But the hereditary industry of the Tenians—for which quality they are conspicuous among the Greeks—assisted by the abundance of rills and the friable nature of the mica slate, very different from the obstinate limestone of the mountains on the mainland, has covered the greater part of this range, even to the summit, with narrow terraces for vines and fig-trees. The modern town of Tenos, sometimes called St. Nicholas, stands on the site of the ancient city. In 1676, when visited by Spon and Wheler, it consisted of only two or three houses; but it has now increased to a considerable size, mainly by the influx of inhabitants from Exoburgo (τὸ ἐξώβουργον), the old residence of the Venetian provveditore, or governor, which has become completely deserted since the revolution. Within a five minutes' walk of the town stands the Greek Cathedral of "Our Lady of Good Tidings" (Evangelistria), famous for the resort of pilgrims, which forms, with its

courts, schools, &c., a very picturesque group of buildings. In 1824, a nun is said to have dreamed that an image of Our Lady was buried here: search was made, and an image, it is stated, was found. The fame of this was spread far and wide. Thousands of pilgrims flock here every year on the 15th (27th) of August: from their offerings this large church was raised even before the cessation of the war; and afterwards it was surrounded by a school, a hospital, and houses to receive the pilgrims. It is built almost entirely of white marble —brought in part from the ruins of Delos—and presents a lavish display of gold and silver in the interior.

There are nearly 9000 Latins, or Roman Catholics, in the island—more than half the whole population, which amounts to about 16,000. The Latin Bishop resides in the village of Xynara.

Exoburgo, the Venetian town, was perched on the peak of a lofty hill, 6 miles from the port of St. Nicholas. The ascent is very steep, but the mules in Tenos are particularly sure-footed. Below may be seen the small but highly cultivated plain, smiling with corn-fields, orchards, and gardens. On the summit are the ruins of the Venetian Castle, resembling somewhat one of the ruined fortresses on the Rhine. From this eminence there is a very fine view of the Cyclades. Near the ruins is a house belonging to the Jesuits;—also a small Franciscan convent.

To the N.E. the traveller descends into a large ravine, full of small villages, mostly Roman Catholic, with their tiny houses closely packed together, and projecting so far over the narrow streets as to make the way almost impassable to a laden mule. The churches, with their little perforated towers, resemble those in parts of Germany. The quaint pigeon-houses also, scattered about the fields, are very noticeable. Near the village of *Avdo* (Αὔδο) is an ancient Greek monument, of whitish marble, in the form of a pyramid. It is very interesting to observe how the Tenian architecture appears to have been suggested by the horizontal slabs of slate, which the island affords (as the Cyclopean or Pelasgian of the mainland was suggested by the hard square blocks of limestone): it is a close but unconscious imitation of the style of the Egyptian temples.

The modern Tenians are very skilful in working in marble. Their tables, chimneypieces, &c., are exported to Smyrna, Constantinople, and all parts of Greece. They are also noted for the manufacture of silk gloves and stockings. The best growth of wine here is the famous Malvasian or *Malmsey*, formerly cultivated at Monembasia (Napoli di Malvasia) in Peloponnesus. Tenos has no commerce to boast of. The harbour at the town is very wretched, but there is a tolerable one at Panormos on the N. coast. In sailing round *Mount Cyenias*, the S.E. promontory, the traveller is often reminded, by a violent storm, that Æolus, King of the Winds, was fabled to hold his court in the caves of this mountain.

4. MYCONOS (MYCONO).

The name of Myconos or Mycone scarcely occurs in history. It appears that the island was colonised by Ionians from Athens. Here it was that Datis stayed to breathe awhile on his flight from Marathon; and here Herodotus (iii. 119) relates that the Persian General was visited by a dream, in consequence of which he caused a statue of Apollo, carried away from Delium in Bœotia, to be restored to Delos. The Myconians were noted of old for their poverty and parsimony—results, doubtless, of their churlish soil—whence the proverbial expression of Μυκώνιος γείτων for a disagreeable neighbour. Scylax speaks of two towns in this island; perhaps the second of them stood on one of the creeks of the northern coast, *Panormus* and *Ptelia*. Of the ancient, which Ross believes to have occupied the same site with the modern town, scarce a vestige remains. Nor are there any relics of antiquity elsewhere in the island. The name of *Paleocastron*, given to one of the hills, excites the hopes of the traveller; but there is nothing to show, except a small monastery—the only habitation

out of the town. In the middle ages Myconos formed part of the duchy of Naxos. It is 36 miles in circumference, and is for the most part a miserable rock, the only cultivated or cultivable ground being a few declivities round the town, where are some cornfields and vineyards: the rest affords pasture for a few flocks; and the huge blocks of granite, wildly strewn over the hills, recall the tradition that this island was the scene of the contest between the Giants and Hercules. Nevertheless, the town, situated on the W. side, is one of the largest and most prosperous in the Ægean Sea, on account of its maritime commerce. There are thirty ships, and a large number of boats belonging to the islanders, who are mostly seafaring men. The population numbers about 6000 souls. Strabo and Pliny (*N. H.*, vii. 37) tell us that the Myconians become bald at a very early age. However this may be, they are generally a handsome race, even among the handsome islanders of the Ægean. Many of the inhabitants of Psara settled here in 1824, after the destruction of their own homes by the Turks. The town abounds in small churches and chapels, many of which have been erected as thank-offerings for escapes from shipwreck. The bay on which it is built is much exposed to the W.; but round the town to the southward there is a harbour running far in to the E. and S.E., and sheltered from the W. by a cape and islet. Here ships can winter in perfect safety.

5. ANDROS (ANDRO).

Andros, the most northerly and one of the largest of the Cyclades, is 21 miles long and 8 broad. It is separated from the S.E. promontory of Eubœa (the "Euboicæ cautes, ultorque Caphareus" of Virgil) by a narrow strait, now known as the *Doro passage*, and still dreaded by sailors. According to tradition, this island derived its name from the seer Andrus, or from Andreus, a general of Rhadamanthus. It was colonised by Ionians, and early attained so much importance as to send out colonies to Acanthus and to Stagirus in Chalcidice, about B.C. 654 (Thucyd. iv. 84, 88). The Andrians were compelled to join the fleet of Xerxes in his invasion of Greece, B.C. 480; in consequence of which Themistocles afterwards attempted to impose a heavy fine on the people, and, on their refusing to pay it, laid siege to their city, but was unable to reduce it. Herodotus (viii. 111) relates that Themistocles threatened them with the two powerful deities of the Athenians —Persuasion and Necessity; when the Andrians retorted that they possessed two churlish gods—Poverty and Inability, who prevented them from complying with his exactions. The island, however, afterwards became subject to Athens, and, at a later period, to Macedonia. It was taken by the Romans in their war with Philip, B.C. 200, and given over to their ally Attalus (Liv. xxxi. 45).

The ancient city, also called Andros, was situated nearly in the middle of the western coast of the island. It had no port of its own, but its inhabitants used the fine harbour in the neighbourhood, called *Gaurion*, a name which it still retains. There are yet extensive remains; and Ross discovered several inscriptions, particularly an interesting hymn to Isis in hexameter verse, of which there is a copy in the *Classical Museum* (vol. i. p. 34). The modern town of Andros is, on the other hand, placed on the E. side of the island, where it has a bad and shallow port. The present population of the whole island is estimated at about 16,000, of which number about one-third are of Albanian race, the descendants of colonists who settled here at various periods —offshoots, probably, of the Albanians who form the chief inhabitants of the southern portion of Eubœa, as well as of the islands of Salamis, Poros, Hydra, and Spetzia. The soil of Andros is fertile, and it produces a considerable quantity of silk and wine. The corn raised here generally suffices for the consumption of the inhabitants. Andros was also celebrated for its wine in antiquity, and was regarded as sacred to

Dionysus. There was a tradition that, during the festival of this god, a fountain flowed with wine (Plin. ii. 103, xxxi. 13; Paus. vi. 26).

6. CEOS (ZEA).

From its numerous remains of antiquity, Ceos is more deserving of a visit than most of the Ægean islands. It is situated about 13 miles S.E. of the promontory of Sunium; and is 14 miles in length from north to south, and 10 in breadth from east to west. Pliny (iv. 12) says, that Ceos was once united to Eubœa, and was 500 stadia long, but that four-fifths of it were carried away by the sea. According to a legend preserved by Heraclides Ponticus, Ceos was originally called Hydrussa, and was inhabited by nymphs, who afterwards crossed over to Carystus, having been frightened away from the island by a lion; whence a promontory of Ceos was called *Leon*. The same authority further states that a colony was afterwards planted here by Ceos from Naupactus. In historical times the island was inhabited by Ionians; and the inhabitants fought on the national side at Artemisium and Salamis (Herod., viii. 1, 46). Ceos once possessed four towns; but in the time of Strabo, two of them were already deserted, the citizens of Coressia having been transferred to Iulis, and those of Pœëssa to Carthæa.

1. *Iulis* (Ἰουλίς), the most important town of Ceos, is celebrated as the birthplace of the two great lyric poets Simonides and Bacchylides, of the sophist Prodicus, of the physician Erasistratus, and of the peripatetic philosopher Ariston. From the great celebrity of Simonides, he was often called emphatically *the Ceian;* and so Horace alludes to his poetry under the name of *Ceæ Camenæ* (Carm., iv. 9; ii. 1). Iulis was situated on a hill about 25 stadia from the sea, in the northern part of the island, on the same site as the modern town of Ceos (Zea), now the only one in the island. There are several remains of Iulis; the most important is a colossal lion, about 20 feet in length, which at present is lying a quarter of an hour east of the town. The legend already quoted probably has reference to this lion. A portion of the Arundel Marbles is said to have been discovered in the 17th century among the ruins of this city.

The laws of Iulis, relating to the morals of the citizens and their mode of life, were very celebrated in antiquity; and hence "Ceian Laws" were used proverbially to indicate any excellent institutions whatsoever. Strabo has preserved from Menander an ancient legal maxim, of particular repute:—

ὁ μὴ δυνάμενος ζῆν καλῶς οὐ ζῇ κακῶς.

"*He who cannot lead an honourable, does not lead an evil life.*" It was said that every citizen above 60 years of age was obliged to put an end to his life by poison, for which disagreeable legal provision we find two reasons assigned; one that there might be a sufficient maintenance left for the other inhabitants; and the other, that they might not suffer from sickness or weakness in their old age. Other Ceian laws are mentioned by Heraclides and Athenæus. The Ceans were noted for their modesty and sobriety, in opposition to the Chians, and hence the adage, οὐ Χῖος ἀλλὰ Κῖος (Aristoph. Ran., 970).

2. *Coressia*, or *Coressus*, was the port-town of Iulis. Near it was a temple of Apollo Smintheus; and the small stream *Elixus* flowed by it into the sea. There are a few remains of the town on the heights above the west side of the bay. This harbour is large and commodious, fit for ships of any burden, and about 3 miles from the modern town.

3. *Carthæa* was situated on the south-eastern side of the island. There are coins of this town extant, as well as considerable remains on the spot. The ancient road from Iulis to Carthæa is one of the most interesting relics of antiquity in all Greece. It was broad and level, and supported by a strong wall, remains of which may be traced in several places.

4. *Pœëssa* (Ποιήεσσα) was situated on the south-western side of the island, on a high and steep promontory. Its ruins are inconsiderable, but still preserve their ancient name.

The modern town, as we have already said, occupies the site of Iulis. Its appearance resembles that of *Old Syra*, the houses being piled up in terraces one above the other, so that the roofs of one range sometimes serve as a street to the higher range. Great ravages were committed here by the Russians when they visited Ceos in the expedition of 1769. Clarke says, "the inhabitants told us their houses were entirely stripped by them. The specious promises they held out to the people of Greece are now seen in their true light by that people, and they will not again become the dupes of any Scythian treaty." So Sonnini tells us that the Russians on the same occasion "had rendered the name of liberty odious at Paros; the inhabitants preferred Turkish despotism to Russian emancipation."

The whole population of the island does not exceed at the present day 4000, nearly all of whom live in the town. Ceos produces silk, wine, &c., like the neighbouring isles; but its principal article of commerce is the Valonia acorn (the acorn of the *Quercus Ægilops*), which is exported in large quantities for the use of tanners.

There are three barren and uninhabited islets a few miles from Ceos, and which may be conveniently treated of under the same head.

1. Helena, or Macris (*Macronísi, i. e. Long Island*), derived its most ancient name from a tradition of Helen having landed on its shores. It is situated between Ceos and Sunium, and is about 3 miles broad and 7 long. The island shows little if any traces of ever having been inhabited in any age. Near its southern extremity, the temple of Sunium is seen to the greatest possible advantage, as it appears in this point of view to be almost entire.

2. Gyaros (*Gioura*, or *Joura*) is a barren and now uninhabited rock between Ceos and Tenos. It is probably the same with Gyræ, alluded to by Homer (Od., iv. 507). In the time of Augustus its citizens are recorded to have petitioned the Emperor for a diminution of their tribute, which amounted only to 100 drachmas. Gyaros was one of the islands of the Ægean used by the Romans as a place of banishment. So Juvenal says (Sat., i. 73)—

> "Aude aliquid brevibus Gyaris et carcere dignum
> Si vis esse aliquis."

3. Belbina (*St. George*) is an islet at the entrance of the Saronic Gulf, uninhabited except by a few fishermen.

7. CYTHNOS (THERMIA).

This, like the neighbouring islands, was colonised by Ionians. Part of the ancient population of Cyprus traced its descent to Cythnian settlers (Herod., vii. 90); but Cythnos does not appear to have been at any time either wealthy or powerful. It was one of the few islands that refused to give earth and water to the envoys of Darius; and it supplied two ships to the Grecian fleet at Salamis. (Herod., viii. 46.) It was a member of the confederacy of the Ægean Islands against Persia, and we find it one of the tributaries of Athens when the Peloponnesian war began. Demosthenes (*περὶ συντάξεως*) speaks very contemptuously of unimportant places like "Siphnos and Cythnos." There is only one Cythnian of note in antiquity, Cydias the Painter—and by Pliny and other ancient authors the island is only mentioned as producing good cheese. In the war between Rome and Philip III. of Macedon, it was attacked by the Romans; but they retired after a very short siege, not considering the place worthy of their trouble. (Livy, xxxi. 15, 45.) After the death of Nero, an impostor, who assumed the name of that Emperor, was driven by a storm to Cythnos, where he endeavoured to raise a disturbance, but was seized and put to death by Calpurnius, the Proconsul of Galba. (Tacit. Hist., ii. 8, 9.) Probably the island was used as a place of banishment under the Emperors. The ancient city stood on the W. coast, upon a cliff rising over the sea to the height of 600 feet. The only remains of it now are some foundations; from which it appears to have been large enough for 10,000 inhabitants. The situation is so advantageous, with two good harbours

to the N., *Phykias* (from *φύκος, seaweed*), and *Colonna* (from a solitary column standing near the shore), and two more to the S., that an idea has been entertained of again making it the seat of the local government. The ruins have acquired among the islanders the name of Hebræokastron, or "*Jews' Castle*," a name often applied in contempt by Greek peasants to any ancient building whatsoever erected by strangers.

On the N.E. near Cape Cephalus is the small fork-shaped *Port of St. Irene;* having a chapel with a few houses on the S., and on the N. the famous *warm springs*, from which the island derives its modern name (*τὰ θέρμια* for *θερμεῖα*). They rise very near the shore, at the foot of a slate rock, and cover the ground to the sea by their overflowings with a porous crust, here and there of a reddish colour from the iron, which, with salt, is their principal ingredient. They are three in number: the highest in position is the lowest in temperature; it is the only one used for the sick: the two others are called by the islanders *καλκαβος* (from *καίω, to burn*), probably an ancient term handed down traditionally. These warm-springs, though not mentioned by ancient authors, are thought to have been used in early times. At the present day 400 or 500 invalids resort here every summer from Greece and Turkey; but the accommodation is very unworthy of the first Bathing-place in Greece.

Palæocastron (or *Τῆς ὡραίας τὸ κάστρον, the Castle of the Fair Lady*) is seated on a rock overhanging the sea, N.W. of the springs, and commands a wide prospect of Ægina, Sunium, Peloponnesus, and most of the Cyclades. In the Middle Ages this was the most important place in the island, containing about 2000 inhabitants; it was in fact a nest of pirates, who infested the surrounding seas. It has an Iliad of its own in the tradition of the Cythnians, who relate how it stood a siege of 10 years, and was taken at last by the stratagem of a Turk, who disguised himself as a woman. Hence, perhaps, one of its names. Most probably this place was taken by Barbarossa about 1540: it is now deserted and in ruins.

The modern capital is situated inland about 4 miles from St. Irene, and contains barely 2000 inhabitants. It is called by the same name as the island, or sometimes *Messaria*. A few miles to the S. is another village, named *Syllacca* (*τὰ Σύλλακκα*, that is, *the Caves or Hollows*), with a population of about 1400. Here is a large grotto; a few veins of marble and chalk intersect the rock and form stalactites. On Easter Day the villagers come here to dance by torchlight. In the S. of the island iron is found.

Cythnos is the poorest of all the Cyclades in antiquities. Its physical character resembles that of Tenos, but it is less picturesque. The population in 1773 was only 1500; but the Greek Revolution caused many Cythnians, who had been engaged in various trades at Smyrna, Constantinople, &c., to return to their native island. Notwithstanding the possession of so many good harbours, they have only 3 or 4 boats. Their principal produce is barley, which they consume; wine, of which about half the quantity made is exported; and honey of good quality. There are about 2000 sheep, goats, and swine on the island, which abounds in red-legged partridges. The population is entirely concentrated in the two villages, and does not exceed 3500 at the present day. The Cythnians are a quiet, ingenious, cheerful race; very religious. Among the elderly people are still found some old-fashioned phrases and old-fashioned costumes, which are rapidly disappearing here as elsewhere in Greece.

8. SERIPHOS (SERPHO).

Seriphos is a small rocky island lying between Cythnos and Siphnos. It was celebrated in mythology as the place where Danae and Perseus landed after they had been exposed by Acrisius, where Perseus was brought up, and where he afterwards turned the inhabitants into stone with the Gorgon's head—a legend suggested, perhaps, by the character of the soil. History tells

us that Seriphos was colonized by Ionians from Athens, and that it was one of the few islands which refused submission to Xerxes, and had a share in the glory of Salamis (Herodotus, viii. 46, 48). At a later period the Seriphians were noted for their poverty and wretchedness; and for this reason the island was employed by the Roman Emperors as a place of banishment for state criminals (Tacit. Ann., ii. 85; iv. 21; Juvenal, x. 170). Iron is abundant here.

The only town, or rather village, is situated 3 miles from the harbour on a rocky hill 800 feet high, and contains the whole population of Seriphos, that is, about 2000 souls. The ancient city stood on the same site; but there are no ruins of importance. The island produces a little wine and corn. On the S.W. side there is a good harbour, called by the Franks *Porta Catena*, from a story of its mouth having been formerly closed with a chain.

9. SIPHNOS (SIPHANTO).

Siphnos, situated to the S.E. of Seriphos, is of an oblong form, and about 36 miles in circumference. Its original name was Merope, and it is said to have derived its present appellation from the leader of the Ionian colony which settled here. In consequence of their gold and silver mines, of which the remains are still visible, the Siphnians attained great prosperity, and were regarded in the time of Herodotus as the wealthiest of the islanders. Their treasury at Delphi, in which they deposited the tenth of the produce of their mines, was equal in wealth to that of any other Greek state. Their riches, however, exposed them to pillage; and a party of Samian exiles in the time of Polycrates invaded the island, and compelled them to pay 100 talents (Herodot., iii. 57, 58). Siphnos refused tribute to Xerxes, and one of its ships fought on the national side at Salamis (Herod., viii. 46). At a later period the mines were less productive; and Pausanias (x. 11) relates that, in consequence of the Siphnians neglecting to send the tithe of their treasure to Delphi, the god destroyed their mines by an inundation of the sea. The moral character of these islanders seems not to have stood high of old, for *to act like a Siphnian* (Σιφνιάζειν) was a term of reproach. But, owing perhaps to the exhaustion of their mineral riches, the Siphnians of the present day have improved on their ancestors. They are a remarkably quiet and industrious race, well worthy of their picturesque and fertile island, with its delightful climate and abundance of excellent water, that great luxury of the East. A number of the islanders, whom their native land, though well cultivated, is not able to support, find employment at Athens, Constantinople, &c., as servants or tradesmen. The population amounts altogether to about 6000.

A fine range of hills extends along the island from N.W. to S.E., and there is a small monastery dedicated to St. Elias on the highest summit, which reaches an elevation of 3000 feet. On the table-land towards the E., and 1000 feet above the sea, stands a group of villages, containing about 5000 inhabitants; the central and largest is called Stauri (Σταυροί), or *Crosses*. This is a delightful residence in the summer, with a fine view of the eastern Cyclades. The natives frequently attain a great age. On the S.E. coast there is a good harbour, named *Pharos*, from an ancient light-house and watch-tower, now in ruins. Between this port and Stauri stands the *Monastery of The Fountain* (ἡ τὴν βρύσιν) in a very picturesque situation.

The capital, or residence of the local authorities, called by the name of the island, or more frequently *the Castle* (τὸ Κάστρον, from its ruinous Venetian fortifications), is on the eastern cliffs, which rise abruptly from the sea to the height of 1000 feet. It contains only 1000 inhabitants. There are here some scanty traces of the ancient city, which occupied the same site; and a few remains of Hellenic masonry and sculpture, which contrast with an inscription in Gothic letters, setting forth the name of the Italian Governor in A.D. 1369. Some of his descendants still live in

Thera, but the Latins are now extinct in Siphnos. There is a pretty "Grotto of the Nymphs" at the mouth of a romantic valley near the N.W. coast; and in its neighbourhood are found some traces of ancient buildings.

10. CIMOLOS (ARGENTIERA).

Cimolos is a small island lying between Siphnos and Melos, and separated from the latter by a narrow strait only half a mile in breadth. The extreme length of the island is 5 miles, and its breadth 3½ miles. Pliny relates (*N. H.*, iv. 12) that Cimolos was formerly called Echinusa, a name derived, not from Echidna (*viper*), as some writers have supposed, but from Echinus, the *sea-urchin*, of which several fossil specimens have been found on the W. coast. Cimolos is not mentioned in political history, and appears, though colonized by Ionians, to have followed the fortunes of the neighbouring island of Melos; but it was celebrated in antiquity on account of its earth or chalk (ἡ Κιμωλία γῆ, *Creta Cimolia*), which was used by fullers in whitening cloths. This Cimolian earth is a white chalk, very heavy, without any taste, and which melts away when put into water. Ovid (Met., vii. 463) speaks of the "cretosa rura Cimoli."

Cimolos contains about 1400 inhabitants. The modern town, the only inhabited place, is in the S.E. of the island, a mile from the harbour, which is small and insecure. In the middle of the W. coast there is a *Paleocastron*, situated upon a steep rock 1000 feet in height; but it appears only to have been built as a place of refuge to be used in times of danger. The ancient town seems to have been situated at *Daskalio*, also called *St. Andrew*, on the S. coast, opposite Melos. This is the name given to a rock, distant at present about 200 paces from the island, to which, however, it was originally united. The whole rock is covered with the remains of houses, and, as long as it was united to the island by an isthmus, there was a good though small harbour on its eastern side. Around this harbour was the burial-place of the ancient town, of which traces still remain. The Frank name of Argentiera was derived from the silver mines said to have been formerly worked in Cimolos. In the middle ages the island was a great resort of Corsairs; and the inhabitants now gain their livelihood chiefly as pilots and mariners, their barren soil not affording them a sustenance.

The desert, uninhabited rock of Polino, anciently called Polyægos, lies near the south-eastern extremity of Cimolos.

11. MELOS (MILO).

Melos is the most westerly of the group of the Cyclades, whence it was called Zephyria by Aristotle. It is about 65 miles E. of Peloponnesus. Its length is nearly 14 miles from E. to W., and its breadth about 8 miles. It contains on the N. a deep bay, which forms one of the best harbours in the Mediterranean, and on which was situated a flourishing town, bearing the same name with the island. Melos is of volcanic origin; and volcanic agency is still at work in its hot springs and mines of sulphur and alum. Mount Calamos is, indeed, at this moment a semi-active volcano, emitting smoke and sulphureous vapours. It was first held by the Phœnicians, who are said to have named it after the Phœnician town Byblus; afterwards, it was colonized by Dorians from Lacedæmon. The Melians were among the victors at Salamis (Herod., viii. 46, 48). In the Peloponnesian war, though favouring the cause of their kinsmen the Spartans, they declared their neutrality in the contest. The Athenians, however, having the command of the sea, and fearing this example of independence among the Ægean islands, determined to coerce the Melians into submission to their mandates. Though the first expedition sent against them, in B.C. 426, failed of its object, the second, in B.C. 416, was more successful. Thucydides (vi. 84-116) has preserved the substance of the speeches made by the Athenian commanders to the Melians previously to their com-

mencing hostilities; and in all history there is no example of the plea of the strongest having been more unblushingly avowed:—

"The good old rule, the simple plan,
That they should take who have the power,
And they should keep who can."

The sequel was worthy of the principles laid down; for, when the Athenians had forced the Melians to surrender at discretion after a siege of several months, they put the adult males to death, sold the women and children as slaves, and peopled the island with an Athenian colony. This was an atrocity paralleled only in the massacre by the Spartans of the captive Platæans at the beginning of the Peloponnesian war. When fortune had turned against Athens, the captive Melians were restored to their native country, and the island recovered some portion of its ancient prosperity. It may be observed that Aristophanes calls Socrates *the Melian*, because Melos was the birthplace of the atheist Diagoras.

Like the other islands of the Ægean, Melos passed under the power of the Romans, and was incorporated with the Eastern Empire. In the middle ages it formed a part of the Duchy of Naxos, and, after various changes of fortune, was reduced at last under the Turkish yoke, under which it has been brought to the state in which we now find it. The island has improved since it has formed part of the new kingdom of Greece; but the whole population does not exceed 3000 at the present day, principally of the Greek communion, though there are also a few Latins.

The ruins of the ancient city of Melos are on the northern shore of the harbour, and extend quite to the water-side from the hill above. On the highest part, which is immediately overlooked by the town or village of Kastron, there are some remains of polygonal walls, and others of regular Hellenic masonry with round towers. The western wall of the city is traceable all the way down the hill from the summit to the sea; on the E. it followed the ridge of some cliffs; but foundations remain only in a few places. Within the enclosure, on the slope of the hill, are various fragments of ancient buildings, of a theatre, and of a Corinthian temple of Parian marble. Here was found the celebrated statue known as the *Venus of Melos*, and now deposited in the Louvre. Coins, small earthen figures, and vases are also often discovered by the islanders.

On the height immediately to the eastward of the ancient city is a village named Trypetí (Τρυπητή) from the small catacombs with which the hill is pierced in every part. Some of these are of very irregular shapes, with narrow passages and niches on each side. They were generally made for three, five, or seven bodies. Some of them have now been converted into magazines for straw and corn, and a few into cisterns for water. A little further to the E. a narrow vale planted with olives and gardens, and sloping to the sea, has several sepulchral excavations on its western side. This valley of the dead terminates at the sea, near the eastern angle of the ancient city. Here also is an ancient mole in the water. Besides these Hellenic sepulchres, early Christian catacombs have also been discovered in Melos.

The hottest of the warm springs is on the beach, about a mile from the old town. The ground around them is impregnated with sulphur. In the side of a little rocky height above is another hot source in a cavern or chamber formed by nature, and known as the Bath (τὸ λουτρόν). It is much frequented by persons afflicted with scrofulous diseases.

To the S.E. of this height are some salt-pans and a marshy level, in which stood the mediæval capital of the island. It is now in ruins, as nearly all the inhabitants, to escape the *malaria* of the low grounds, have retired to *Kastron*, the large village situated on a peaked rocky height above the northern entrance of the bay. Here is now the seat of the local government. The Melians gain their livelihood in great measure as sailors and pilots.

The surface of the island is generally rugged and mountainous, and has a naked and sterile appearance; but the valleys and low grounds are extremely fertile; such small portions of them as are cultivated producing corn, wine, oil, cotton, oranges, and other fruits in the greatest profusion. In point of fact, however, Melos is now almost depopulated, and nearly a desert; a result that is to be ascribed to the ravages of the plague in former times, to the badness of the water, which is generally brackish, to the prevalence of malaria, and to the many outrages and exactions to which the island was exposed under the Turkish rule.

A few miles off the N.W. coast of Melos is situated a rugged islet, called Anti-Melos, wholly uninhabited save by a breed of wild goats.

12. PHOLEGANDROS (POLYCANDRO).

Pholegandros need not detain the traveller long. It is one of the smallest of the Cyclades, hardly mentioned in history, and containing few objects of interest. It was colonised by Dorians. Aratus calls it the "iron-bound" island, but this epithet is applicable only to the cliffs of the eastern side; the western half is fertile and well-cultivated. The harbour is on the E. coast. The modern town, containing about 1500 inhabitants, nearly the whole population, is situated 4 miles N. of the harbour, at the foot of the hill on which the ancient city stood. Of the latter there are no important remains, its materials having been used in great part for building the church of the Blessed Virgin (Παναγία) at the south of the island. Adjoining this Church there is a sort of Public Hall, called the *Table* (Τράπιζα, a name also applied to the Refectories of Monasteries), where the islanders yearly assemble on the Festival of the Assumption (August 15).

There are some traces of a mediæval fortress on the summit of the hill above the town, from which point there is also a glorious prospect of the "sparkling Cyclades," as a German writer has called them. The *Golden Grotto* (χρυσοσπήλαιον), as it is termed by the islanders, perhaps from its formerly having been used as a receptacle for treasures and holy offerings, is a large cavern in the cliffs facing the S.E. The best approach to it is by sea.

The Pholegandrians export corn and sheep to Thera and other neighbouring islands, which are not so fertile as their own.

13. SICINOS (SICINO).

Sicinos was colonized by Ionians. In very ancient times it was called Œnoe (οἶνος), "the wine-island," a title which it still deserves from the fertility of its vines. During the Persian war, it submitted to Xerxes, but afterwards formed part of the Athenian Empire. In the Middle Ages it belonged to the Dukes of Naxos.

The south coast of Sicinos is rocky and barren; but other parts of the island produce wine, figs, and wheat. The harbour, or rather landing-place, is on the S.W., in a very exposed situation. The town, or village, stands on an elevated ridge about an hour's walk from this port, and contains the whole population, *i. e.* 700 souls. The remains of the ancient Sicinos, consisting only of some foundations and fragments, occupy an abrupt cliff to the W. of the same range. Not far from these ruins is the only attraction in the island, a small Temple of Apollo, built of bluish marble, still in good preservation, but now converted into the Episcopal Church (ἡ Ἐπισκοπή). The columns have Doric capitals, but the cornice is Corinthian: from this confusion of Orders, it is probable that the Temple was built during the decline of Grecian Art, *i. e.* about the 3rd or 2nd century before Christ. The entrance is on the western side, an unusual peculiarity in a Greek Temple.

14. IOS (NIO).

Ios, as the name imports, was colonised by Ionians. In the life of Homer attributed to Herodotus, it is related that the Poet, in sailing from Samos to Athens, was driven to Ios, that he died on that island, and was buried near the

sea-shore. On the faith of this legend, some enthusiastic travellers have dreamed that they have discovered the *Grave of Homer* on the N.E. coast, near the creek Plakotos.

After the rugged scenery of Pholegandros and Sicinos, it is refreshing to gaze upon the softer and more lovely features of this little island. It has an excellent harbour on the E., with a few store-houses round it, and the S.E. and S.W. coasts are indented with creeks affording good anchorage. The town occupies part of a small hill rising from the harbour—the site also of the ancient city, of which some foundations are still visible. *Paleocastron*—not, as might be supposed from the name, an Hellenic, but a mediæval fortress—stands on a commanding height in the N.E. extremity of the island, and not far from the sea. The ruins are still in good preservation. Near this castle is the creek Plakotos, already mentioned, which derives its name from the *terraces* (πλάκες) of the neighbouring hill. From the numerous ancient graves discovered in this part of the island, Ios seems to have been populous of old. At the present day it numbers only 2500 inhabitants. Its produce consists of a small quantity of corn, wine, oil, and cotton.

15. THERA (SANTORIN).

According to an ancient legend, suggested probably by the volcanic origin of the island—Thera was formed of a clod of earth dropped from the ship of the Argonauts. In early times it was inhabited by the Phœnicians, and known by the name of Calliste, or *the Beautiful Isle* (Herod., iv. 148). Subsequently it was colonised by Dorians from Sparta under Theras, after whom it was named; and it was connected with the Dorians of Crete (Herod., iv. 154). In B.C. 631, Thera sent forth a colony under Battus, or *the Stammerer*, which founded the celebrated city of Cyrene in Africa. With the true spirit of Greek nationality, Thera remained faithful to Sparta, and was one of the few islands which espoused her cause in the Peloponnesian war. During the Middle Ages the island formed part of the Duchy of Naxos.

The modern name *Santorin*, or *Santorini*, has been usually derived from St. Irene, canonized by the Greek Church; but it is more probably a corrupted form of the ancient name (εἰς τὴν, or στὴν Θήραν, became Στηνθήραν, and was softened by the Italians into *Santorin*). Analogous are *Stanco* from Cos, *Nio* from Ios, *Nanfio* from Anaphe, and Stambol (εἰς τὴν πόλιν) from Constantinople, which is still called throughout the Levant *the City, par excellence*. Many of the Cyclades are of volcanic origin, but none bears so evident traces of such origin as Thera. The antiseptic nature of the soil, and the frequent discovery of undecayed bodies, have given rise to many wild superstitions among the peasantry of the island. It is supposed to be the favourite abode of the *Vrukolakos* (a word of uncertain etymology), a species of Ghoul or Vampire, which, according to a belief once popular in Greece, has the power of resuscitating the dead from their graves, and sending them forth to banquet on the living. (See *Pashley's Crete*, chap. 36.)

Thera was originally circular, but it now resembles a horseshoe in shape, the islet of Therasia having been torn from it by an earthquake about B.C. 237. The half-moon harbour thus formed is evidently the crater of a submarine volcano, and is in parts of unfathomable depth, so that boats can only be secured by being moored to rings in the cliffs, or by being hauled up on the beach. (See *Lyell's Geology*.) The dark calcined rocks around this bay have a most dismal appearance; but the S. and S.E. districts of the island are verdant and beautiful, well worthy, even at this day, of the ancient title *Calliste*.

Thera is 36 miles in circumference. Its surface consists of decomposed pumice-stone, supplying, in certain localities, a fertile soil, which, after careful cultivation, produces a little corn and cotton, and an abundance of wine. A quantity of that known as the *Vino Santo* is annually exported. Water and firewood are very scarce; and the

islanders are sometimes obliged to procure even the former from Ios or Amorgos. The inhabitants number about 12,000, and are an honest and industrious community, passionately attached to their "lone volcanic isle." There are 600 Latins, descended from Frank settlers in the middle ages; they live on unusually good terms with their countrymen of the Greek Church, and are not separated from them by so strong a line of demarcation as elsewhere. There is a Greek and also a Latin Bishop. The dialect of Thera is still marked by a Doric roughness, and abounds in archaisms. The island possesses about 40 ships and small craft, which find shelter for the most part in the creeks of the *Nea Kaümène*. There are two landing-places in the great concave bay on the W. side, below the town of Thera, and at St. Nicholas, each with a steep ascent up the cliffs. The only towns of any consequence are the Capital, bearing the same name with the island—only that by a common dialectic variation it is sometimes called *Phera* (Φήρα) instead of *Thera* (Θήρα)—and overhanging the harbour; and *Pyrgos*, situated among the central hills, near the scattered fragments which mark the site of the ancient city. At *Scaros*, on the cliffs overhanging the bay, is a ruined stronghold of the Dukes of Naxos. Most of the houses throughout the island are partly excavated in the porous rock.

The islet of Therasia is 6 miles in length, and 2 in breadth, and contains 300 inhabitants. Between it and Thera rise three volcanic rocks, of which the largest, Nea Kaümène, or *New Burnt Isle*, was thrown up above the sea so recently as A.D. 1707. N. of this is Mikra Kaümène, or *Little Burnt Isle;* and to the S., Palaia Kaümène, or *Old Burnt Isle* (also called Hiera), which emerged many centuries ago. On the whole, Thera will amply repay a visit from the geologist as well as from the scholar and the antiquarian.

16. ANAPHE (NANFIO).

A few miles E. of Thera rises the small island of Anaphe, said to have been originally called Membliarus, from the son of Cadmus of that name, who came hither in search of Europa. It was celebrated of old for its temple of Apollo Ægletes, or *the Refulgent*, which the legends relate was founded by the Argonauts, because Apollo raised up the island as a place of refuge when they were overtaken by a storm. At the eastern extremity of the island there are still considerable remains of this temple in the walls of a Greek monastery, now occupying the same site. The ancient city was placed nearly in the centre of Anaphe, on the summit of a hill, and relics of it are still found, as also traces of the Sacred Way which once led from the town to the temple. Several important inscriptions have also been discovered here.

The modern village is near the W. end of the island, and contains only a few hundred inhabitants. There is little fertility and less cultivation in the barren and mountainous Anaphe, which abounds, however, now as of old, in red-legged partridges. There is a story in Athenæus that a native of Astypalæa let loose a brace of these birds upon Anaphe, where they multiplied so rapidly that the inhabitants were almost obliged to abandon the island in consequence!

17. AMORGOS (AMORGO).

Amorgos, some miles S.E. of Naxos, is rarely mentioned in history, and is chiefly celebrated as the birth-place of the Iambic poet Simonides. In ancient times a red dye was manufactured here from a kind of lichen still found in the island. The soil of Amorgos is fertile, and produces at present corn, oil, wine, figs, tobacco, and cotton, all of good quality. Hence it was considered under the Roman empire one of the most favourable places for banishment (Tac. Ann. iv. 30). There were three ancient towns, all situated on the western side of the island, opposite Naxos—*Ægiale* at the N., and *Arcesine* at the S., while *Minoa* lies more in the centre, at the head of a large and convenient harbour,

now called *Katápola* (because it is κατὰ τὴν πόλιν), or Bathy (Βαθύ), i. e. *Deep Bay*. There are still remains, fragments of sculptures, pillars, &c.—of all these three ancient cities.

The modern town, bearing the same name as the island, is built a short distance inland from the port of Katápola. Here are the ruins of a castle of the Dukes of Naxos, long masters of these isles. The inhabitants of Amorgos amount to about 4000, and dwell in several villages besides the capital. Perhaps the greatest curiosity in the island is a convent, founded by the Emperor Alexius Comnenus (dedicated to Ἡ Παναγία Χωζοβιώτισσα), and built in the mouth of a cavern in the eastern cliffs, about 3 miles from the town, and somewhat resembling the monastery of Megaspelæon, in Arcadia. The situation is exceedingly romantic and well deserves a visit—not to mention the image of the Virgin supernaturally conveyed from Cyprus, and other miraculous curiosities which are treasured up by the good monks. An insulated rock, near this convent, has some ruined buildings upon it.

18. NAXOS (NAXIA).

Naxos is the largest of the Cyclades, being 18 miles in length and 12 miles in breadth. It was very flourishing about the time of the Persian invasion (Herod. v. 28), and has always been especially celebrated for its wine; consequently it is connected with various legends relating to Dionysus. Here the god is described by Catullus, in one of his most beautiful poems, to have found Ariadne, when deserted by the perfidious Theseus. From its round shape Naxos was sometimes known of old as *Strongyle*, and also as *Dionysias*, from the worship of Bacchus: it is frequently called *Dia* by the ancient poets. It is said to have been inhabited first by Thracians, and then by Carians, and to have derived its present name from the Carian chieftain, Naxos. In the historical ages we find it occupied by Ionian emigrants from Athens (Herod. viii. 46). In B.C. 540, it was conquered by Pisistratus, who established Lygdamis as tyrant of the island. The Persians, in B.C. 501, attempted, at the suggestion of Aristagoras, to subdue Naxos, when the failure of the expedition drove Aristagoras, through fear of punishment, to precipitate the great Ionian revolt (Herod. v. 30). In B.C. 490, Naxos was conquered by Datis and Artaphernes (vi. 96), but the Naxians recovered their liberty after the battle of Salamis. They were the first of the Allied States which the Athenians reduced to subjection; after which time (B.C. 471) they are rarely mentioned in ancient history, though they doubtless underwent a series of vicissitudes similar to those of the neighbouring islands.

The fate of Naxos in the middle ages was very remarkable. Soon after the Latin conquest of the Byzantine Empire in A.D. 1204, this and several of the neighbouring islands were seized by a Venetian adventurer, named Marco Sanudo, who founded a powerful state under the title of *the Duchy of Naxos, or of the Archipelago* (*Dux Ægæi Pelagi*). Favoured by the protection of Venice, his dynasty ruled over the greater portion of the Cyclades for 360 years, and finally succumbed to the Turks so late as A.D. 1566. A concise history of the Duchy of Naxos will be found in *Finlay's Mediæval Greece*, chap. x. These princes did not fall by the arms of the infidels so much as by their own vices, and from the hatred of their Greek subjects, who preferred Moslem to Latin rule.

Naxos at the present day is one of the most fertile and beautiful of the Ægean islands, and several very interesting excursions may be made in the interior, where several of the villages still retain what are evidently ancient names. Groves of olive, orange, cedar, pomegranate, fig and lemon trees abound in the well-watered valleys, and a large quantity of fruit, oil, corn and wine is exported. A white wine, boasting the classic name of *Bacchus-wine*, is in especial repute here. Emery is also found, particularly in the southern parts of the island. The marble of Naxos is

scarcely inferior to that of Paros. The entire population does not exceed 12,000 at the present day, though five centuries before the Christian era, as we learn from Herodotus, Naxos could furnish 8000 heavy-armed soldiers, and therefore must have then contained (allowing for slaves, &c.) well-nigh 100,000. The inhabitants now all belong to the Greek Church, with the exception of 300 or 400 Latins, the descendants of settlers in the time of the Dukes. Many of these bear the names of the best houses of Venice; they have a Latin bishop, a Capuchin, and also a Lazarist convent; and live in a great measure apart from their *orthodox* neighbours.

The capital, also called Naxos, occupies the site of the ancient city on the W. coast. Its white houses look gay and bright from the sea; but the streets are narrow, intricate, and filthy. The ducal palace, plundered by Barbarossa, is entirely in ruins. On a point of land, below the town, are the remains of a massive mole, constructed by Duke Marco Sanudo, and corresponding with an ancient mole projecting from the little rock of *Paláti*, which is separated from Naxos by a channel of the sea 50 yards across. *Paláti* received this modern name (Παλάτιον, or *palace*) from the ruins of a temple of Bacchus, of which only the western portal now remains. The massive proportions have an appearance of remote antiquity. The portal consists simply of three huge marble slabs, two perpendicular, and one laid across, and frames, so to speak, a charming picture of the town and of part of the island. The antiquities of Naxos relate almost exclusively to the worship of Bacchus, and this god is generally represented on the Naxian coins and medals. So there is a fountain near the town named after Ariadne. The principal mountain is called Dia (vulgarly *Zia*), doubtless after the ancient name of the island: here is a curious Hellenic tower. *Córonon*, another hill, recalls to our recollection the nymph Coronis, who had charge of the nurture of the infant Bacchus. Perhaps the most remarkable curiosity in the whole island is the unfinished colossal statue, still lying in an ancient marble quarry near the northern extremity. It is roughly hewn, and 34 feet from the head to the feet. The tradition of the peasantry has always identified it with a statue of Apollo.

S. of Naxos, and included in the same Eparchy with it and Paros, are several barren and rocky islets, such as Donussa, Keros, Mácares, Heracléa, Skinussa, &c. Traces of ancient buildings have been discovered on some of them, but they are now uninhabited except by a few shepherds and their flocks.

19. PAROS (PARO).

Paros is about 36 miles in circumference. It is said to have been originally inhabited by Cretans, but was afterwards colonised by Ionians; it became so prosperous, even at a very early period, as to send out colonies to Thasos, and to Parium on the Propontis. In the first invasion of Greece by the generals of Darius, Paros submitted to the Persians, and after the battle of Marathon Miltiades attempted to reduce the island, but failed in his attempt, and received here a fatal wound. (Herod. vi. 133.) After the defeat of Xerxes Paros came under the supremacy of Athens, and shared the fate of the other Cyclades. It is rarely mentioned in subsequent history. It was the birth-place of the satirical poet Archilochus, the inventor of the Iambic verse.

The scenery of Paros is picturesque; the soil naturally fertile, but imperfectly cultivated, owing to the want of population, which does not amount to more than 6000, resident in *Parœkia* (Παροικία), the capital, and in several villages. Before the revolution Paros was more populous, but in 1823 and 1824 it was desolated by the plague. Both *Parœkia* and *Marmara*, a village on the E. coast, are subject to intermittent fevers. The island consists of a single round mountain, sloping evenly down to the maritime plain, which surrounds it on every side. In good years there is a large exportation of wine, barley, and wheat; but there are no olives, and

very few trees of any kind. The cattle are very numerous, principally sheep and goats, besides oxen and asses. The island possesses an excellent harbour at Naussa (Ναοῦσσα, from ναῦς, *a ship*, or, on account of the vicinity of a good fountain, from νάω, *to flow*), and three others at Parœkia, at Marmara, and at Drios, on the S.E. coast. Naussa was the chief station of the Russian fleet in 1770.

The approach to Parœkia, which stands on the W. coast, near the site of the ancient city, is very dangerous. The harbour is adapted only for small vessels. Ships are obliged to anchor outside of a chain of rocks, which border the coast. The town, though not large, nor presenting an appearance of opulence, has a pleasant aspect, as it consists of neat small houses, with terraced roofs, surrounded by gardens and vines on trellises. The church of "Our Lady of the Hundred Gates" (Ἡ Παναγία Ἑκατοντυλιανή) is a fine building, said to have been founded by the Empress Helena, but the number of portals implied by the name is a pious exaggeration. Although Parœkia suffered much from the Russians in 1770, it possesses at this day some interesting remains of antiquity. About a mile to the S. of the church already mentioned was a temple of Esculapius, in the precincts of which a fountain, with ancient stonework, is still visible. Upon a rocky height on the seaside, in the centre of the town, are the ruins of a castle, constructed chiefly of marble from some ancient buildings on the same spot. N. of the castle is a ruinous church of "Our Lady of the Cross" (Ἡ Παναγία τοῦ Σταυροῦ), which contains the only perfect specimen of Hellenic architecture on Paros, a semicircular apse of white marble. Fragmentary remains are very abundant. Half the cell of a temple, built of Parian marble, with an elegant Ionic frieze, is still standing; in the wall of an adjoining tower some pieces are inserted of a Doric cornice, with several rows of broken columns, and portions of an architrave.

But the especial curiosity of Paros are the famous quarries in Mount Marpessa; re-opened lately, after a long period of disuse under the Turkish government, on the memorable occasion of the entombment of one who was the emperor of a people warlike, ingenious, and volatile as the Athenians of old, and the rival in his achievements of the Macedonian conqueror,—re-opened in 1844 to supply Parian marble for the tomb of Napoleon the Great. Under the dome of the Invalides at Paris,

"Stabunt et Parii lapides, spirantia signa."

The finest specimens of Grecian sculpture, which have been preserved, are executed in Parian marble; such as the Medicean Venus, the Dying Gladiator, the Antinous, &c. The quarries consist of several excavations, all under ground (not, as at Pentelicus, with a surface open to the air), of which the largest is about 100 yards long and 25 feet broad, having a chamber on the right hand, and another on the left of the central passage. The marks of the wedges, with which the ancients wrought, are visible everywhere. On the rise of the opposite hill is another small quarry, on one side of which is the sculptured tablet, containing figures of Pan, a Horned Bacchus, Silenus, Cybele, Atys, &c. From a passage in Pliny (*Nat. Hist.*, xxxvi. 5), it is supposed that a faint outline of Silenus was discovered on the face of the rock in the process of quarrying, which suggested to the sculptor Adamas the idea of completing the work commenced by the hand of Nature.

The most important of the Arundel Marbles, now belonging to the University of Oxford, is the Greek Inscription known by the name of the *Parian Chronicle*, so called because it is supposed to have been made in the island of Paros about B.C. 264. It contains a chronological account of the principal events in ancient Greek history down to that date, and the inscriptions have been printed in the *Marmora Oxonienses*. Their authenticity has been questioned, but the general opinion of the learned is in their favour. The Arundel

collection was formed during the early part of the seventeenth century by the then Earl of Arundel, who employed several persons to make purchases for him in the Levant. At his death, his extensive and valuable museum was dispersed; but one portion of it was presented to the University of Oxford in 1667 by one of his sons, and another portion in 1755 by the Countess Dowager of Pomfret, into whose possession they had come by inheritance.

20. OLIAROS (ANTIPARO).

This island was at first colonised by the Phœnicians, but is rarely mentioned in history; indeed, those of the ancient writers whose works are still extant seem not to have been aware of the existence of the Grotto so famous in modern times. Antiparos is about 7 miles in length by about 3 miles in breadth, and is separated from the W. coast of Paros by a narrow strait, where there is depth for the largest vessels, though the port is navigable only for small craft. The island was formerly a great resort of pirates. It is now inhabited by about seventy families, who live in the *Kastron*, a village 1 mile from the sea, and support themselves chiefly by fishing. They also grow a little corn and wine.

From the village to the Grotto is an hour and a half on ass-back. The path crosses a small valley which separates the ridge on which Kastron is built from the principal mountain of the island. The celebrated cavern is on the southern side of this mountain, just above a cliff which borders the coast, facing Ios and Thera. The entrance is extremely picturesque, but the passage thence to the cavern is long, narrow, and in parts precipitous. The mode of descent is by ropes, which are either held by the islanders, or joined to a cable fastened at the entrance round a stalactite pillar. The constant humidity renders the sloping rocks, as well as the cord by which the *patient* holds with both his hands, so slippery, that, with all the caution possible, it is necessary for him to trust in a great measure to the strength and dexterity of his conductors, who precede and are ready to catch him if he falls. The caverns below present as fine a specimen of stalactitic formation as can be imagined; but the length of all that the eye can take in at once is only about 150 feet, the breadth 100, and the height 50; so they are not to be compared in grandeur or dimensions with the Caves of Adelsberg. But the roof, the floor, and the walls of a series of chambers, are invested with a dazzling incrustation as white as snow; columns 25 feet in length hang like icicles from above; others, with diameters equal to that of the mast of a first-rate ship of war, extend from the roof to the floor. Probably there are many chambers still unexplored. If this be the case, they would, when opened, appear in perfect splendour, unsullied by the smoke of torches and undefaced by the rude hands of visitors. Between the interstices of the stalactites the crystallisation of alabaster may be observed. A good supply of candles and torches, and specially some *blue lights*, are required for the due investigation of the grotto.

The date of the discovery of this cavern in modern times is not ascertained, but it was first made generally known by the visit paid to it by M. de Nointel, ambassador from France to the Porte, who descended into it with a numerous cortège, at Christmas, 1673. On this occasion it was brilliantly illuminated, and high mass was celebrated on Christmas-day with great pomp in this magnificent subterranean temple. The smoke from the torches of succeeding visitors has somewhat impaired its once unrivalled brilliancy. The memorial which M. de Nointel left of his celebration of mass is not much less defaced by the rapid increase of the stalagmitic surface than the Hellenic inscription, which has been exposed on the outside of the cave for two thousand years longer to an obliterating action of a different kind. The latter memorial was easily deciphered by Colonel Leake in 1806. It is nothing more than a record of the names of persons who de-

scended into the grotto in ancient times, and who seem to have been as eager for this species of immortality as their modern successors.

21. SCYROS (SCYRO).

The ancient inhabitants of Scyros are said to have been Pelasgians, Carians, and Dolopians. It is frequently mentioned in the stories of the mythical period. Here Thetis concealed her son Achilles in woman's attire among the daughters of Lycomedes, in the vain hope of saving him from the fate which awaited him under the walls of Troy. It was here also that Pyrrhus, the son of Achilles, was brought up, and from this island he was taken by Ulysses to the Trojan war. According to another tradition, Scyros was conquered by Achilles in vengeance for the death of Theseus, who is said to have been treacherously hurled from its cliffs by Lycomedes, the king of the island. The bones of Theseus were discovered in Scyros by Cimon, after his conquest of the island in 476 B.C. (Thucyd. i. 98), and were conveyed to Athens, where they were preserved in the Theseum. From this time Scyros continued subject to Athens till the period of the Macedonian supremacy; and the Romans compelled the last Philip to restore it to Athens in 196 B.C. The island was celebrated in ancient times for its quarries of variegated marble, of which no traces are apparent at the present day.

Scyros is the chief of the Northern Sporades, as the cluster of islands lying to the N.E. of Eubœa is called. It is divided into two parts, nearly equal, by a narrow isthmus, which lies between the Port *Achilleion* (a name evidently preserved by local tradition from very early times) on the E., and the Port *Calamitza* on the W. There is another natural harbour, of great size, on the S. coast, vulgarly called *Trimpouchais* (a corruption of "Tre Bocche"), from the *three mouths* formed by the two little isles, which protect the entrance. There is also anchorage for small vessels at *Puria*, 5 miles to the N. of the Port Achilleion, where an islet shelters a low point terminating a plain, which extends southwards thence as far as the heights of the town of St. George (ὁ Ἅγιος Γιώργιος). This plain, about 4 miles in extent, produces corn, wine, and figs; it is well watered, and the little valley above it is rich in oaks and planes and fruit trees, which present an appearance very different from that of the dry and naked Cyclades. The southern part of Scyros is uncultivated; it consists of high mountains, which are intersected by deep gullies, and are rugged and bare, except towards the summits, where they are clothed with oaks, firs, and beeches. The northern part is not so mountainous; all the hills bear corn and wine. Besides the plain adjacent to St. George there are two other fertile levels. The wheat of Scyros is equal to the best in the Ægean. Wine, corn, wax, honey, oranges, lemons, and madder, are exported in large quantities. The island abounds in water, and affords pasture to a few oxen and numerous flocks of sheep and goats, many of which are exported annually. Traces of alluvial gold are said to have been discovered in the bed of one of the streams.

Until within a recent period, the inhabitants of Scyros, amounting to about five hundred families, were congregated, for security from pirates, in the town of *St. George*, which covers the northern and western sides of a high rocky peak, which falls abruptly to the sea, on the N.E. coast. On the table summit of the rock, which crowns the town, are the ruins of a castle, enclosing some houses now deserted, and the celebrated monastery of St. George, which was in great repute for miracles in olden days. The castle was the site of the ancient city of Scyros, justly described by Homer as "*the lofty Scyros*" (Il. i. 664):—

—— δῖος Ἀχιλλεὺς
Σκῦρον ἑλὼν αἰπεῖαν, Ἐνυῆος πτολίεθρον.

Remains of the Hellenic walls may be traced round the edge of the precipices, particularly at the northern end of the Castle. But the greater part of the ancient city was to the eastward, near

the sea. Starting from the remains of a large semicircular bastion, the wall is traced along the slope above the sea for some distance, as far as a round tower now in ruins: about 50 yards beyond this are the remains of another tower; and from each of these a wall is traceable down the slope towards the sea. These walls were between 300 and 400 yards in length, and served, like the "Long Walls" of Athens, and of other maritime cities, to protect the communication between the city and the port, which was probably sheltered by a mole. The circumference of the ancient city was barely 2 miles. The only noticeable relics of antiquity, besides those already mentioned, are a sepulchral stone in one of the churches, a cornice in a chapel in the gardens, and a large arched cistern near Calamitza. An ancient temple of Pallas stood on the shore, though vestiges of it are not easily discovered now: so Statius sings,—

"*Palladi litoreæ* celebrabat Scyros honorum
Forte diem."

The houses on Scyros, though flat-roofed like those of the Cyclades, are very different in other respects, being generally of two stories, of which the lower one is built of stone, and the upper of wood. There are several islets lying to the W. of Scyros. Of these, the two largest are called *Scyropulos*, or Little Scyros (*σκῦλος*, properly "*a colt*," being commonly added to names as a diminutive); and *Chamelonnesos*, or "Low Island" (*χάμηλος, νῆσος*).

22. Icos (Chiliodromia).

There is considerable uncertainty about the ancient names of these northern Sporades. *Chiliodromia* (*τὰ Χιλιοδρόμια*), which name Ross believes to be derived from some mediæval proverb, alluding to the number of paths over its barren hills, has been supposed by some travellers to be the ancient *Halonnesus*, about which an oration is extant, attributed to Demosthenes, but more probably written by Hegesippus, relating to a dispute between Philip of Macedon and the Athenians. But the best authorities among recent antiquaries pronounce it to be the ancient *Icos*. This theory agrees with a passage in Livy (xxxi. 45), where he speaks of a Roman sailing from Geræstos in Eubœa, and arriving at *Icos* after passing Scyros; and with passages in Scylax and other ancient authors. Mention is very rare in history of this unimportant, though comparatively large, island. Appian relates that Marc Antony adjudged the possession of it to Athens. The legendary grave of Peleus, the father of Achilles, is shown here.

Chiliodromia abounds in wooded slopes. The population does not exceed some 50 families, all collected in one village, which stands on the southern extremity of the hills, near the sea. The position is naturally very strong; and the village is fortified by a wall, as an additional security against the pirates, formerly so troublesome. The houses are mean and irregularly built. The island abounds in rabbits; and there is a plentiful supply of fish. Some faint vestiges of the ancient city, which occupied the same situation as the modern village, and of Hellenic graves, have been discovered by Fiedler. There is a landing-place below the village on the south coast, and another on the north: there is also a large natural harbour, commodious and secure, well sheltered and affording anchorage for vessels of any size, between Chiliodromia and the smaller island now called *Xeronísi* (*Dry Island*), which lies on the W., and was anciently called Eudemia. The eastern part of this bay is called *St. Demetrius* (*τοῦ Ἁγίου Δημητρίου*); the Western *Basilika*. Formerly a few houses stood on the eastern coast of Chiliodromia, but they have been destroyed by the pirates.

There are several rocky islets E. and N. of Chiliodromia, wholly uninhabited except by a few Caloyers, and occasionally by shepherds with their flocks. These are Pipéri (*τὸ πιπέρι, peppercorn*, so called from its shape): Jura (*τὰ Γιούρα*—having the same modern name as *Gyaros* between Andros and Ceos), and Pelagonési (or *Κυρία Παναγία*), &c. &c.

23. Peparethos or Scopelos (Scopelo).

The situation and physical character of the island now called *Scopelos* (Σκόπιλος, *a peak* or *look-out place*) appear to coincide so closely with the allusions to *Peparethus* in ancient writers as to confirm the opinion of Ross and other learned travellers, that they are the same island. Dionysius Periegetes describes Scopelos exactly when he speaks of

"Σκῦρος τ' ἠνεμόεσσα καὶ αἰπεινὴ Πεπάρηθος."

"Windy Scyros and *lofty Peparethus*."

Scylax mentions the existence of 3 towns on Peparethus; which agrees with the fact that traces have been discovered of 3 ancient towns on Scopelos: one on the site of the modern capital; another on the Harbour Panormos; and a third, supposed to have been called Selinus, in the N.W. of the island. Peparethos was one of the most considerable of this northern group; and like the rest, passed into the possession of Athens in the later period of ancient Grecian History.

There are two towns on Scopelos at the present day. The capital, called by the same name as the island, stands on a rock near the landing-place on the S.E. coast, and is bordered on the S. by a fertile plain, surrounded by a semicircle of woody hills. It is a flourishing little town, containing no less than 6000 inhabitants. About 2000 more reside in *Glossa* (γλῶσσα, a tongue of land), which stands on the north-western extremity of the chain of hills which bisects the island from N. to S. Some ancient graves have been discovered near Scopelos; but the remains of the ancient city are very scanty. There are two good harbours — *Panormos* and *Agnontias*. The chief produce of the island is a light and pleasant red wine, besides oil and citrons. These commodities the Scopelites export in their own vessels, of which they number about 30, to Constantinople and the ports on the Black Sea. They are, generally speaking, a good-looking and industrious race.

24. Sciathos (Sciatho).

The preservation of the ancient name, in which respect Sciathos differs from the other northern Sporades, precludes all uncertainty about the identity of this island. It is frequently mentioned in Grecian history, for the Persian and Grecian fleets were stationed near its coasts before the battle of Artemisium. The Greeks made a successful attempt to defend the narrow strait between Sciathos and Magnesia, until the loss of Thermopylæ obliged them to retreat to Salamis (Herod., vii. 176, &c.). Sciathos afterwards became one of the subject-allies of Athens, but attained so little prosperity that it was only required to pay the small tribute of 200 drachmæ yearly. It was wrested from Athens by the last Philip of Macedon.

No Grecian island is more rich in wood and thicket than Sciathos. The steep sides of the low hills, with which it abounds, are overspread with evergreen foliage. The new town is prettily situated upon a declivity on the S.E. coast, with densely wooded hills rising behind it; but the streets are very wretched. It has an excellent harbour. After the destruction by Philip of the ancient city, which occupied the same site as the one just mentioned, the inhabitants built their town near the N.E. coast, in a remarkably inaccessible position, with a view to security from the pirates: nor was it till the year 1829 that they ventured to return to the ancient site. The deserted town presents a very singular and picturesque appearance, with its little white houses gleaming afar on the dark rock. It lies cradled in the hollow of a rugged cliff, which can only be approached on one side; on every other side the precipitous wall of rock is washed by the sea. There is an extensive group of monastic buildings, with a small chapel in their centre, on the western range of hills. It is tenanted now by one solitary monk, who shows the place to strangers; it is the only survivor of *five* monasteries, that once stood within the narrow precincts of this little island. The

scanty population of Sciathos is almost entirely occupied in seafaring pursuits. Notwithstanding the natural fertility of the valleys, and the advantages afforded by the magnificent harbour, the inhabitants are very indigent. Olives, vines, and barley are cultivated here and there, to no great extent.

B.—ISLANDS BELONGING TO TURKEY.

1. THASOS (THASO OR TASSO).

Thasos is the most northerly of the Ægean islands, and is situated off the coast of Thrace and the promontory of Mount Athos, from which it forms a conspicuous and picturesque object. It is about 40 miles in circumference. At a very early period it was taken possession of by the Phœnicians, on account of its valuable gold mines. According to tradition the Phœnicians were led by Thasos, who came from the East in search of Europa, and from whom the island derived its name. It was afterwards colonised by the Parians, B.C. 708, and among the colonists was the poet Archilochus. Besides the gold mines in Thasos itself, the Thasians possessed others still more valuable on the neighbouring coast of Thrace. The mines in the island itself had been extensively worked by the Phœnicians, but even in the time of Herodotus (vi. 46, 47) they were still productive, and the clear surplus revenue of the islanders before the Persian conquest amounted to 200, and sometimes even to 300 talents (above 40,000*l.* or 60,000*l.*). At this period the Thasians possessed a considerable territory on the coast of Thrace, and were very wealthy and powerful. They were subdued by the Persians under Mardonius, and subsequently became subject to the maritime empire of Athens. They revolted, however, from Athens in B.C. 465, and were subdued by Cimon after a siege of three years; when they were obliged to surrender to the Athenians all their possessions in Thrace, to destroy their fortifications, to give up their ships, and to pay a large tribute for the future. In the 8th year of the Peloponnesian war, the Athenian squadron at Thasos was commanded by Thucydides the historian, who was afterwards exiled by his countrymen for his failure to relieve Amphipolis when threatened by Brasidas. The Thasians again revolted from Athens in 411, but the island was again reduced by Thrasybulus in 407. In addition to its gold mines, Thasos was also celebrated for its marble and its wine (Virg. Georg., ii. 91). The soil, however, is otherwise barren, and merits now as of old the description applied to it by Archilochus,

> "An ass's back-bone, overspread with wild wood."

The principal town in the island, also called Thasos, was situated on the N. coast upon three eminences, where there are still some remains of antiquity.

In modern times Thasos has undergone vicissitudes similar to those of the neighbouring islands. It is now scantily inhabited, and of little importance in any way.

2. SAMOTHRACE (SAMOTHRAKI).

This island is 18 miles N. of Imbros, and about 32 miles in circumference. It is rugged and mountainous, a fit shrine for a gloomy superstition. In ancient times Samothrace was the chief seat of the worship of the Cabiri, and was celebrated for its religious mysteries. Their origin dates from the time of the Pelasgians, who are said to have been the original inhabitants of the island; and they enjoyed great celebrity down to a very late period. Both Philip of Macedon and his wife Olympias were initiated in them. The Cabiri were certain mystic Divinities; but the meaning of their name, their character, and nature are quite uncertain. (See *Cabiria* in Smith's *Dictionary of Antiquities.*)

In the centre of the island rises a

lofty mountain called Saos or Saoce; whence Homer (Il., xiii. 13) represents Neptune to have surveyed the plain and city of Troy and the Greek Fleet. In primitive times Samothrace bore various names; its subsequent appellation of the *Thracian Samos* was derived from its being colonised by settlers from Samos on the coast of Asia Minor. The political history of this island is of little importance. The Samothracians fought on the side of Xerxes at the battle of Salamis; and at this time they possessed a few places on the Thracian mainland. At a later period Samothrace appears to have been regarded as a kind of asylum, and Perseus accordingly fled thither after his defeat by the Romans at the battle of Pydna. The later history and present condition of this remote isle afford nothing remarkable.

3. LEMNOS (STALIMENE, *i. e.* εἰς τὰν Λῆμνον).

Lemnos is situated nearly midway between Mount Athos and the Hellespont, and about 22 miles S.W. of Imbros. Its area is nearly 150 square miles. In the earliest times it appears to have contained only one town, which bore the same name with the island (Hom. Il., xiv. 299); but at a later period we read of two towns, Myrina (*Castron*), on the W., and Hephæstia (near *Rapanidi*) on the N.W. The most ancient inhabitants of Lemnos, according to Homer, were the Thracian *Sinties;* a name, however, which probably only signifies *robbers* (σίνομαι). When the Argonauts landed at Lemnos they are said to have found it inhabited only by women, who had murdered all their husbands. Some of the Argonauts settled there, and became by the Lemnian women the fathers of the *Minyæ*, the later inhabitants of the island. The Minyæ are said to have been expelled by the Pelasgians, who had been themselves expelled from Attica. These Pelasgians are further said to have carried away from Attica some Athenian women; but as the children of these women despised their half-brothers, born of Pelasgian women, the Pelasgians murdered both them and their children. In consequence of these repeated horrors, *Lemnian Deeds* became a proverb in Greece for all atrocious acts. Lemnos was afterwards conquered by one of the generals of Darius; but Miltiades delivered it from the Persians, and made it subject to Athens, in whose power it remained for a long period. The subsequent history of the island presents little that is worthy of record. Lemnos, according to Pliny (Hist. Nat., xxxvi. 13), had a famous labyrinth, supported by 140 columns. No certain traces of this celebrated edifice have been discovered as yet in modern times; but this is probably the result of the island having been rarely explored by scientific travellers.

At the present day the population of Lemnos amounts to about 12,000, chiefly Greeks. It is of an irregular quadrilateral shape, being nearly divided into two peninsulas by two deep bays, *Port Paradise* on the N., and *Port St. Antony* on the S. The latter, which is capacious and landlocked, has good anchorage for large ships. The E. side presents to the sea a bold rock, called the Ἐμπαῖον λίπας Λήμνου by Æschylus in his brilliant description of the watch-fires between Mount Ida and Mycenæ, announcing the capture of Troy. The general appearance of Lemnos is far from picturesque: barren and rocky, though not very high mountains cover about two-thirds of its surface; and scarcely a tree is to be seen, except in some of the narrow valleys, which are green and fertile. The whole island bears the strongest marks of volcanic action; and hence we may account for its legendary connexion with Hephæstus or Vulcan, who, when precipitated from heaven, was said to have fallen on its hospitable shores. The principal production of Lemnos was a red earth, called *Terra Lemnia*, or *sigillata*, which was employed by the ancient physicians as a remedy for wounds and the bites of serpents, and which is still valued by the Turks and Greeks for its supposed medicinal virtues. At present the high

grounds are grazed by sheep; but the W. and S. valleys produce corn, grapes, and figs. The inhabitants are divided between agriculture and fishing; and the women (celebrated for their beauty and wearing a picturesque costume) are employed in weaving cotton cloths. The chief town, *Castron*, on the W. side, contains about 2000 inhabitants, who are excellent seamen; its little port is defended by a pier, and commanded by a ruinous mediæval fortress on the overhanging rocks.

A few miles S.W. of Lemnos, and also belonging to Turkey, is situated the small island of *St. Strates* (Ἅγιος Στράτης), the ancient *Neæ*. It contains a few families at the present day.

4. IMBROS (IMBRO).

This island is situated near the Thracian Chersonese, about 18 miles S.E. of Samothrace, and 22 miles N.E. of Lemnos. It is about 25 miles in circumference, and is hilly, but contains many fertile and woody valleys, and several villages. There was an ancient town, on the E. side of the island, of the same name, and of which there are still some remains. Imbros, like Samothrace, was of old a chief seat of the worship of the Cabiri. Its history contains no events of importance.

5. TENEDOS (TENEDO).

This island has retained its name ever since the time of Homer. Previously it had been called Leucophrys, Calydna, Phœnice, and Lyrnessus; the mythical derivation of its usual name is from Tenes, the son of Cycnus. Its circumference is little more than 10 miles, but it has always enjoyed an importance very disproportionate to its size, on account of its position near the mouth of the Hellespont, from which it is about 12 miles distant. Its distance from the coast of the Troad is 5 miles; and in the story of the Trojan war it appears as the station to which the Greeks withdrew their fleet, in order to induce the Trojans to think that they had departed.

Tenedos had an Æolian city of the same name, with two harbours, which were used by Xerxes as a naval station in the Persian war. The island afterwards became a tributary ally of Athens, and adhered to her during the whole of the Peloponnesian war, and down to the peace of Antalcidas, by which it was surrendered to the Persians. At the Macedonian conquest Tenedos regained its liberty. In the war against Philip III. the Romans used the island as a naval station, and in the Mithridatic war Lucullus gained a victory over Mithridates off its shores. About this time the Tenedians placed themselves under the protection of Alexandria Troas. In the middle ages the possession of the island was long contested between the Turks and the Venetians. At the present day it contains about 7000 inhabitants, and, though rugged, it is fertile and well cultivated. The town, on the N.E. side of the island, is defended by a mediæval fortress, and has a port with tolerably good anchorage. In former ages it was a sort of *dépôt* for the produce destined for Constantinople; and Justinian erected here a large warehouse, the ruins of which are still extant, where vessels loaded with corn from Alexandria discharged their cargoes, when they happened to be prevented, as is often the case, by contrary winds, from making a passage through the Hellespont or Dardanelles.

Close to the mouth of the Hellespont are a cluster of small islets, the *Lagussæ* of the ancients, and now known to English sailors as the *Rabbit Islands*. The largest of these is 4 miles in length, and possesses an excellent spring of water.

6. LESBOS (MYTILENE, METELIN).

In early times Lesbos was called by various names, the chief of which were Issa, Pelasgia, and Macaria; the late Greek writers called it Mytilene, from its capital, and this appellation has been preserved to the present day. The earliest reputed inhabitants were Pelasgians; the next, an Ionian colony, said to have settled here two genera-

tions before the Trojan war; lastly, at the time of the great Æolic migration (130 years after the Trojan war, according to the mythical chronology), the island was colonised by Æolians, who founded in it an Hexapolis, consisting of the six cities, Mytilene, Methymna, Eresus, Pyrrha, Antissa, and Arisbe, afterwards reduced to five through the destruction of Arisbe by the Methymnæans. The Æolians of Lesbos afterwards founded numerous settlements along the coast of the Troad, and in the region of Mount Ida. The island is most important in the early history of Greece, as the native land of the Æolian school of lyric poetry. It was the birth-place of the musician and poet Terpander, of the lyric poets Alcæus, Sappho, and others, and of the dithyrambic poet Arion. Other forms of literature and philosophy early and long flourished in Lesbos; the sage and statesman Pittacus, the historians Hellanicus and Theophanes, and the philosophers Theophrastus and Phanias, were all Lesbians.

The chief facts in the political history of this island are connected with the principal city Mytilene, which stood on the E. side, upon a promontory which was once an island, and both sides of which formed excellent harbours. Important hints are furnished by the fragments of the poetry of Alcæus, whence it seems that, after the rule and overthrow of a series of tyrants, the island was nearly ruined by the savage conflict of internal factions, until Pittacus was appointed to a sort of dictatorship. Meanwhile the Lesbians had grown to great importance as a naval power; and at the beginning of the seventh century B.C., they waged war with the Athenians for the possession of Sigeum at the mouth of the Hellespont, which was finally assigned to the latter by the award of Periander, tyrant of Corinth. Lesbos submitted to the Persians after the conquest of Ionia and Æolis, but joined actively in the Ionian revolt, after the failure of which it again became subject to Persia, and took part in the expedition of Xerxes against Greece. After the Persian war it became one of the most important members of the Athenian confederacy, retaining, unlike the other allies except Chios, its independence till the 4th year of the Peloponnesian war, B.C. 428, when all Lesbos revolted, with the exception of the town of Methymna. The progress and suppression of this revolt forms one of the most interesting episodes in the history of the Peloponnesian war. The result broke the power of the Lesbians. After various vicissitudes they fell under the power of Mithridates, and passed from him to the Romans. One of the Byzantine emperors of the Palæologus dynasty ceded Lesbos to a Venetian family, who preserved their sovereignty till Mahommed II. landed on the island, and besieged the chief town, which was basely betrayed to him by the governor in the hope of being continued in his command. The Sultan, however, is related, while he reaped the benefit of the treachery, to have inflicted instant death on the traitor.

This "noble and pleasant island" (*insula nobilis et amœna*, Tacit. Hist. vi. 3) is separated from the coast of Asia Minor by a strait which varies in breadth from 7 to 10 miles, and has the appearance of a majestic river. Lesbos is about 33 miles in length from E. to W., by about 26 miles in breadth. Though in parts rugged and mountainous, it has, nevertheless, a considerable extent of level and very fertile land, and is generally salubrious. The wines of Lesbos were among the most celebrated of the ancient world; and still continue to preserve some, though but a slender portion of their ancient reputation. The figs are excellent, and large quantities of oil are annually shipped for Constantinople and other places. The produce of corn is insufficient for the supply of the island. Timber and pitch are derived from the pine forests with which the mountains are covered. The chief town, *Castron*, on the site of the ancient Mytilene, stands on the E. coast of the island, and contains many fragments of pillars, sculptures, &c., but no consider-

able Hellenic ruin; it has about 6000 inhabitants. Some vestiges of antiquity may still be seen in the beautiful gardens surrounding the modern town. The castle, which is very large, was erected during the middle ages, and with its embattled walls and towers constitutes a striking feature in the appearance of the island. The two ports adjacent to the town are too shallow and confined for the requirements of modern navigation; but Lesbos can boast of two of the finest harbours in the world, *Port Gero* (τοῦ Γερόν), or *Olivier*, and *Port Calloné*. The former, in the S.E. angle of the island, has a narrow entrance, but the water is deep, and within it expands into a noble basin capable of containing the largest fleets. Port Calloné, on the S. side of the island, is a bay of the sea similar to that last mentioned, but of more ample dimensions, nearly, in fact, intersecting the island. It has deep water throughout, but the narrowness of the entrance causes it to be but little frequented. *Molivo*, on the N. coast, is the modern representative of the ancient Methymna.

Before the war of the Greek revolution Lesbos is said to have contained 60,000 inhabitants, one half of whom were Turks and the rest Greeks. But the island suffered so severely from the calamities of that period that the population is now reduced to 30,000. The excursions into the interior are replete with interest from the picturesque scenery and the magnificent views commanded from many of the heights. The country houses are generally built of stone, with square towers, which are entered by steps on the outside, and rise prominently above the trees of the gardens. These towers are inhabited by the proprietors, while the ground floors are allotted to the cattle and poultry, or serve as store-houses for corn and oil.

Lesbos is the residence of a *British Vice-consul*, Mr. Newton, whose eminent classical and antiquarian attainments are well known. The situation of this island is particularly favourable for commercial enterprise, as it commands an extensive line of coast, and is placed midway between the Gulf of Smyrna and the Dardanelles, in the direct course of the steamers to and from Constantinople. There can be no doubt but that, under an enlightened government, Lesbos would speedily recover its ancient prosperity.

7. Psyra (Psara).

This little islet, like Hydra and Spetzia, is rarely mentioned by the ancient writers; but, also like them, it has acquired great renown from the gallantry of its inhabitants during the War of Independence. General Gordon (*History of the Greek Revolution*, book i. chap. ii.) has truly remarked how great would have been the astonishment of an ancient Greek, could some oracle have foretold to him that these naked and desert rocks would one day assert with their fleets the liberty of Hellas, like Athens and Ægina during the Persian war! The Hydriots and Spetziots were of Albanian race, and rude and fierce seamen; but the Psarians, Asiatic Greeks, although eminent among their countrymen for spirit and enterprise, were of a more humane, sprightly, and pliable temper. They were indebted for their prosperity to the employment afforded their marine by the industrious and polished merchants of the neighbouring Chios. The population of Psara, reckoned at 6000 souls (including 1800 seamen) when the insurrection began in 1821, was afterwards more than doubled by Christian refugees from Asia Minor, and by auxiliaries from Macedonia and Thessaly. Under the guidance of the celebrated brulotier *Canaris*, and of other gallant leaders, the Psarians inflicted great damage on the Turks; and in 1824 the Sultan determined to crush them, and the Capitan-Pasha in person appeared before their isle with nearly 200 ships of various sizes, carrying 14,000 Moslem troops on board. The result is very graphically described by General Gordon (book iv. chap. 2):—"Psara," he says, "is a small, sterile,

and mountainous island, with a commodious roadstead to the S.E., in which quarter the town was built; . . . in the interior, a few acres of ground had been, at a vast expense, converted into vineyards by the richer citizens, and about 150 fig-trees afforded the only shade that the Psarians could enjoy in their burning summer. There were four wells (three of them of brackish water), and each house had a cistern." When attacked by the Turks, the number of fighting men on the island (including the refugees, &c.) did not fall short of 5000 men. At a final council of war, Canaris strongly urged the expediency of fighting upon the sea: his opinion was unfortunately overruled; and at daybreak, on July 3, 1824, the Turkish fleet commenced a violent cannonade against the town, while, hidden by clouds of smoke, the transports steered towards a little sandy cove at the N.W. angle of the island, where they disembarked the troops unperceived and unresisted, the attention of the Greeks being fixed on the false attack at the port. The Moslem soldiers rushed forward, driving before them some weak parties of the Christians, and at 7 o'clock in the morning planted the Ottoman standard on the summit of the hills overlooking the town. At that sight, even the bravest of the Psarians saw that the fate of their country was decided. Men, women, and children, hurrying to the beach, rushed on board their ships, or plunged into the waves, where a multitude of them perished, many of their barks being intercepted or swamped. About 2000 of the Psarians, however, forced their way through the fleet of the infidels, and, taking refuge at Ægina and elsewhere in Greece, lived to avenge, under Canaris, the downfall of their country.

Meanwhile the Turks penetrated into the town on all sides; and Psara, like Scio, sank in flames and blood. Six hundred of the Macedonian auxiliaries threw themselves into the fortified convent of St. Nicholas, where they defended themselves desperately till night put an end to the conflict. When day dawned on the 4th, the Capitan-Pasha commanded the whole of his troops to renew the attack. At length the Christians, spent with wounds and fatigue, having lost two-thirds of their number, and hopeless of relief, determined to die, but not without glory and revenge. At 5 o'clock in the afternoon they ceased their fire; and the Turks, darting on sword in hand, scaled the walls on every side; when suddenly the Hellenic flag was lowered; a white banner, inscribed with the words "Liberty or Death!" waved in the air; fire was set to the powder-magazine in the convent, and a tremendous explosion, shaking the isle, and felt far out at sea, buried in the ruins of St. Nicholas thousands of the conquerors and the conquered.

The carnage was enormous. According to a calculation carefully drawn up by the surviving Psarians, 3600 persons were missing out of their indigenous population; of the auxiliaries hardly one escaped, and very few of the refugees. Few captives were taken, on account of the intense exasperation of the Moslems, who reckoned their own loss at 4000. In the article of plunder they were disappointed, especially with respect to slaves, for many Psarian women drowned themselves with their infants rather than yield. The Capitan-Pasha took or burnt upwards of 100 sail of ships and small craft, and despatched to Constantinople 200 prisoners, 500 heads, 1200 ears, and 35 Greek flags, trophies which were exposed at the Seraglio gate (July 24) to the gaze of the capital, with a pompous inscription affixed to them.*

There is now nothing at Psara to repay a visit, as, though some of the old inhabitants have returned to their native place, the island has never recovered from its desolating calamities.

8. CHIOS (SCIO).

Various fanciful reasons have been given for the name of this celebrated

* See *History*, &c., vol. ii. p. 165. The above account of the Fall of Psara is an abstract of General Gordon's masterly narrative.

island (see Stephanus *sub voce*). Its earlier appellations were Æthalia, Macris (an epithet probably derived from its form), and Pityusa, or *Pine Isle*, from its pine forests. Chios lies from N. to S., and its extreme length is 32 miles; its greatest width 18 miles; its circumference about 110 miles. Its area is nearly 400 square miles, or about thrice the area of the Isle of Wight; and it is separated from the shore of Asia Minor by a strait about 7 miles across. Its rocky and mountainous surface justifies the epithet (τραπαλόεσσα) in the Homeric hymn, quoted by Thucydides (iii. 104). The wine of Chios was highly esteemed in antiquity, and it still enjoys some repute. Chios is also noted for its figs and for its silk. The *gum mastic*, one of its chief sources of wealth, is the product of a species of lentisk (Pistacia lentiscus). Incisions are made in the bark of the shrubs about the 1st of August, when, in a day or two, the mastic begins to drop forth, and in the course of a week it is sufficiently hardened to be removed. It is then refined and exported for the use of the Turkish ladies, who amuse their indolence by chewing it, deriving from that practice as much gratification as their male relations enjoy by inhaling the fumes of tobacco. It is also used in certain varnishes.

The ancient capital of Chios occupied the site of the modern chief town, where some remains of it are still visible. The same names, slightly altered, point out the situations of *Delphinium*, *Bolissus*, and *Cardamyle*—towns mentioned by the ancient writers. Chios was one of the cities which claimed to be the birthplace of Homer, "the blind old man of Scio's rocky isle;" and here, as in Ithaca, the inhabitants still point out a ruin which they call *Homer's School*. The most distinguished natives of Chios were Ion, the tragic poet; Theopompus, the historian; and in the present century, the patriotic and accomplished Coray. The oldest inhabitants were Pelasgians; but Chios is enumerated by Herodotus (i. 18, 142) among the insular states of the Ionian confederation. At the time of the conquest of Ionia by Cyrus, the Chians were protected by their insular position, for at that time the Persians had no navy. They made common cause with the Ionians in the revolt of B.C. 499, and they had 100 ships in the great sea-fight off Miletus. After the defeat of the allies, the Persians landed in Chios, burnt the cities and temples, and carried off all the most beautiful girls (Herod. vi. 8, 32). The battle of Mycale (B.C. 479) restored freedom to the Chians; and they remained in alliance with Athens from that time forth till B.C. 412, when they broke off from the Athenians, who soon after cruelly ravaged their beautiful and well-cultivated island, which had suffered no calamity since the Persian invasion. The chief city was not, however, taken until a later period. The subsequent history of Chios consists only of a few disconnected facts. The island espoused the cause of the Romans in their wars with Antiochus, and appears to have been declared a "libera civitas," which term signifies a certain amount of self-government under the Roman dominion, and a less direct subjection to the governor of a province. But at a later period Chios was one of the islands included in the *Insularum provincia* established by Vespasian. Its modern history is a repetition of old calamities.

In the early part of the fourteenth century the Turks took the city of Chios, and massacred the inhabitants. In 1346 the island fell into the hands of the Genoese, who held it for nearly two centuries and a half, when it was conquered by the Turks. But the Chians were better treated than, perhaps, any other of the Christian subjects of the Porte. The island was considered the peculiar demesne of the Sultana Mother; and the inhabitants were left with little interference on the part of the Turks, on condition of their annually furnishing a certain quantity of mastic for the use of the imperial seraglio, and paying a moderate capitation-tax. And it is to their comparative exemption from

Turkish despotism and rapacity that their great prosperity and civilization are to be ascribed. Before the Greek Revolution, the island contained numerous villages and several considerable towns, besides the capital, built chiefly by the Genoese, and which has been compared with its environs to Genoa and its territory in miniature. This city, situated at the foot of the mountains on the E. coast, contained 30,000 inhabitants, the population of the whole island amounting to about 110,000, all Greeks, with the exception of 6000 Turks, and a few Latins and Jews. The capital was remarkable for the beauty of its churches, convents, and houses. Ardent promoters of education, and passionately fond of their native land, the rich citizens, sparing no expense to embellish it, had founded a splendid college, with libraries, hospitals, &c. Throughout the Levant, as also in Western Europe, the Chians had established the wealthiest and most considerable Greek houses. Their character partook of the softness of their climate, and of the delicacy of the products of their soil. Mild, gay, lively, acute, industrious, and timid, the men succeeded alike in commerce and in literature; while the women were celebrated for their charms and grace; and the whole people, busy and contented, neither sought nor wished for a change in their political condition. They were hurried into the insurrection by bands of adventurers from the neighbouring island of Samos. The events which ensued are admirably described by Gordon (book ii. chap. 2); and present a lively image of the sufferings of this unfortunate island twenty-three centuries before, when the barbarous Persians ravaged it.

The Samians landed in the spring of 1822, and forced a number of the Chians to join them. Hereupon the Turkish Governor shut himself up in the Castle of Scio, awaiting the arrival of succour. The Capitan Pasha soon appeared with a powerful fleet; and an army of fanatical Moslems was ferried across from the opposite coast of Asia Minor, and let loose upon the rich and unfortunate island. Then commenced an unparalleled work of destruction. The inhabitants, taken by surprise, and enervated by long peace and prosperity, offered no effectual resistance. The whole island was given up to indiscriminate pillage and massacre. The Archbishop and the heads of the clergy, with many of the principal inhabitants, were hanged with every mark of ignominy, and their remains thrown into the sea, where, with shoals of other dead bodies, they floated around the Ottoman ships. A populous city, fifty flourishing villages, and many splendid convents and churches, all reduced to ashes, attested the fierceness of Mahommedan revenge; and it was calculated that within two months 25,000 Chians had fallen by the edge of the sword, and 45,000 had been dragged into slavery (*Gordon*, vol. i. p. 361); among the latter were the women and children of the best families, who had been nursed in every luxury. About 15,000 Chians, mostly in a state of total destitution, escaped to various parts of Greece; and the wretched remnant of the population which remained behind was decimated by the pestilence which followed the ravages of war. In the end of August, 1822, only 2000 Christians were left in the whole island.

While at Scio the Moslems were gorging themselves with spoil and carnage, the narration of its sufferings, as told by the surviving exiles, covered Greece with mourning; but sorrow soon gave place to indignation, and the Greeks prepared signally to avenge the massacre and slavery of their brethren. "We have now to narrate," writes General Gordon, "one of the most extraordinary military exploits recorded in history, and to introduce to the reader's notice, in the person of a young Psariot sailor, the most brilliant pattern of heroism that Greece in any age has had to boast of; a heroism, too, springing from the purest motives, unalloyed by ambition or avarice." Constantine Canaris, with thirty-three brave comrades, volunteered their services; and

taking advantage of a dark night, they ran into the midst of the Infidel fleet anchored in the channel of Scio, and grappled their fire-ship to the huge vessel of the Capitan Pasha, which instantly caught the flames, and in a few hours blew up with a crew of 2000 men. The Greeks meanwhile stepped into a large launch which they had in tow, shouting "Victory to the Cross!"—the ancient war-cry of the imperial armies of Byzantium; and made good their escape to Psara without a single wound. The terror excited among the Turkish sailors by this gallant exploit, contributed in no small degree to paralyse their exertions, and to insure the ultimate success of the war of independence.

In the winter of 1827-28 a Greek force under Colonel Fabvier, a French Philhellene, landed in Chios, and besieged the Turkish garrison in the fortress, but were compelled to evacuate the island without effecting any important success. Twenty-five years of tranquillity have since, to a certain degree, effaced the remembrance of the dreadful calamities of 1822; and numbers of Sciot families, wearied with exile and poverty, have returned and rebuilt their city and villages, and resumed their former habits of industry. Ruins still encumber the streets of the town, and many of the once splendid villas in its neighbourhood are still deserted and roofless; but the island is fast recovering from the state of desolation to which it was reduced; and the vineyards, with the olive, citron, and mastic groves, which were all cut down or burnt, are rapidly springing up afresh.

9. ICARIA (NICARIA).

This island and the surrounding sea, known of old as the Icarian, derived their name from the legend of Icarus, son of Dædalus, who, having incurred the displeasure of Minos, made wings of feathers and wax for himself and his son, so as to escape from Crete. But Icarus mounting too high, the sun melted the wax of his wings, and he fell into the sea near this island. Icaria was first colonized by the Milesians, but afterwards belonged to the Samians. Its name rarely occurs in either ancient or modern history; nor does it contain any object of sufficient interest to detain the ordinary traveller. High chains of mountains occupy its entire extent, and its inhabitants are considered the rudest and most unpolished of all the modern Greeks. They maintain themselves chiefly by the sale of charcoal to the neighbouring islands and to the towns on the coast of Asia Minor, and by the exportation of firewood, with which their hills are covered. At the present day the population amounts to about 8000. They pay an annual tribute to the Pasha of Rhodes, like the neighbouring islanders.

There is no good harbour in Icaria. The least exposed roadstead is at *Endelos*, on the N.W. coast,—probably the ancient *Histi* (Ἱστοί). The chief village is *Messaria*, near the centre of the island, and containing 200 houses. There are some slight remains of antiquity near Messaria, and also in other quarters,—traces, doubtless, of the ancient towns of *Œnœ* and *Drakanon*, and of the temple of Artemis called *Tauropolium*, all mentioned by Strabo, xiv.

The group of barren and rugged islets situated between Icaria and Samos, was called by the ancients the *Corassiæ* or *Corseæ Insulæ*. They are now known by the general name of *Phurni* (Φουρνοί), from the resemblance to *ovens* of the numerous small caverns in their cliffs. They are inhabited by a few shepherds and fishermen from Samos and Patmos.

10. SAMOS (SAMO).

Samos, one of the principal islands of the Ægean sea, is separated from the coast of Ionia by a narrow strait formed by the overlapping of its E. promontory Poseidium (*Cape Colonna*) with the W. spur of Mount Mycale, Pr. Trogilium (*Cape Santa Maria*). This strait, which is less than a mile in width, was the scene of the battle of Mycale in B.C. 479. It is now known to mariners under the name of the *Little Boghaz*. The *Great Boghaz*,

which separates Samos from Icaria, varies in width from 8 miles to 3 miles, and is a much frequented passage from the Dardanelles to Syria and Egypt. The island is formed by a range of mountains extending from E. to W., whence it derived its name; for Σάμος was an old Greek word signifying a mountain; and the same root is seen in Samos or Same (*i. e.* Cephallenia), and in Samothrace (*i. e.* the Thracian Samos). The circumference of the island is about 80 miles; it is nearly 30 miles in length, and 8 miles in mean breadth. It was and is very fertile; and some of its products are indicated by its ancient names, Dryusa, Anthemura, Melamphyllus, and Cyparissia. According to the earliest traditions, Samos was a chief seat of the Carians and Leleges, and was afterwards colonised by Æolians from Lesbos. In the earliest historical records, however, we find Samos decidedly Ionian, and a powerful member of the Ionic confederacy. Thucydides tells us that the Samians were the first of the Greeks, after the Corinthians, who paid great attention to naval affairs. They soon acquired such power at sea that they founded colonies in Thrace, Cilicia, Crete, Italy, and Sicily. After the usual transition from an heroic monarchy, through an aristocracy, to a democracy, the island became subject to the most distinguished of the so-called tyrants, Polycrates (B.C. 532), under whom its power and splendour reached their highest pitch, and Samos would probably have become the mistress of the Ægean, but for the treacherous murder of Polycrates by a Persian Satrap. (For the details of the romantic life of Polycrates see Herodotus, who relates them in his most dramatic manner.) At this period the Samians had extensive commercial relations with Egypt, and they obtained from Amasis the privilege of a separate temple at Naucratis. The Samians now became subject to the Persian empire, under which they were governed by tyrants, with a brief interval at the time of the Ionian revolt, until the battle of Mycale, which restored them to freedom. They now joined the Athenian confederacy, of which they continued independent members until B.C. 440, when an opportunity arose for reducing them to entire subjection and depriving them of their fleet, which was effected by Pericles after an obstinate resistance of 9 months' duration. In the Peloponnesian war, Samos held firm to Athens till the last. Transferred to Sparta in B.C. 405 after the battle of Ægospotami, it was soon restored to Athens by that of Cnidus in 394. Soon after it fell into the hands of the Persians, but it was recovered by Timotheus for Athens. In the Social war the Athenians successfully defended it against all attacks, and placed in it a body of 2000 *cleruchi*, B.C. 352. After the death of Alexander, Samos seems to have owed a nominal allegiance to the Græco-Syrian kingdom. After many vicissitudes of fortune, it was united by the Romans to their province of Asia in B.C. 84. Meantime it had greatly declined, and had been wasted by war and the incursions of pirates. Its prosperity was partially restored by the residence in it of Antony and Cleopatra, B.C. 32, and afterwards of Octavianus, who made it a free state. It was deprived of its freedom by Vespasian and sank into insignificance as early as the 2nd century, although its departed glory is found still recorded, under the Emperor Decius, by the inscription on its coins Σαμίων πρώτων Ιωνίας.

Samos may be regarded as having of old constituted the centre of Ionian manners, luxury, art, and science. In very early times it had a native school of statuary, at the head of which was Rhœcus, to whom tradition ascribed the invention of casting in metal. In the hands of the same school architecture flourished greatly; the Heræum, one of the most magnificent of Greek temples, was erected on the W. side of the city of Samos; and the city itself, especially under the government of Polycrates, was adorned with many other splendid works. In painting, the island produced Timanthes, and was

illustrious as the birthplace of Pythagoras, and of several famous artists, philosophers, poets, and historians. The ancient capital, also called Samos, stood on the S.E. side of the island, partly on the shore, and partly rising on the hills behind in the form of an amphitheatre. In the time of Herodotus, it was reckoned one of the finest cities of the world. Its ruins are still so considerable as to allow its plan to be traced; there are remains of its walls and towers, and of the theatre and aqueduct. The Heræum, celebrated as the chief centre of the worship of Hera among the Ionian Greeks, stood about 2 miles W. of the city. It was burnt by the Persians, but soon rebuilt, probably in the time of Polycrates. This second temple was of the Ionic order, and is spoken of by Herodotus as the largest which he knew. It was gradually filled with works of sculpture and painting, of which it was plundered by the Romans. Nothing is left of it but traces of the foundations and a single capital and base.

The modern history of Samos presents few remarkable events. It fell under the power of the Ottomans in the 16th century. The Samians were among the first to join the Greek insurrection, when they massacred or drove the Turks out of the island, which they put into a state of defence. A Senate and government were formed, and an army disciplined in the European fashion, which defeated all the efforts of the Turks to regain the island. The Christians of Asia found safety here, while the Samians made several successful expeditions to the continent, defeating and destroying the enemy wherever they met them, and returning home laden with booty and stores. The Samians thus preserved their liberty during the whole period of the war, and were grievously disappointed on finding themselves excluded by the allied Sovereigns from the new kingdom of Greece. The island is now governed on a system analogous to that pursued in the Danubian Principalities; the Sultan appointing a Governor (generally a Phanariot Greek), with the title of *Prince of Samos* (Ἡγεμὼν τῆς Σάμου). The island pays a tribute to the Porte, but is otherwise virtually independent; it is beginning to resume a portion of its former prosperity. In antiquity it was celebrated for its extraordinary fertility; it was then also cultivated with the utmost care, and traces still exist of the walls which were built to form the sides of the mountains into terraces and to facilitate their culture. Samos still continues one of the most productive islands of the Ægean. It annually exports considerable quantities of corn, grapes, oil, valonia, &c.; and its muscadel wine is much esteemed. Its mountains furnish quarries of marble and forests of timber; and its well-watered valleys, even with their present deficient culture, supply abundance of grain and fruits. The present capital of the island, called *Khora* (Χώρα, *the Town*), is on its S. side, about 2 miles from the sea, on the lower extremities of a mountain, on which the ancient acropolis (called *Astypalæa*) was placed. Though not without some good houses, it is a miserable town, having stony, steep, unpaved, and scarcely passable streets. *Bathy* (Βαθύ), on the N. side of the island, possessing a safe and *deep* port, from which it derives its name, is larger than Khora; but it also is a wretched place, with streets scarce a dozen feet in width, execrably paved and steep. The population of the whole island was estimated by Tournefort at 12,000. It had greatly increased at the beginning of the present century, when it was estimated at 60,000; but since the close of the Revolution there has been a good deal of emigration. Statistics of this sort are more or less guess-work throughout the East.

11. PATMOS (PATINO).

Patmos, called *San Giovanni di Patino* by the Italian mariners of the Levant, is 20 miles S. of the W. extremity of Samos. It is a solid irregular mass of rock, bleak and barren. Its shores are indented with several

good harbours, and its principal port, or *scala*, on the E. side, is one of the safest in all the Greek islands. Patmos is about 10 miles in length, 5 miles in breadth, and 28 miles in circumference. Its name is scarcely mentioned in history; but some traces remain of an ancient town. The island was used by the Romans as a place of banishment, and here, according to universal tradition, St. John wrote the Apocalypse, during the exile to which he was condemned, A.D. 94, by the Emperor Domitian, for preaching the Gospel.

At the landing-place is a small village, comprising about 50 houses and shops. On the ridge of a mountain, overlooking the port, stands the town, which is reached by a steep and rugged ascent of half an hour. A still higher ridge is crowned by the celebrated monastery of *St. John the Divine*, presenting the appearance of a fortress of the middle ages. It was built by the Byzantine emperors in the twelfth century, and endowed with lands in several of the neighbouring islands. There are about 50 Caloyers at the present day. They are subject immediately to the jurisdiction of the patriarch of Constantinople, and are exempt from episcopal visitation. The church and library should be visited; the latter contains about 300 MSS. and about 1000 printed volumes. They were examined by Ross in 1841, who discovered nothing of importance, Dr. Clarke and other preceding travellers having bought or abstracted all that was valuable. The famous grotto or cavern, where St. John is said to have written the Apocalypse, is situated on the face of the hill, about half-way between the town and the port. It is covered by a chapel, where numerous lamps are kept constantly burning, and on whose walls are rudely depicted various subjects relating to the Apocalypse. The Monks point out the localities assigned by tradition as the scene where the Revelations were delivered, and some fissures in the roof are shown as those through which the apostle heard the "voice from heaven like the sound of a trumpet."

The population of Patmos, amounting to 4000, is exclusively Greek. The inhabitants gain a precarious subsistence by their periodical emigrations to the continent, or to more fertile islands, where there is a demand for agricultural labour, or by transporting merchandise in their boats between the neighbouring towns. They pay an annual tribute to the Pasha of Rhodes.

12. LEROS (LERO).

This small island, lying off the coast of Caria, is 6 miles long and 4 miles broad. It is irregularly formed of rocks and mountains. Its inhabitants, who came originally from Miletus, bore a bad character; and it is one of the many instances of the permanence of local usages and feelings in Greece that the people of Leros are looked upon with an evil eye by their neighbours at the present day. Besides a city of the same name the island contained a temple of Artemis, where the fabled transformation of the sisters of Meleager into guinea-fowls was said to have taken place, in memory of which guinea-fowls were kept in the court of that temple. Some remains of it are found in the walls and foundations of a church erected near the harbour *Parthéni* (τὸ Παρθένιον), a name handed down by tradition from the shrine of the Virgin-goddess. This port is on the N. side of the island, and is sheltered by some barren rocks off its entrance.

The modern town stands on a sloping hill on the E. side, and is crowned by a ruined castle of the middle ages. The inhabitants of Leros number about 3000, and pay tribute to the Pasha of Rhodes. They are engaged in agriculture, the carrying trade, and the sponge fishery.

13. CALYMNA (CALIMNO).

Calymna lies off the coast of Caria, between Leros and Cos. It appears to have been the principal island of the group which Homer calls *Calydnæ* (Il. ii. 677), comprising Leros, Telendos, and a few barren rocks in the neighbouring sea. Calymna was originally

inhabited by Carians, and was afterwards colonised by Thessalian Æolians, or Dorians, under Heracleid leaders. At the time of the Trojan war it was subject to Artemisia of Halicarnassus, together with the neighbouring islands of Cos and Nisyros (Herod. vii. 99). It now is subject to Rhodes, and pays a small tribute, but otherwise enjoys self-government in its local affairs. The inhabitants amount to 7000, and all live at the harbour, or in the town, which stands on an elevated platform a little less than an hour's walk from it. They are employed in the carrying trade and sponge fishery, as well as in agriculture.

The island is bare and mountainous, so that the description of Ovid (de Art. Am. ii. 81), "silvis umbrosa Calymne," is no longer applicable. It produces, however, figs, wine, barley, oil, and excellent honey; for the latter it was also celebrated in antiquity ("Fecundaque melle Calymne." Ov. Met. viii. 222).

With regard to the ancient towns, Pliny mentions the existence of three or four. The principal remains are now found in the valley above the harbour *Linári*, on the W. side of the island. The chief ruins are those of a great church τοῦ Χριστοῦ τῆς Ιερουσαλήμ, built on the site of an ancient temple of Apollo. S. of the modern town there is a plain still called *Argos*, as in the island of Casos.

14. ASTYPALÆA (STAMPALIA).

Of the history of Astypalæa we have hardly any account. It was originally inhabited by Carians, and afterwards colonised from Megara. In B.C. 105, as we learn from an inscription, the Romans concluded an alliance with the islanders, a distinction probably granted on account of their excellent harbours and their central position in the Ægean. Astypalæa consists of two large rocky masses, united in the centre by an isthmus, which, in the narrowest part, is only 500 feet across. On the N. and S. the sea enters two deep bays between the two halves of the island; and the town, which bore the same name, stood on the western side of the southern bay. To the S. and E. of this bay lie several desert islets, to which Ovid alludes in the line, "cinctaque piscosis Astypalæa vadis" (Ar. Am. ii. 82). The modern town contains about 1500 inhabitants, who are tributary to the Pasha of Rhodes. Here is a mediæval castle, which has still a stately appearance, and which commands a splendid prospect, extending in clear weather to Crete. This little town contains an extraordinary number of churches and chapels, sometimes as many as six in a row. They are built to a great extent from the ruins of the ancient temples, and in every part of the town there are seen capitals of columns and other remains. The favourite hero of the island was an athlete, named Cleomedes, who was said to have met with many romantic adventures.

Hegesander related that a couple of hares having been brought into Astypalæa from Anaphe, the island became so overrun with them that the inhabitants were obliged to consult the Delphic oracle, which gave them the profound advice to hunt them down with dogs (Athen. ix.). This tale is a counterpart to the one about the brace of partridges introduced from Astypalæa into Anaphe (*see Anaphe*). Pliny (viii. 59) says that the muscles of Astypalæa were very celebrated, and they are still taken off the coast.

15. COS (STANCO).

Cos is one of the most renowned of that beautiful chain of islands which covers the western shore of Asia Minor. Among its earlier names were Meropis and Nymphæa. It appears from an inscription mentioned by Ross that it was called *Lango* in the time of the Knights of Rhodes. It is situated nearly opposite the gulf of Halicarnassus, and is separated by a narrow strait from Cnidus and the Triopian Promontory. The Turkish name of Halicarnassus is *Budrum*, and some fragments of marbles discovered there were procured by Lord Stratford de Redcliffe for the British Museum. Cos is about

23 miles in length from N.E. to S.W.; and about 65 in circuit. The principal city, bearing the name of the island, and which has continued to our own times, was near the N.E. extremity of the island. The relation of Cos to the neighbouring coast and islands is vividly illustrated by such voyages as those which are described in Livy, xxxvii. 16; Lucan, viii. 244-250: and, above all, in the Acts of the Apostles, xx. xxi.

Tradition connects the earliest Greek inhabitants of Cos with a migration from Epidaurus; and the common worship of Æsculapius seems to have maintained a link between the two down to a late period. In Homer we find the people of the island fighting against the Carians (Il., ii. 677, 867). As we approach the period of distinct history, the city of Cos appears as a member of the Dorian Pentapolis, whose sanctuary was on the Triopian Promontory (Herod., i. 144). Under the Athenian rule it had no walls, and it was first fortified by Alcibiades at the close of the Peloponnesian war (Thucyd., viii., 108). In subsequent times it shared the general fate of the neighbouring coasts and islands. The Emperor Claudius bestowed upon it the privileges of a free state, and Antoninus Pius rebuilt the city after it had been destroyed by an earthquake (Paus., viii. 43). The ancient constitution of the island seems to have been monarchical, and traces of its continuance are observed in an inscription as late as the time of Vespasian. It was illustrious as the birthplace of the painter Apelles, and the physician Hippocrates. An interesting inscription associates it with Herod the Tetrarch, whose father had conferred many favours on Cos, as we learn from Josephus.

Besides Cos there were other ancient towns in the island, of which the chief were *Halisarna* and *Astypalæa;* there are remains of both on the S.E. coast.

The present mixed population of Greeks and Turks amounts to about 8000; the latter being congregated in the town, while the former are dispersed in villages through the country. The modern capital stands picturesquely on the site of the ancient city. An unhealthy lagoon to the N. marks the position of the ancient harbour. Close to it is the Turkish castle, chiefly erected by the Knights of Rhodes; in its walls are some elaborate sculptures, which may perhaps have belonged to the temple of Æsculapius. This sanctuary was anciently the object of greatest interest in the island. A school of physicians was attached to it; and its great collection of votive models made it almost a museum of anatomy and pathology.

Cos is generally mountainous, especially on the S. and W.; but there is a large tract of level and fruitful ground towards the N. and E. The island still gives proof of the natural productiveness so celebrated of old, and supplies corn, silk, and wines. Fruit-trees everywhere abound; and the vicinity of the town is embellished by luxuriant groves of orange, lemon, pomegranate, fig, and other trees of the Levant. The island was known in the old world for its ointment and purple dye, but especially for its wines; and the light transparent dresses called "Coæ vestes."

For full information concerning Cos and its relation to the opposite coast, the *Admiralty Charts* should be consulted. No traveller should visit the Ægean Sea without them.

16. NISYROS (NISYRO).

This small island, situated off the promontory of Caria called Triopium, is of a round form, 80 stadia in circuit, and composed of rocky hills, the highest being 2271 feet high. Its volcanic nature gave rise to the fable respecting its origin, that Poseidon tore it off the neighbouring island of Cos to hurl it upon the giant Polybotes. It was celebrated of old for its warm springs, wine, and mill-stones. Its capital, of the same name, stood on the N.W. extremity of the island, where considerable ruins of its Acropolis remain. Its first inhabitants are said to have been Carians; but already in the heroic age it had received a Dorian population,

like other islands near it, with which it is mentioned by Homer as sending troops to the Greeks. It received other Dorian settlements in the historical age. At the time of the Persian war, it belonged to the Carian Queen Artemisia; it next became a tributary ally of Athens: though transferred to the Spartan alliance by the issue of the Peloponnesian war, it was recovered for Athens by the victory at Cnidos, B.C. 394. After the defeat of Antiochus the Great by the Romans, it was assigned to Rhodes; and, with the rest of the Rhodian Republic, was united to the Roman Empire about B.C. 70.

At the present day Nisyros contains a population of 2500, living in three villages, of which the chief, *Mandráki*, is near the ruins of the ancient town. There is no good harbour; whence the inhabitants are not so much a sea-faring people as their neighbours. They export wine, almonds, and valonia, and are tributary to Rhodes.

17. TELOS (EPISCOPI).

This little island lies off the coast of Caria, between Rhodes and Nisyros. We learn from Pliny (N. H., iv. 23) that it was also called Agathussa of old. At no period of history has it been of any importance. The chief village contains about 120 houses, and is situated at the distance of half-an-hour's walk from the landing-place. It is called *Episcopí* (Ἐπισκοπή), probably because a Bishop resided here at some former epoch; and the name of the village has been extended by the Franks to the whole island, still known to the Greeks themselves as Telos. On the steep hill immediately above *Episcopí* are some remains of the ancient town. At the present day the inhabitants of the whole island amount to about 1000, maintaining themselves by agriculture, and paying a small tribute to the Pasha of Rhodes.

18. SYME (SYMI).

This small island was one of the early Dorian states that existed in the S.W. of Asia Minor before the time of Homer. Nireus, after Achilles the handsomest among the Greeks at Troy, came from Syme. Its connexion both with Cnidus and with Rhodes, between which it lies, is indicated by the tradition that it was peopled by a colony from Cnidus led by Cthonius, the son of Poseidon and of Syme, the daughter of Ialysus. Some time after the Trojan war, the Carians are said to have obtained possession of the island, but to have deserted it again in consequence of a severe drought. Its final settlement by the Dorians is ascribed to the time of their great migration. The island was reckoned at 35 miles in circuit, and had eight harbours and a town, also called Syme; and of which there are some trifling remains still extant.

The modern town is situated on the principal port, which forms a narrow but deep and safe harbour, called the *Strand* (Ἀιγιαλός). The inhabitants amount to 7000, and live together in the town and at the port. Like the people of Calymnos and Chalce, they are chiefly occupied with the sponge-fishery, which employs 150 boats, and a dozen good-sized vessels. This island also is tributary to Rhodes.

19. CHALCE (CHALKI).

We learn from Strabo and Pliny that Chalce had in ancient times a small town of the same name, a temple of Apollo, and a harbour. It lies off the W. coast of Rhodes, and seems to have been usually subject to its powerful neighbour. We read in Thucydides (viii. 41, 44, 45) that the Athenian fleet was stationed at Chalce in the latter part of the Peloponnesian war (B.C. 412), to watch the movements of the enemy in Rhodes.

Chalce contains at present about 1500 inhabitants, chiefly engaged in diving for sponges. The harbour is good though small; it preserves its ancient name of *Emporium* (Ἐμπορεῖον). The chief village is an hour's walk from the port, and near it are some Hellenic sepulchres and other remains. The inhabitants grow a little corn, and pay an annual tribute to the Pasha of Rhodes. Chalce is rugged and mountainous.

20. Rhodos or Rhodes (Rodi).

From the most remote period of antiquity this celebrated island has occupied a conspicuous place in the page of history. The ancient Rhodians were eminent for their early civilization, their valour, their knowledge of maritime affairs, and their cultivation of art and literature. In modern times Rhodes is famous as the stronghold during two centuries of the Knights of St. John of Jerusalem, and as the scene of one of the most heroic defences on record. Besides these associations, the beautiful climate and scenery of Rhodes will alone well repay a visit, and the island is now easily accessible, as the Steamers between Syria and Smyrna generally touch there. It is the residence of an *English Consul*.

The most eastern island of the Ægean Sea, Rhodes lies off the S. coast of Caria, at the distance of about 12 miles. Its length from N.E. to S.W. is nearly 45 miles; its greatest breadth from 20 to 25 miles. In early times it was called Æthræa, Ophiussa, and by other names, which are to be considered, however, rather as epithets than as distinct appellations. The most primitive Greek records make mention of it. Mythological stories ascribed its origin to the power of Apollo, who raised it from beneath the waves; and ancient tradition indicated the early peopling of the island by some of the civilized races of Western Asia, probably the Phœnicians. The Hellenic colonization was ascribed to Tlepolemus, the son of Hercules, before the Trojan war; and, after that war, to Althæmenes. Homer mentions the three Dorian settlements in Rhodes, namely, Lindus, Ialysus, and Camirus; and these cities, with Cos, Cnidus, and Halicarnassus, formed the Dorian Hexapolis, which was established from a period of unknown antiquity, in the S.W. corner of Asia Minor. Rhodes soon became a great maritime state, or rather confederacy, the island being parcelled out between the three cities above mentioned. The Rhodians made distant voyages, and founded numerous colonies, of which the chief were Rhoda, in Iberia; Gela, in Sicily; Parthenope and Sybaris, in Italy; besides various settlements on the coasts of Asia. During this early period the government of each of the three cities seems to have been monarchical; but about B.C. 660 the whole island appears to have been united in an oligarchical republic, the chief magistrates of which, called Prytanes, were taken from the family of the Eratidæ, who had been the royal house of Ialysus. At the beginning of the Peloponnesian war Rhodes was one of those Dorian maritime states which were subject to Athens; but in the twentieth year of the war, B.C. 412, it joined the Spartan alliance, and the oligarchical party, which had been depressed, recovered their former power under the leadership of Dorieus, so celebrated for his victories in all the great Grecian games. In B.C. 408 the new capital, the famous city of *Rhodes*, was founded, and peopled from the three ancient cities of Lindus, Ialysus, and Camirus. It was built by Hippodamus of Miletus, who had been employed by the Athenians to embellish the Piræus. Rhodes soon became distinguished for the splendour of its public edifices, and of the noble paintings and statues with which they were enriched. It was in fact one of the most magnificent cities of the ancient world; Strabo, who had seen Rome, Alexandria, &c., gives the preference to Rhodes (lib. xiv.); and Pindar had long before extolled the island in one of his noblest odes (Olymp. vii.). The wealth of the Rhodians was derived partly from their fertile soil and advantageous situation, but still more from their extensive commerce and the wisdom of their laws, especially those having reference to maritime affairs. Such indeed was the estimation in which the latter were held that many of their regulations were embodied in the Roman Civil Law, and have thence been adopted into all modern codes.

After the Peloponnesian war the history of the island presents a series of conflicts between the democratical and

oligarchical parties, and of subjection to Athens and Sparta in turn, till the end of the Social War, B.C. 355, when its independence was acknowledged. Its internal dissensions were at length composed by a mixed form of government, uniting the elements of aristocracy and democracy. The Rhodians submitted to Alexander; but at his death they expelled the Macedonian garrison. In the ensuing wars they formed an alliance with Ptolemy, the son of Lagus, and Rhodes successfully endured a famous siege by the forces of Demetrius Poliorcetes, who at length, in admiration of the valour of the besieged, presented them with the engines which he had used against their city, from the sale of which they defrayed the cost of the statue of the Sun, long celebrated, under the name of the "Colossus of Rhodes," as one of the seven wonders of the world. It was the work of Chares of Lindus, a statuary in bronze, and a favourite pupil of Lysippus. The height of the statue was upwards of 105 English feet, it was twelve years in erecting, and cost 300 talents. It stood at the entrance of the harbour of Rhodes, but there is no authority for the statement that its legs extended across the entrance of the port. It was overthrown and broken to pieces by an earthquake fifty-six years after its erection, B.C. 224. The fragments remained on the spot 923 years, till they were sold by the general of the Caliph Othman IV., to a Jew of Emesa, who carried them away on 900 camels, A.D. 672. It may be worth while to notice the fact, mentioned by Hume, in his *Populousness of Ancient Nations*, that the siege of Rhodes by Demetrius Poliorcetes affords the only example to be found in antiquity of the establishment of a cartel for the exchange of prisoners.

In the wars with Antiochus and Mithridates, the Rhodians gave the Romans the powerful aid of their fleet, and they were rewarded by the supremacy of Southern Caria, where they had settlements from an early period. In the Civil Wars they took part with Cæsar, and suffered in consequence from Cassius, B.C. 42, but were afterwards compensated for their losses by the favour of Antony. They were at length deprived of their independence by Claudius; and their prosperity received its final blow from an earthquake which laid the city of Rhodes in ruins, A.D. 155. On the division of the empire, this island was allotted to the Emperors of the East. It was seized for a short period by the Saracens, but having been recovered by the Greeks, it was presented in A.D. 1308 by the Emperor Emanuel to the Knights of St. John of Jerusalem, who had recently been expelled from Palestine. The Knights, as the declared enemies of the Infidels, were engaged in perpetual warfare with the Turks, and sustained several blockades and sieges. They retained possession of Rhodes, however, till A.D. 1522, when after a glorious resistance they were compelled to surrender to Solyman the Magnificent. The Knights then retired first to Crete, and then to Sicily, where they continued till 1530, when the Emperor Charles V. ceded to them the island of Malta.

Few historic feats surpass in interest the siege of Rhodes by Solyman the Magnificent. It lasted four months, during which prodigies of valour were displayed by both Turks and Christians. The Knights being at last moved at the fate which must have inevitably attended the Greek population, if the town, which was no longer tenable, should be carried by storm, acceded to the terms held out by Solyman. The principal stipulations were,—that the churches should not be profaned—that no children should be taken from their parents—that the citizens should be allowed the free exercise of their religion—that every individual, whether knight or citizen, should be at liberty to quit the island—that those Christians who remained should pay no tribute for five years—that the Knights should depart in their own galleys, and be supplied with additional transports from the Turkish fleet, if they required them—that they should be allowed twelve days from the ratification of the treaty

to embark their property—that that property should include relics, consecrated vessels, records, and writings, and all the artillery employed on board their galleys.

Villiers de l'Isle Adam, the Grand Master, embarked the last of his sorrowing band. On the morning of the 1st of January, 1523, the fleet, consisting of about fifty sail of all descriptions, put to sea. It was an hour of woe; but the wanderers departed not unsolaced. They looked their last on the shattered towers from which the fate of war had driven them, supported by the consciousness that, though Rhodes had passed from under their sway, their protracted resistance had conferred the fame of victory even on defeat. The Turks, in token of respect for the vanquished, long refrained from defacing their armorial insignia and inscriptions on the public buildings of the city.

The island of Rhodes is of a triangular form, rising gradually from the sea till it attains a considerable elevation towards the centre, where it terminates in the lofty summit (4600 feet above the sea) of *Mount Artemira* (the ancient Atabyros, on which was a temple of Jupiter), commanding a noble view of the island and of the neighbouring shores of Asia Minor. In antiquity this mountain chain was covered with dense forests of pine, whence the Rhodians drew supplies of timber for their fleets; and in modern times it has supplied considerable quantities for the dockyards of Constantinople. Speaking generally, the soil in the lower parts is dry and sandy; but there are some fine valleys, well watered by the numerous streams that descend from the mountains. In antiquity the fertility of Rhodes was celebrated by Pindar (Olymp. vii.); but owing to the insecurity and extortion of which the inhabitants have been long the victims, its agriculture is now in a very depressed state, many of its finest fields being allowed to lie waste, and the island not producing corn sufficient even for its scanty population. The wine too has sadly degenerated from that mentioned by Virgil (Georg., ii. 102) as fit for the feasts of the gods. Rhodes produces oil, oranges, citrons, and other fruits, and, if properly cultivated, might produce in profusion most necessaries and luxuries. Marble is quarried in several parts of the island.

The climate of Rhodes (*claram Rhodon*, Hor.) is probably the finest in the Mediterranean. Hardly a day passes throughout the year in which the sun is not visible, but the powerful radiance of the East is neutralised by fresh gales from the sea; while the heat at night is tempered by the breezes from the Caramanian mountains. The only beasts of burden used in the island are mules and donkeys, there being no camels, and but few horses, and those belonging chiefly to the richer Turks. Partridges are very abundant. Various species of excellent fish, with coral and sponges, are found in the surrounding sea.

The city of Rhodes is situated at the N.E. extremity of the island, and has an imposing appearance when viewed from the sea. It is built in the form of an amphitheatre, on ground rising gently from the water's edge, and is strongly fortified, having a moated castle of great size and strength, and being surrounded by walls flanked with towers. These works were constructed by the Knights of St. John; and they bear evidence of the same skill as was afterwards exhibited in the fortifications of Malta. Above the ramparts appear the domes and minarets of the mosques, together with some tufted palm-trees; while a highly ornamented Gothic gateway leads from the quay to the town. On entering Rhodes, as is also the case in so many other Eastern towns, the interior disappoints the expectations raised by the exterior—narrow winding lanes and mean houses of wood have generally replaced the substantial stone buildings of the knights. Contrary to what might have been expected, the best streets in the city are in the quarter inhabited by the Jews. The Greeks occupy a distinct suburb called *Neomaras*, outside the

city properly so called. On the land side the town is surrounded by a Turkish cemetery, beyond which are some detached and finely situated country-houses, surrounded by gardens. The palace of the Grand Master is now the residence of the Pasha, who governs this and a number of the adjacent islands. The church of St. John has been converted into a mosque, and the grand hospital of the knights is now a public granary. The church should be visited; its portals of carved wood are worth notice, and it contains some tombstones of grand masters and knights. There are some, though few, remains of antiquity in the city; the barbarism of its Saracenic and Turkish conquerors, and the recurrence of destructive earthquakes, having destroyed most memorials of its former splendour. That called the Street of the Knights bears a strong resemblance to parts of Valetta in Malta, for which it probably was the model. Many of the stone houses in this quarter have the armorial bearings of the knights sculptured on their walls, where may be distinguished the arms of England, France, the Popes, and the heraldic devices of some of the most illustrious families in Europe. The windows have generally been disfigured by the wooden lattices placed before them by the Turks to conceal the ladies of their harems. The pavement, which was once even and carefully repaired, is now in a melancholy state of dilapidation; in short, all is gloom and desolation; and the modern town, though occupying only a fourth part of the site of the ancient city, which is said to have been 9 miles in circumference, is still too extensive for its present population. It has two harbours: the smaller, a fine basin, with a narrow entrance, is sheltered on all sides, but the Turks have allowed it to be so much choked up by sand, that it can now be used only for petty craft: the other harbour is much larger, and has deep water, but is exposed to the N.E. winds; on this account ships prefer anchoring in the roads, in 20 fathom water, whence they can easily put out to sea in the event of the wind setting in strong from the N.E. A lighthouse is erected on a mole between the two harbours, which are protected by forts and batteries. The trade of Rhodes is now inconsiderable; and its quays are no longer loaded with merchandise from all parts of the world.

As has been already intimated, there are scarcely any *Hellenic* remains in the city of Rhodes. The ancient coins of the island bear a *rose* (ῥόδον) on their reverse. A traveller, with a week at his disposal, will do well to employ that period in an excursion round the interior of the island. He should procure letters from the English consul to some of the chief inhabitants of the villages, and must make preparations for his journey similar to those necessary in the interior of Greece.

In an hour and a half from the capital, the traveller reaches the pretty village of Trianta, near which some foundations mark the site of *Ialysus*. A long day's journey farther down the W. coast of the island, there are some slight traces of *Camirus*. On the E. shore, the modern village of *Lindus* still retains the name of the ancient city. There are considerable Hellenic remains in this neighbourhood, and elsewhere in Rhodes; and the scenery is always charming. Mountain ridges divide the island by natural barriers into the three divisions, of which the three ancient cities were the capitals. There are now above 40 villages, many of whose names are evidently Hellenic. They are thinly inhabited, the largest containing under 800 inhabitants. The population of the whole island amounts at the present day to about 35,000, of whom 10,000 are Turks, 3000 Jews, and the remainder Greeks. Of this whole number 20,000 dwell in the capital and its suburbs. In ancient times the population of each of the three cities probably far exceeded the present aggregate of the whole island.

21. CARPATHOS (SCARPANTO).

Carpathos is an island in the sea between Crete and Rhodes, and which

was formerly called after it the Carpathian Sea. The coast is generally steep and inaccessible; and the island consists, for the most part, of lofty and bare mountains, full of ravines and hollows. The highest summit, in the centre of the island, is called *Lastos*, and is about 4000 feet in height.

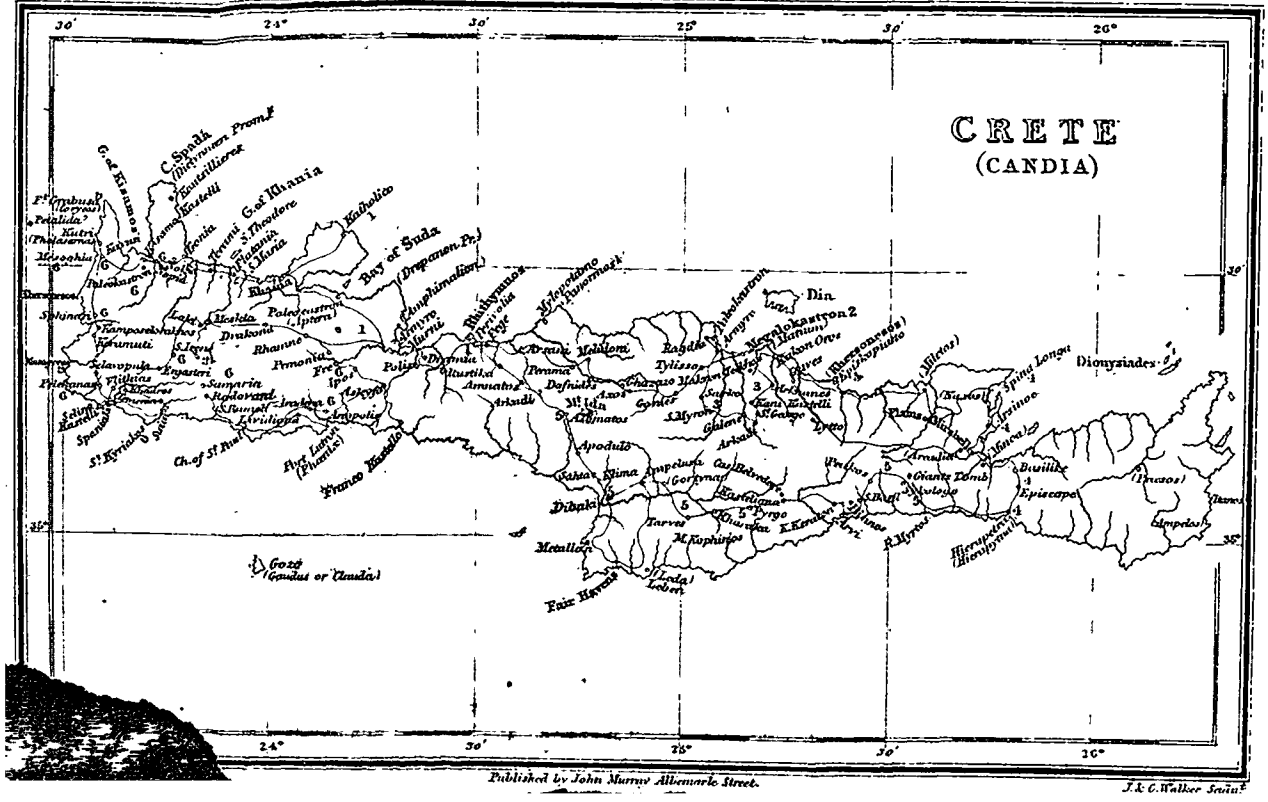
Carpathos is written Κράπαθος by Homer, who mentions it along with Nisyros, Casos, and Cos (*Il.*, ii. 676). It was always a Doric country, dependent on Rhodes, for no autonomous coins of Carpathos have been discovered, while Rhodian coins are commonly found in the island. It appears to have been well-peopled in antiquity, and, according to Strabo, contained four towns. The site of *Arcesine* has been identified by Ross with *Arkássa*, situated on a promontory on the W. coast; while *Posidium* was situated upon a corresponding cape upon the E. side of the island, and is now called *Posin* (Ποσίν for Ποσείδιον). There are ruins of an ancient town upon a rock, *Sókastron*, off the western coast, and of another town upon the islet *Saría*, which is 10 miles in circumference, and is separated by a narrow strait from the northern extremity of Carpathos. The ruins in *Saría*, which are now called *Palatia*, may possibly be those of Nisyros, a town mentioned by Strabo (compare the names Σαρία and Νισυρία).

At the present day Carpathos numbers about 5000 inhabitants, who are dispersed in several villages, and pay a small tribute to the Pasha of Rhodes. Agriculture is much neglected, the natives applying themselves rather to commerce. Many of them are employed as carpenters and workers in wood, a trade of which they seem peculiarly fond.

22. CASOS (CASO).

Casos is situated between Carpathos and Crete, and is mentioned by Homer (*Il.*, ii. 676). It consists of a single ridge of mountains of considerable height. Off the N. and W. sides there are several rocks and islets. Some remains of the ancient town, which was also called Casos, are found in the interior of the island, at the village of *Polin* (a diminutive instead of Πόλιον or Πολίδιον). The ancient port-town was at *Emporeion*, where there are also some ruins of sepulchral chambers, and other traces of antiquity. No autonomous coins have been discovered in Casos, which was probably always dependent on either Cos or Rhodes. In the southern part of the island there is a small and fertile plain, surrounded by mountains, called *Argos*, a name which it has retained from the most ancient times. We find also an Argos in Calymna and Nisyros. Before the Greek revolution Casos contained a population of 12,000, of whom 3000 were able to carry arms. During the three first years of the war, the ships of this little island, whose very existence was unknown in western Europe, blockaded the Mahommedan towns of Crete, and inflicted considerable damage on the Turks. The Pasha of Egypt at length determined on crushing the Casians; and on June 18, 1824, a squadron of forty-five vessels, with a body of troops on board, surrounded the island. The Moslems effected a landing during the following night, and the island was speedily reduced, but without the indiscriminate slaughter of Chios and Psara. About 500 Casians fell in action, and 2000 women and children were dragged into slavery.* After this catastrophe, the island was nearly deserted for some years, the remaining inhabitants having taken refuge in Greece; but a large portion of them has now returned. They are nominally subject to the Pasha of Rhodes, but are virtually independent, and most of their ships sail under the Greek flag. When Ross visited the island in 1843, he found a population of 5000, possessing 75 large merchant vessels, and extensively engaged in the general commerce of the Mediterranean. Since that period the islanders have continued to increase in numbers and in prosperity.

* See "Gordon's History of the Greek Revolution," book iv. chap. ii.


CRETE
(CANDIA)
24°
30'
25°
30'
26°
35°
C. Spada (Hieronnesos Prom.)
Gulf of Kisamos
Gulf of Canea
Bay of Suda (Drepanon Pr.)
Cape Krio (Criu Metopon)
Cape Sidero (Samonium Prom.)
Cape Salomon
Cape Plaka (Lithinum Prom.)
Cape Sammonium
Cape Grabusa (Corycus)
Cape Buon Padron
Cape Matala (Lebena)
Cape Lithino
Cape Dhiskaro
Cape Salmone
Cape Sidero
Cape Plaka
Cape Sammonium
Cape Grabusa
Cape Buon Padron
Cape Matala

23. CRETE (CANDIA).

I. *History; actual condition; population, &c.* II. *Excursions through the island.*

I. This island is known among its own inhabitants only by its Greek appellation of Crete. The Saracenic *Khandax*, applied to the principal city (called by the Greeks Μεγάλο-Κάστρον, i.e. *Greatcastle*), became with the Venetian writers *Candia*, and hence that name has been vulgarly given to the whole island. We may here observe that it is doubtful whether there are any genuine autonomous coins of Crete still extant; several of the Imperial period exist, with the *epigraph* KOINON KPHTΩN, and *types* referring to the legendary history of the island. *Eckhel*, vol. ii. p. 300.

Crete is nearly equidistant from Europe, Asia, and Africa, but it has always been reckoned as part of Europe. Its length from E. to W. is about 160 miles: its breadth is very unequal, being in the widest part nearly 40 miles, and in the narrowest only 6 miles. The whole island may be considered a prolongation of that mountain chain which breasts the waters at Cape Malea, with the island of Cythera interposed. The geological formation resembles that of the Hellenic peninsula; a continuous mass of high-land runs through the whole length, about the middle of which Mount Ida, terminating in three lofty peaks, rises to the height of 7674 feet; to the W. it was connected with the ridge called the *White Mountains* (Λευκὰ Ὄρη, or *in Romaic* Ἀσπρα Βουνά), whose snow-clad summits and bold and beautiful outlines are visible in clear weather from the southern shores of the Peloponnesus. The rivers of Crete are numerous, but are little more than mountain torrents, and are for the most part dry in summer. The country was celebrated in antiquity for its fertility and salubrity. The cycle of myths connected with Minos and his family threw a splendour over Crete, to which its estrangement from the rest of Hellas during the historic period presents a great contrast. Since the Grecian islands formed from the earliest times stepping-stones by which the migratory population of Europe and Asia have crossed over to either continent, it has been assumed that Phœnician and other colonies settled in Crete, and were the parents of the early civilisation of the island. Homer speaks of its hundred cities (Il., ii. 649); and Minos was said to have extended his maritime empire over the Ægean. The Dorians appear in Crete during the heroic period, and afterwards formed the ruling class in the independent republics into which the island was subdivided, reducing to subjection the former Pelasgian inhabitants. Of these states Cnossos and Gortyna were the most important, and exercised a kind of supremacy over the rest. There appears to have existed in Crete a class of serfs called Μνῶα, analogous to the Helots at Sparta. The social and political system of the island was certainly Dorian, and many of the ancients supposed that the Spartan constitution was borrowed from Crete. The chief magistrates in the cities were the *Cosmi*, ten in number, chosen from certain families; there was also a Senate (Γερουσία); and a Popular Assembly (Ἐκκλησία), which, however, had very little power until a late period. But, on the whole, the analogy between the communities of Crete and Sparta is one rather of form than of spirit. The most remarkable resemblance consisted in the custom of the public messes (Συσσίτια), while there is a marked difference in the want of that rigid private training and military discipline which characterized the Spartan Government. The character of the old Cretan warriors comes out strongly in the famous drinking-song of Hybrias; they had a high reputation as light troops and archers, and served as mercenaries both in Greek and Barbarian armies.*

The island stood aloof collectively

* For a vivid sketch of the ancient Cretan institutions, see Thirlwall's "History of Greece," chap. vii. Cf. Aristotle, Polit. ii. 10. *Höck* (Kreta, *Göttingen*, 1829) is a writer of great merit and research, who has accumulated much curious information on this subject.

both in the Persian and Peloponnesian wars. The several states, though at constant feud with each other, when assailed by foreign enemies laid aside their private quarrels, in defence of their common country, to which they gave the affectionate title of mother-land (μητρίς), a term peculiar to the Cretans. At a later period, the power of the aristocracies was overthrown and a democratical form of government everywhere established. The ancient Doric customs likewise disappeared, and the people became degenerate in their morals and character. The historian Polybius accuses them of numerous vices, and St. Paul, quoting the Cretan poet Epimenides, describes them as "always liars, evil beasts, slow bellies" (Titus i. 12). Their internal disorders had become so violent that they were under the necessity of summoning Philip IV. of Macedon as a mediator, whose command was all-powerful (Polyb., vii. 12). Finally in B.C. 67, Crete was conquered by the Romans under Q. Metellus, who received in consequence the surname of Creticus. Subsequently Crete and Cyrene were united as a single Roman Province. Under Constantine a division took place, and in A.D. 823 the Saracens wrested the island from the Lower Empire. In A.D. 961, after a memorable struggle of ten months, Crete was recovered to the Byzantine Emperors by Nicephorus Phocas. After the taking of Constantinople by the Franks, Baldwin I. gave the island to Boniface, Marquis of Montferrat, who sold it in A.D. 1204 to the Venetians, and it became the first of the three subject kingdoms whose flags waved over the piazza of St. Mark. In spite of frequent attacks from the Mahommedans and incessant revolts of the Greek inhabitants, who here as elsewhere preferred Moslem to Latin masters, Venice retained her hold on this magnificent island until A.D. 1669, when it was reduced by the Turks after a twenty-four years' war. The insurrection in Greece of 1821 was followed by a rising in Crete, which deserved, and would doubtless have attained, a successful issue, had not the Allies confirmed in 1830 the gift of the island by the Sultan to Mehemet Ali, Viceroy of Egypt, in requital for his great services during the war. Before the outbreak of the Greek Revolution, Crete was the worst governed and most oppressed province of the Turkish Empire. Since it has belonged to Egypt, notwithstanding the devastation of the war and the harsh rule of its Pashas, some amelioration has been experienced; but the Cretans still sigh to be united to Greece, or to be taken under the protection of some Christian Power, a destiny to which their ancient fame, and their sacrifices in the cause of freedom, give them a well-founded claim.

Gordon (book i. chap. 6) has given a description of Crete at the outbreak of the Greek Revolution:—"Crete is indeed the garden of Greece, and were it thoroughly civilized and cultivated, would produce in vast abundance corn, wine, oil, silk, wool, honey, and wax. In the state, however, to which this superb island was reduced, grain, silk, and cotton were imported from other provinces, and its exports consisted only in a large quantity of oil (the staple commodity), wine of fair quality, excellent soap, and cheese of Sphakia, much esteemed in the Levant. The land is stocked with game, the sea with fine fish; fruit is plentiful and of a delicious flavour; its valleys are adorned with a variety of flowers and aromatic shrubs, and with groves of myrtle, orange, lemon, pomegranate, and almond trees, as well as interminable forests of olives. The southern coast is destitute of ports, and has scarcely any safe roadsteads; but on the northern side are several excellent and capacious harbours. There is something peculiar in the appearance and disposition of its inhabitants; they are taller than the other natives of Greece, strong, active, and especially remarkable for agility and swiftness; daring, vindictive, venal, rapacious, and unwilling to submit to the restraints of law and order: they retain, in short, those distinctive characteristics of the old Cretans, which caused their mercenary troops to be so much esteemed

and their name to be so deeply detested throughout Greece and Asia. They likewise differ from their neighbours in respect of dress and arms; instead of the shaggy mantle, camise, and classic buskin of Albania, or the cumbrous garments of the Ottomans, they wear short jerkins and drawers of light texture, their white cloaks, and boots (generally red) reaching to the knee, but extremely pliable; and in place of the ill-poised Albanian musket which has hardly any stock, or the ponderous Turkish carabines, they use long and light guns mounted like European fowling pieces. In handling these weapons they display as much skill as their ancestors did in shooting with the bow; they are reckoned the best marksmen in the East, but their warfare is entirely one of ambuscade and bush-fighting, resembling that of the North-American Indians, where it is considered the chief excellence of a soldier to take aim at the foe without suffering himself to be seen." Before the Revolution the whole population was rated by a high authority at 250,000; it had sunk by war and exile, in 1834, to 150,000, and is now (1853) estimated at about 200,000, of whom not quite one-fourth are Mahommedans, and the remainder Christians.* But those Cretans who profess the faith of Islam must be looked upon as Mussulman Greeks rather than Turks, their origin being mainly derived from apostasy, and the custom of intermarrying with Greek women. So much alike are the Christians and Moslems in speech and semblance, that in action they found it difficult to discriminate friends from enemies, and the Greeks adopted a practice of fighting bareheaded, in order that their own party might recognise them by their flowing locks. It would perhaps be natural to suppose that this similarity, relationship, and continual intercourse, ought to have modified the rigour of the Ottoman yoke; on the contrary, however, no Rayahs were so harshly treated as those of Crete, and nowhere did the ruling caste exercise so inhuman a degree of tyranny. "It was this abominable system," continues General Gordon, "that pushed so many Christians to apostasy; but many, though outwardly Mahommedans, retained in secret, from generation to generation, the religion of their forefathers, and had their children privately baptised.* Such were the two brothers Kurmulis, who not only resumed, at the outbreak of the Revolution, an undisguised profession of Christianity, but, after spending an ample fortune in its defence, died before Athens, for the cause of Grecian liberty, in the campaign of 1827."

There is one district on the south-western coast which has always enjoyed a certain share of wild independence, though tributary to the Porte—a circumstance for which it was indebted, like Maina and Suli on the mainland, to its asperity and poverty; it is called Sphakia, and is neither extensive nor populous, the number of its shepherd-warriors little exceeding 1000. According to general opinion, they are Cretan aborigines. Some indeed have started an idea that they are colonists from Sphax in Africa, who came over with the Saracens; but this error seems to have arisen from their name, and from confounding them with another tribe (the Abadiots), evidently of Arabic race. The latter does not now exist, having been swept from the face of the earth during the progress of the war. Inhabiting a narrow and mountainous territory, the Sphakiots were brave, hardy, and laborious, but greedy and arrogant. It may be a question whether their pride and avidity did not do more to retard, than their valour to advance, the emancipation of Crete. Their chief village, built on the flanks of two oppo-

* The population of Crete in ancient times is estimated by Mr. Pashley (vol. ii. p. 326) at not less than a million, which amount would not people it so densely as Malta is peopled at the present day.

* We may compare with this fact the assertion of Mr. Borrow, in his 'Bible in Spain,' that many of the descendants of the Spanish Moors and Jews still secretly cherish the faith of their forefathers, though openly professing Christianity, and even, in some instances, holding high dignities in the Christian Church. For a full account of the family of the *Kurmulides* see 'Pashley's Crete,' chap. vii.

site hills, carried on a little trade in cheese and honey, although its port, called *Lutron* (Λουτρόν), is so much exposed to the south winds that they were obliged to haul up their barks on the beach. The fertile islets of *Gozo* (the ancient *Gaudos*),* in the Libyan Sea, composed a valuable part of the possessions of the Sphakiots.

Considering the character of the Cretan Mussulmans, and their habitual cruelty in peaceable times, the life, fortune, and domestic honour of every Christian being absolutely at the mercy of the lowest Moslem, we can easily conceive that the Greek Rayahs were exposed to imminent danger when the revolt of 1821 was announced, and numerous cruisers, bearing the Hellenic flag, blockaded the coast of Crete. The Mahommedans were dismayed at first; but fear sharpening their ferocity, they began to butcher the Christians in the towns; and all the bishops especially were early massacred. The attempt to disarm the Sphakiots produced a general insurrection, of which those mountaineers were the nucleus; and such was the valour and energy of the Cretans that within a year from the commencement of the revolt, the Moslems were almost all cooped up and blockaded in the fortified towns of Khania (Canea), Rhithymna (Rhithymnos), and Megálo-kástron (Candia). An army of 7000 Albanians was sent in aid of the native Mussulmans by the Viceroy of Egypt in 1822, but most of them fell by disease and the sword before the ensuing year, without gaining any advantage over the insurgents. In 1824 a still stronger force was sent against the Cretans, and they were forced to submit. Thousands of them left their country, while the vengeance of the victors was wreaked on those who remained. The flames of insurrection blazed forth anew after the battle of Navarino, and this second revolt was even more widely spread than the first. The Mahommedans, once more imprisoned within the fortified towns, would probably soon have been forced to abandon the island, had it not been decided by the three allied Powers that the arrangement made by the Sultan should take effect, and that Crete should be united to the government of Mehemet Ali. Thus were both parties disappointed at the termination of the struggle. The Christians had only exchanged a Pasha sent from Constantinople for one sent from Alexandria; while the Cretan Mahommedans, who hated the Egyptians from the moment of their landing, were to submit to a power hardly dependent on the Sultan, and one able to enforce its own decrees, and to treat with equal rigour all the inhabitants of the island. The Greeks saw that a decision fatal to their hopes had been taken, but received at the same time assurances of the sympathy of the British Government, and of the legal and orderly system about to be established by the viceroy. Thus they submitted, and the viceroy endeavoured as much as possible to reassure them. For a short period good government and order prevailed; but in October, 1831, changes were introduced, proving the intention of the viceroy to convert the island into a mere source of revenue; but still no measures had been directed against the Christians, and exiles continued to return, particularly after the death of Capo d'Istria, when it was rumoured that Crete would be included in the chart of free Greece, which was now to be re-constructed by the allies. After the commencement of hostilities between Mehemet Ali and the Porte the Christians continued to be favourably regarded, while the rest of the population were looked upon with distrust. But soon afterwards additional burdens were laid on the island, and new taxes imposed.

King Otho's arrival in Greece in January, 1833, produced no important effect in Crete; but in the April following the authorities were alarmed by the reports of disembarkations of Greeks in different parts of the island. On the 12th of August, 1833, the viceroy of Egypt visited Crete in person, and the people, emboldened by his promises, delivered

* The *Clauda* of Acts xxvii. 16.

a petition complaining of the unpopular innovations introduced, to Mustafa Pasha, the governor of the island, in order that it might be presented to the viceroy. The governor refused to deliver it, and drew up in its stead a fulsome petition, expressive only of happiness and affection, which was signed by 40 or 50 Greeks in the pay of the government.

This wretched trick was meant to be played off as an expression of the sentiments of the Cretan people, and may, perhaps, have been so regarded by Col. Campbell, the British consul-general in Egypt, who accompanied the viceroy in his progress.

A proclamation was published the day after the viceroy's departure, containing a number of oppressive and offensive provisions. The tendency of these measures, if executed by persons "well acquainted with the laws of Egypt," would be to make the viceroy proprietor of a great part of the landed property of the country, and to reduce the independent mountaineers of Crete to the condition of the fellahs on the banks of the Nile. On Sunday, the 8th of September, an Albanian officer presented himself at the church of a village on the declivity of the great Sphakian mountains, 10 miles from Khania, and at the conclusion of the service read the proclamation; an observation from a Christian peasant was answered by a blow from a Turk, and immediately a tumult commenced, which ended in the Albanian and his soldiers being compelled to retire into the city. The peasants then descended into the plain round Khania, and the assembly soon became numerous. They sent a deputation to the consuls of England, France, and Russia, imploring them to defend them from these alarming innovations. The consuls suggested that they should return peaceably home, and await the return of Mustafa Pasha, the governor-general of the island, who was then at Megálo-Kástron; but instead of dispersing, they constituted themselves into a permanent assembly, and despatched a memorial to the ministers of the Three Powers at Nauplia, determining to remain assembled till they received an answer. The number of persons thus congregated, and dwelling quietly under the trees in and about the village of Murnies, 3 miles from Khania, amounted to several thousands.

At length the Pasha arrived, but found that the people had no longer any confidence in his promises. They remembered his refusal to present their petition to the viceroy of Egypt, and his substitution of another in its stead, so that all his entreaties that they would disperse were useless. But after the publication, on the 22d of September, of a proclamation, promising redress on almost every point, many were disposed to accede to the Pasha's solicitations, and gradually the numbers began to diminish. Thus an extraordinary spectacle was seen for several days. Here was an assembly of Cretan mountaineers, most of whom had, for nearly ten years, been inured to every scene of rapine and bloodshed, but who now peaceably demanded security for the observance of their *rights*, which they believed to have been guaranteed to them by the allies on their transfer to Egypt, and who were really aiming to exert moral rather than physical force.

The arrival of the French brig, *Le Palinure*, without bringing them, as they hoped, the answer of the French minister to their petition, added to the persuasions of the French commander, joined to those of the consuls at Khania, caused a further diminution of the numbers assembled at Murnies. A few days later the English admiral, Sir Pulteney Malcolm, put into Suda from stress of weather, and used his utmost endeavours to persuade the mal-contents that the Pasha "had made them excellent promises, which they ought to accept;" but they still announced their determination to remain assembled till they received an official answer. On the 17th of the same month arrived the Egyptian squadron. The Greeks flocked round their old acquaintance, the admiral Osman Pasha, who had aided

Mustafa Pasha in the pacification of the island in 1830, and entreated his protection. The two Pashas proceeded to Murnies, where they found scarcely a hundred unarmed peasants, of whom they arrested only five or six, who were almost immediately released. But few persons now remained assembled, and the meeting had lost its formidable character, and it would have been well if the matter had been suffered to rest here; but on the arrival of an Egyptian corvette with a reinforcement of troops, the Pashas, who, it would appear, had received fresh orders, went out and arrested 33 of the peasants who remained assembled at Murnies: no resistance was made, and the soldiers had no occasion to use their arms.

On the 14th, three battalions of infantry arrived in ten transports, and everything remained quiet. Mehemet Ali, however, not yet satisfied, ordered the Pashas to put a certain number of the Cretans to death, and notwithstanding the remonstrances made by the consuls at Khania to the French and English representatives at Alexandria, it was directed on the 3rd of December, that 10 of the 33 persons who had been arrested, should be taken to Murnies, the place of meeting, and hanged: no selection was made among them, 10 was the only number mentioned. During the previous night 21 other persons were arrested and executed in different parts of the island. It would be difficult to describe the effect produced by these atrocious murders: every one, even the most peaceable, felt that he might have been seized; and this feeling was common to both Christians and Mahommedans. Had these measures been anticipated, the Sphakians would doubtless have risen in open revolt, and have been joined by the Cretans of both religions; but the executions took place simultaneously, without any one expecting such a catastrophe. They had the effect intended—that of inspiring terror; and all was quiet for several years. But in 1841 a very serious insurrection broke out, and the Greeks gallantly maintained an almost hopeless struggle for about four months, when, after various endeavours to prevent bloodshed, those who remained in arms were carried off the island by a British man-of-war.

Statistics.—Crete is at the present day governed by a Pasha, and is divided into the three provinces of *Khania*, *Rhithymnos*, and *Megalo-Kastron*, so named from their respective capitals—the three chief towns of the island. These provinces are subdivided into 20 districts (ἐπαρχίαι), of which the first has 5, the second 4, and the third 11. In each province there is a local council of government, nominated by the Pasha, but composed of Christians as well as of Mahommedans. The *annual revenue* of Crete is supposed to be about 90,000*l.* The Rayahs pay the poll-tax, as elsewhere in the Turkish empire; and various duties and customs are levied. The peasants are generally proprietors of the lands which they farm; otherwise they cultivate the property of the *Agás* on a kind of *métayer* system. Agriculture is still at a low ebb, though it is now improving, and recovering from the devastating effects of the war from 1821 to 1830, when so many of the olive plantations and vineyards were destroyed and villages burnt down. The average consumption of British manufactures does not exceed 2000*l.* annually. Oil, soap, and fruits of various kinds are the principal *exports*. The *regular garrison* does not exceed 4500 men, chiefly Arabs and Albanians; but every Mussulman is armed. The chief towns are fortified, and there are several fortresses in various parts of the island.

Religion, &c.—It has been already observed that the mass of the population of Crete belongs to the Greek church, only one-fourth being now Mahommedans. There are a few Jews and Latins in the towns. Crete is subject to the patriarch of Constantinople, and is divided into 8 bishoprics, the metropolitan see being at Megalo-Kastron. There are 30 large and many small monasteries in the island; all endowed with lands like the Mosques. The priesthood are generally very

ignorant. There are a few schools in the large towns.

II.—*Excursions* in the interior of Crete must be made on horseback, and with preparations similar to those necessary in other parts of Greece (*see Introduction*). *Khania*, the residence of the English and other foreign consuls, and the commercial capital, should be made the traveller's head-quarters. He should procure letters, through the consul, to the government functionaries, &c. in the different districts.

Khania (τὰ Χάνια, Italicè *Canea*) is a seaport on the N. shore of the island, 25 miles from its W. extremity, and about 140 miles S. of Syra, with which there is frequent communication. The population amounts to 8000, of whom 5000 are Mahommedans, and 1000 foreigners, chiefly Hellenes and Ionians, who engross most of the import trade. The town, inclusive of the port, forms an irregular square, enclosed by walls, with bastions and a ditch on the land side. The fortifications were the work of the Venetians; and the port, the best in Crete, is protected by a mole about 1200 feet in length. At the N. part of the town is a kind of citadel, formerly containing the arsenal, docks, &c. The Venetian city dates from A.D. 1252, when a colony was sent to occupy it. Their object was to keep down the Greeks, who had been almost constantly at war with their Italian masters, from the period of the first establishment of the Venetians in the island. The view of the town of Khania from the sea, and the grandeur of the White Mountains rising in the background, and covered with snow nearly all the year, are very striking. A beautiful plain extends from the gate of the city to the *Rhiza*, a term which includes all the lower northern slopes of the Sphakian mountains. The arches are still to be seen, which were designed for the Venetian galleys; and coats of arms are found over the doorways of some of the principal houses. Most of the churches, both Greek and Latin, have been converted into mosques. The chapel of San Rocco is recognized by the following inscription on its entablature: "Deo O. M. et D. Rocco, dicatvm, MDCXXX." In the Venetian building, now used as a military hospital, at a considerable height from the ground, is a bas-relief of the lion of St. Mark, with an inscription below it. The natives of Crete long considered their own countryman Titus as their patron Saint. The bronze guns which had been suffered by the Turks to remain on the ramparts of this city, and on those of the other Venetian fortresses, were mostly removed by Mehemet Ali, and taken to Alexandria. The several consulates look on the port, and are distinguished by their respective flags. The Greek language is generally spoken throughout Crete, and the rural population understand no other; Turkish and Arabic will be heard in the towns. Khania stands on or near the site of *Cydonia*, as appears from Strabo, Scylax, and other authorities; but from the vicissitudes which this town experienced during the middle ages, no remains of the ancient city are now discoverable.

The *environs of Khania* afford several delightful excursions. The traveller should not omit to visit the scene of the tragedy recorded above (page 354), the village of *Murnies*, which is less than 3 miles S. of Khania, at the foot of the mountains; near it is the monastery of St. Eleutherios.

In the chapel of this convent are paintings of our Saviour, the Virgin, and various saints, and a crucifix consisting of an iron cross, with a Christ in alto-relievo upon it. This latter is remarkable as being a novelty in the Greek church, approaching to the practice of the Roman Catholic worship.

A long day should be devoted to the *Akrotéri*, the peninsular promontory immediately to the N.E. of Khania. By setting out early the traveller may reach the convent of *Katholicó*, where he can dine on provisions taken with him, and return to the city the same evening. Half-an-hour N.E. of Khania is the village of *Kalepa*, situated on a rising ground not far from the shore. From above this village is a noble view

of the snow-clad Sphakian mountains, and of part of the plain, to the left and to the right of the fortified city of the Gulf of Khania, with the Dictynnæan promontory beyond, and, in the distance, the Corycian cape. The road from hence to the convent of the *Holy Trinity* passes near two or three villages without entering into any. The part of the Akroteri, over which it passes, is barren and uncultivated, but abounds in red-legged partridges. The monastery of *the Trinity*, surrounded by lofty cypresses, is substantially built. The church in the middle of the court is in the form of a Latin cross; the front is ornamented with Doric columns; over the doorway is an inscription, appropriate to a convent dedicated to the Trinity. The monasteries in this part of Crete pay conjointly a sum of money to the patriarch of Constantinople, who is said to receive not less than 2000*l.* annually in dues from the whole island. The convent of St. John is less than 3 miles from that of the Trinity: ½ a mile farther is the *Cave of the Bear*, at the entrance of which is a little chapel. The cavern derives its name from the resemblance of a piece of rock within it to the form of a sitting bear. At the distance of ½ a mile from this cave is the secluded monastery of *Katholicó*. Near it is a beautiful grotto, to which the traveller descends by a flight of 140 steps. The height of it varies from 10 to 50 or 60 feet, and it is nearly 500 feet long; its sides are covered with beautiful stalactites, some of them forming columnar supports for the roof of the cavern, some transparent and others brilliantly white. A few paces below the mouth of the cavern is a small church cut out of the solid rock. Near it are the cells of monks now abandoned. In the bridge, which is here thrown across the deep ravine, is an opening leading into a solitary cell, which is said to have been used by the monks as a place of imprisonment. The wild and sequestered spot in which the convent of Katholicó is situated is not above 1000 paces from the sea. Many Greek monasteries are picturesque and beautiful objects; but there is no place more fitted than this glen, for those who may have desired "remote from man with God to pass their days."

EXCURSION 1.*

FROM KHANIA BY THE BAY OF SUDA, APTERA, &C. TO RHITHYMNOS.

From Khania to *Paleo-castron*, on the bay of Suda, the road leads over the plain, the greater part of which was stripped of its olives when Ibrahim Pasha encamped here in 1825, on his way to the Morea. Near the saltpans, or *saline* (in Turkish *Tuzla*), the ground becomes a marsh, and is only rendered passable by the remains of portions of the old Venetian paved road. The marsh abounds in snipes. The rock of Suda, which is a conspicuous object the whole way, is said to have been a constant receptacle for corsairs during the 16th century, and was used as a landing place in 1571 by the Turks, who ravaged the territory of Khania, and burnt the town of Rhithymnos. In consequence the Venetians fortified the islet, and retained it with the castles of *Grabúsa*, at the N.W., and of *Spinalonga*, near the N.E. extremity of Crete, for many years after the Turks took possession of the rest of the island. The islet of Suda and the rocks around it were the *Leucæ* of the ancients, and the *Siren Isles* of Homer have been supposed to be identical with them. Leaving the Bay of Suda, and crossing a ridge, the traveller descends to the plain of *Apokórona*, which is bounded on the S. by the eastern half of the White Mountains, the outline of which is bold and beautiful. Turning to the left on commencing the descent, we find 2 ancient tombs, and soon after reach the ruins called *Paleo-castron*, in the midst of which is situated a monastery. A little distance to the S. and S.W. are

* In these excursions (which will occupy from 6 weeks to 2 months in all) we have chiefly followed Mr. Pashley, and refer our readers to his learned and valuable work for minute and accurate details respecting the antiquities, customs, manners, popular poetry, dialect, and general condition of Crete.

the traces of 2 ancient buildings, near which are fragments of several columns, and farther to the E. similar fragments indicate the site of 3 or 4 other buildings. Near these remains are those of a theatre, but not cut out of the rock like most Greek theatres. A considerable portion of the walls of the city remains; part of them appear, from their style, to have been constructed before the Roman conquest of the island, and in one spot, ½ mile N.E. of the monastery, the remains of the walls are polygonal, almost as massive as those of Tiryns. N. and N.E. of the monastery is a large brick building, composed of numerous arches, some above and some below ground. There are also the remains of a large cistern under ground. It is probable that these ruins are those of *Aptera.*

Here was placed the scene of the legendary contest between the Sirens and the Muses, when, after the victory of the latter, the Sirens lost the feathers of their wings, and having thus become white, cast themselves into the sea—whence the name of the city *Aptera*, and the neighbouring islets *Leucæ*. Berecynthos was in the district of Aptera, and has been identified with the modern *Maláxa.*

From *Paleo-castron* to Rhithymnos the road continues over the plain of Apokórona, with the White Mountains on the right, and the promontory of *Drepanon* on the left, and after passing a fountain called *White Water*, arrives at the so-called *Hellenic bridge.* It then follows the E. bank of a river which runs down from the White Mountains, and falls into the sea near the hamlet of *Armyró*, where are the remains of a modern castle. Here all is desolation: the castle was stormed and dismantled by the Greeks at the commencement of the revolution, and the village has shared the same fate. In this neighbourhood must have been the ancient Amphimalla or Amphimallion. ¾ hour from Armyro is the small hamlet of *Murni.* At the foot of the hills, near this place, is *Lake Kurna*, so called from a village on the hill above it. 1 hour hence, on the shore, is the village of *Dramia*, occupied in winter by the Sphakians, who descend from the mountains in October, and remain here till April. It is probable that the city of *Hydramon* existed on this spot, or in the neighbourhood.

The village of *Episkopí*, a short distance farther, consists now of 100 families. It contained before the revolution 300.

Episkopí to *Polis* (called also *Gaidouropolis*, the *city of Asses*).* This town is within the confines of Rhithymnos, though very near the borders of Sphakia. Before reaching Polis are considerable remains of a massive brick building, at one end of which are some large buttresses. Close by are the remains of a circular building. 300 paces S.S.W. of Polis is an ancient cistern, 76 feet long, and nearly 20 feet wide. A rapid descent, on the W. side of the village, leads to considerable remains of a Roman brick building, beyond which, in the deep valley between Polis and the mountain Phterolâko, is the stream which divides the Eparchia or district of Apokorona from that of Rhithymnos. There are remains of some Venetian buildings in the village, one of which was evidently a large palace. Polis is supposed to be the site of the ancient city of *Lappa*, or *Lampe*, which was restored by Augustus, a fact which accounts for the number of *Roman* remains here.

The village of *St. Constantine* is only 4 miles from Polis, but the road is so bad that it requires 2 hours to reach it. 1 mile hence is the village of *Rustika*, and the monastery of the *Prophet Elias.* 1 mile from Rustika the traveller crosses a streamlet in a very picturesque valley, and soon after traverses a plain 4 miles long, and passing through the villages of *Priné* and *Alitsópulo*, arrives at a curious bridge of 2 rows of arches, one above the other. This was a common mode of construction among

* Ἡ Γαϊδουρόπολις. Similar terms of reproach or ridicule are frequently applied to towns and villages in Greece by the envy or jealousy of their neighbours.

the Romans; witness the *Pont du Gard* near Nimes. Near this bridge are excavations in the rock, one of which is a chapel dedicated to St. Antony.

Rhithymnos, the ancient Rhithymna, a place of less importance in ancient times than in modern, now contains a population of upwards of 3000 souls, of whom only about 80 families are Christians. The bazars and streets, which are better than those at Khania, have entirely a Turkish character. The citadel is like most other Turkish forts, those guns which are not dismounted being either broken or unserviceable, from rust and neglect. There are among them several large bronze Venetian swivels.

EXCURSION 2.

FROM RHITHYMNOS BY AXOS AND TYLISSOS TO MEGALO-KASTRON.

Leaving Rhithymnos we proceed to the village of *Pege*, *i. e. Wells*; on one side of which are about 1000 olive-trees, which were formerly the property of the Sultana. The *Kislar Aga*, or Chief of the Eunuchs at Constantinople (an important officer of the Seraglio), used to name the Aga of this village, who, if not liked by the inhabitants, was removed at the end of 2 years. They once kept the same Aga, a Mohammedan of the village, for 33 years.

An hour after leaving Pege we reach the village of *Bagalokhóri*, and soon see, to the right, the ruins of another village, *Khamalévri*. 1 mile farther is the small and impoverished monastery of *Arsáni*. The church is dedicated to St. George, and contains an elementary school. 6 miles from Arsáni, the road leads over the top of a ridge, whence the view extends over the fertile plain of *Mylopotamo*, interspersed with villages among olive-trees. Beyond the plain is the conical mountain of *Melidóni*. The road then passes the ruined village of *Pérama*. Proceeding hence towards Melidoni the road turns to the left of the regular road, between Rhithymnos and Megalo-kastron, and after a short and steep ascent reaches a barren tract, which extends as far as the olive-trees by which Melidoni is surrounded. An ascent of ½ hour from the village conducts the traveller to the entrance of a *Cavern*, which, from the beauty of its stalactites, rivals even the grotto of Antiparos. It was dedicated of old to the Tallæan Hermes, as appears from an ancient and interesting inscription over its entrance. It is now nearly obliterated, but it will be found, with a translation, in *Pashley's Crete*, vol. i. p. 138. A number of lights are necessary for the exploration of this cavern; they may be procured in the neighbouring village. On passing the entrance, the traveller finds himself in a spacious chamber, running E. and W., almost as wide as it is long. Its vaults and sides are fretted with noble stalactites, while stalagmites of great size are scattered on the ground. In the middle of this chamber, on the S. side, is the mouth of a low wide passage, about 30 feet long. The stalactites in it sometimes descend to the ground. On the opposite side of the entrance cavern is another passage, 20 feet wide and 60 feet high, almost closed at its extremity by a great group of stalactites. Beyond this spot the passage becomes 30 feet wide and 80 feet high; it terminates in a perpendicular descent of 18 feet, beyond which the cavern has not been explored. At the N.E. extremity of the entrance of the cavern is another passage, 10 feet long, terminating in a chamber, 27 feet long, on the opposite side of which is another narrow pass, 18 feet long. On emerging from this passage we descend to another apartment, where a spectacle of surpassing beauty presents itself. This apartment is 150 feet long. It varies greatly in width, and the height is considerable. Between 20 and 30 feet from the mouth of the pass is a great stalagmite, which rises up and forms a column reaching to the top of the cave; while the stalactites on each side hang in the most perfect order; a range of stalactites, on the S.W. side of this apartment, separates it from a good-sized passage, which leads to a very small room; below this are 2 other small rooms. This grotto became, during the

Revolution, the tomb of 300 Christians, whose bones and skulls were lying in heaps in its chambers when it was visited by Mr. Pashley in 1834. These unhappy people took refuge there when Mustafa Bey and Khusein Bey came to Melidoni with their troops. They felt no fear, for they retreated to what was deemed an impregnable fortress, and had provisions to stand a siege of half a year. Khusein Bey in vain summoned the fugitives to come from their lurking-place; his messenger was fired upon and fell. He then attempted to force an entrance, and in so doing lost 24 brave Arnaouts. A Greek woman was then sent to them, but she was shot, and her body cast from the mouth of the cavern. Khusein Bey then caused the entrance of the cavern to be filled up with stones, thus depriving the Christians both of air and light. The next morning it was found that an opening had been made. The attempt of the Turks to close the entrance was twice repeated, but finding that the Christians could still breathe and live, they filled up the entrance with wood, barrels of oil, straw, sulphur, &c., and when their work was completed, set fire to these combustibles. The dense vapour so rapidly filled the first apartment, that many perished before effecting their escape to the inner recesses; gradually it penetrated into the second chamber, where many more fell, and finally into the smaller and farthest chambers, when the work of destruction was completed, and not a soul escaped. After the lapse of 18 days the Mahommedans sent a Greek prisoner to ascertain the state of things, and on his report they entered the cavern, stripping their victims of every thing of value, and appropriating to themselves the stores and property which they found. Soon after this, while the Turks were still at Melidoni, 6 Christians, who had friends in the cavern, were impelled, by their anxiety, to ascertain the truth: 3 of them descended, and the effect produced on them will best testify to their grief. One never raised his head again, and died only 9 days afterwards, and another died in the course of 20 days after this fatal confirmation of their fears. According to tradition, the caverns of Crete were used in a similar manner in very early times, so that the *Cretan's Refuge* (*κρησφύγετον*) became the general name of grottos thus supposed to be places of security from danger. Compare the like destruction of the islanders of Egg in the Hebrides, as told by Sir W. Scott.

Leaving Melidoni, we regain the regular road to Rhithymnos, which we had quitted at Perama, and pass by the village of *Dafnides;* Mount Ida is to the right, and the hill of Melidoni still in front: 3 miles farther is the Khan Papativrýsi, now a ruin. The village of *Gharázo* is at a short distance up the S. side of the valley. Gharazo is celebrated for the beauty of its female inhabitants.

From Gharazo a gentle ascent of 1½ hour leads through vineyards to *Axos.* Before entering this village we observe some tombs excavated in the rocks. The river Axos flows past the village; it is alluded to by Virgil ("rapidum Cretæ veniemus Oaxem," Ecl. 166). On the hill adjoining, round which the road winds, are the remains of the walls of a middle-age fortress; and on the N. side may be seen some fragments of polygonal masonry belonging, probably, to the ancient Acropolis of Axos. Just above the modern village, at some little distance from these remains, is a dilapidated church of St. John, whose sides and roof are covered with rude frescos; the floor consists of remains of Mosaic work. A few inscriptions are to be found in the village; on one, discovered by Mr. Pashley, was a decree of the "Common Assembly of the Cretans," an instance of the well known *Syncretism,* as it was called. The situation of Axos answers to the most probable etymology of the name; it was called Axos because it stands on *broken, precipitous ground,* that word being used by the Cretans in the same sense that the other Greeks assigned to *ἀγμός, a crag.* A village still called *Eleutherná,* 12 miles from Axos, stands probably on the site of the ancient Eleutherna.

Leaving Axos, the road descends to a river, and crossing S.S.E. of the acropolis, begins to ascend. The general aspect of the country is barren. The ascent continues on the N. side of a valley bounded by lofty mountains, and at length reaches

Gonies, a miserable hamlet, one of the few places in Crete where there are no olive-trees.

Hence we proceed to Tylissos and Megalo-kastron. The road descends to the river, and after following its course for 2 miles, ascends a rugged chain of mountains, from whose summit there is a view of the plain and city of Megalo-kastron, the largest town in the island. Its solid walls and lofty minarets make it very conspicuous. A rather tedious descent leads to

Tylissos, still retaining its ancient name, but now reduced to some 30 houses, surrounded by carob and olive trees. The neighbouring rock is full of imbedded shells. Leaving Tylissos, we pass a ruined Khan, and arrive at the picturesque fountain of *Selvili*. In rather more than 1 hour after leaving the fountain, we reach the gate of

MEGALO-KASTRON, or CANDIA, which has given its Italian name to the island. This town, which occupies, probably, the site of the ancient *Matium*, is exclusively Turkish in its character, and its bazars are filled with articles of eastern luxury. A large building, probably the cathedral church of the Latin archbishop, is, next to the massive walls, the most considerable of the Venetian remains. It is now in a very dilapidated state: it was dedicated to St. Titus, the patron saint. In this cathedral was preserved the valuable relic of the head of St. Titus: according to the Christian legend, his body could never be found after the capture of Gortyna by the Saracens, and on the conquest of Crete by the Turks, the priests transported the head of the saint to Venice. The Greeks of Crete, considering St. Mark as the protector of their foreign lords, used themselves to raise the standard of St. Titus in their frequent rebellions against the Most Serene Republic.

Among the mosques of Megalo-kastron is one called after St. Catherine, its name being Hághia Katerina djamé. In this city there is no apparent difference between the dresses of the Greek and of the Turkish ladies; both of them concealing their faces when they leave their houses. This custom was general among the ladies of ancient Greece, at least with the young and beautiful; and it was not borrowed from the Turks.

The population of Megalo-kastron amounts to about 12,000, 10,000 of whom are Mohammedans. Near the old Jewish corner of the city is a Venetian fountain, with a Latin inscription, which records the occasion of its erection, and the name of the Venetian Proveditor, by whose beneficence it was built. Several other relics of Venetian sway still exist; such as the vaults built for the galleys. The massive fortifications are also of Venetian construction. The port is protected by 2 moles, but is at present so choked up with sand that a vessel drawing more than 8 feet water cannot enter. The small islet of *Dia* lies a few miles N. of this harbour.

A few miles S. of Megalo-kastron is *Makron Teikhos* (μακρὸν τεῖχος), the site of *Cnossos*. All that now remains of the ancient metropolis of Crete are some rude masses of Roman brickwork, part of the so-called *long wall*, from which the modern name of the site is derived. Among the distinguished men of Cnossos were, Ctesiphon, and his son Metagenes, the architect of the great temple of Diana of Ephesus; Æneside̊mus, the philosopher; and Ergoteles, whose victories in the Grecian games are celebrated by Pindar (*Olymp.*, xii.). Cnossos was an early Dorian colony; and in later times, by its alliance with Gortyna, obtained the dominion over the whole island. Afterwards it became a Roman colony. Mr. Pashley has observed that the natural caverns and excavated sepulchres in the neighbourhood of Cnossos, recal the well-known legend of the Cretan labyrinth, whose locality is uniformly assigned to that city. It was described as a building erected by Dædalus, for the Minotaur; there is, how-

ever, no sufficient reason to suppose that the Cretan labyrinth ever had a more real existence than its fabled occupant. Much as is said in the Homeric poems of Dædalus, Minos, Ariadne, and other Cretan worthies, it is in vain that we search to find in them any evidence of the material existence of the monument.

EXCURSION 3.

FROM MEGALO-KASTRON BY ARKHANES, KANI KASTELLI, SARKO, ETC., BACK TO MEGALO-KASTRON.

Crossing the cultivated plain surrounding the city, the road in less than 1½ hour begins to ascend the stony slopes of the E. side of *Mount Júktas*. At length on a slightly rising ground, the village of *Arkhánes* appears, surrounded by a few olives and cypresses. It requires an hour from the village to reach the summit of Mount Juktas, where remain the massive foundations of a building, the length of which was about 80 feet. Within this space is an aperture in the ground, which may once have led to a moderate-sized cave; but whatever may have been its former size, it is now not more than 8 or 10 feet in diameter, and so low that a man cannot stand upright in it. These are the only remains of the supposed tomb of the "Father of Gods and men," which was an object of such deep religious veneration among the ancient Cretans down to the extinction of Paganism. From this point is an extensive view over the plain of Kastron. On the E. side of the mountain, about 100 paces from its summit, are traces of ancient walls.

Below the village of Arkhanes are the remains of a Venetian aqueduct.

The road from Arkhanes to Kani Kastelli, after ascending for 2 miles, descends round the S. escarpment of Mt. Juktas, and comes in sight of the lofty mountains which bound the plain of Megalo-kastron to the W. The road now runs over low ranges of hills, and reaches *Kani Kastelli*, 2 hours after leaving Arkhanes. It derives its name from a ruined fortress of the middle ages, on the summit of a very remarkable hill. The space contained within the walls of the fortress is considerable, and includes two rocky summits: a single line of wall runs between the two, and the highest summit, called *Rhoka* (Ρόκα, from the Italian *rocca*), is defended by an inner wall. In ascending may be observed the remains of a church. This Rhoka is probably the *Castello Temenos* of the Venetians, founded in the year 961, by Nicephorus Phocas, the victorious commander of the Byzantine army. The castle became celebrated in the Venetian history of the island, as the place of refuge of the Duke of Candia, when Marco Sanudo, Duke of Naxos, rebelled against Venice, and obtained for a while possession of the principal cities of Crete. The ancient town of *Thenæ* was probably in this neighbourhood.

4 miles from Kani Kastelli is the monastery of St. George, *Epáno-Siphes*, beyond the village of Karkadiotissa. It suffered severely in the Revolution. The monastery is surrounded by cypresses and palm-trees.

3 miles farther is the small village of *Arkádi*, which Pashley proves *not* to occupy the site of the ancient *Arcadia*, which stood on the sea-shore towards the E. extremity of the island. The road then winds round a chain of hills to the village of *Galéne*, which is not above 3 miles from Kani Kastelli. The road now lies across low ridges, and comes to a river, whose left bank it follows, and reaches *Veneráto* in rather more than 2 hours after leaving Arkadi.

Veneráto, before the revolution, had a considerable population. It is one of the many places where, on the outbreak of the Greek revolution, scenes took place which rivalled those exhibited on the same occasion in the large cities of the Turkish empire. Parties of infuriated Moslems, issuing from Megalo-kastron, scoured the country, and a band of them reached Venerato: most of the Christians fled for refuge to the lofty mountains above, but 27 were found and massacred.

½ hour from Venerato the road passes

through *Siva*, which, like most of the other villages hereabouts, is in ruins. A rapid descent of 7 minutes leads hence to a ford over a stream, which flows through this valley. On the opposite side an equally steep ascent of ½ hour leads to the village of *St. Myron*, celebrated throughout the island for the excellence of its wine. This village is probably on the site of the ancient *Rhaucos*. It derives its present name from a native of this place, who is not only styled in the Greek Calendar, bishop, saint, and worker of miracles, but also "holy martyr," though it is admitted by all that he died a natural and quiet death.

From St. Myron the road descends to the village of *Pyrgos*, and in little more than ½ hour afterwards crosses a stream, which is probably the *Triton* of the ancients. An ascent of ½ hour leads to the summit of the ridge, and soon after, the village of *Sarko*, embowered in trees, appears. But even the retirement of this beautiful spot could not save it from the horrors and devastation of war. The ruins of half its former houses show that it shared the fate of the other villages of the island. A cavern in the vicinity of Sarko frequently served as a place of refuge and security to the Christians. It is ½ hour W. of the village. It consists of a number of different chambers of various dimensions, one of them 80 feet long, connected by long and dark passages. In winter all these chambers and passages are flooded. In some places the cave is extremely lofty, and the whole is of great extent. The diameter of the entrance cavern is about 30 feet; from thence there is an almost perpendicular ascent of 18 feet to the inner recesses, which might easily be effectually defended by a single man with a long pike against any number of assailants.

Quitting Sarko the road ascends, and comes in sight of the Cretan sea; it then passes the village of *Kalesia*, and leaving *Kavro-khori* to the right, in 2½ hours reaches *Armyro* (the site of *Apollonia*), whence a path over the mountains leads to *Rogdia*, a very picturesque village. ½ hour hence are the ruins of a Venetian fortress, called *Paleo-kastron*, situated near the sea-side, W. of Rogdia. It appears also to have been the site of an ancient city, probably of Cytæum. Armyro is about 1 hour from this Paleokastron, and an hour's ride thence brings the traveller back to the city of Megalo-kastron.

EXCURSION 4.

FROM MEGALO-KASTRON BY KHERSONESOS, SPINALONGA, ETC., TO HIERAPETRA, ON THE SOUTHERN COAST OF THE ISLAND.

Leaving the city by its eastern gate, we pass over the plain, and wind among some low hills till we cross a deep river at a bridge half-way between the village of *Kartero* and the sea. This river is in all probability the *Kaeratos* of the ancients. Three hundred paces W. of *Kakon Oros* is a little rocky hill, on which there are vestiges of buildings, which do not appear to be of an earlier period than that of the Venetian conquest, but the site and position correspond with *Heraclea*, of which mention is made by Pliny, as the next city E. of Matium. From this point commences the ascent of the *Kakon Oros*. The Venetian paved road still exists in many places; the ascent requires an hour to accomplish it. After leaving the mountain, and crossing a stream of water, we pass on our right the village of *Gúrnes*, and arrive at *Guves*, a village chiefly inhabited by Christians. One mile from Guves is the river *Aposelémi*, which is crossed by a bridge. One hour hence is *Khersónesos*, once a bishopric. One mile farther on is the village of *Episkopianó*. On the seashore, about a mile off, are the ruins of an ancient city, called now *Paleopolis*. Here was the port of *Lyttos*, which subsequently became an episcopal city. 8 or 10 miles S. of these villages, in the mountains, is *Lytto*, where ancient remains are still found. From this point the eastern extremity of Crete has not hitherto been so accurately described as the other portions of the island, nor

does it contain many objects of interest. From Episkopianó the traveller can proceed by several unimportant hamlets to *Spinalonga*, a strong and insulated Venetian fortress. Thence turning southward, he may visit the slight ruins which probably mark the sites of *Arsinoë*, *Arcadia*, *Minoa*, and other ancient towns. The plain of *Mirabello* in this quarter is fertile and well-cultivated. The traveller, omitting the extreme eastern district of *Setia*, can then cross from the N. to the S. coast of the island, at the point where it is narrowest, that is, by the villages of *Basiliké* and *Episcopé*, and so reach *Hierápetra*. This place is on the site of *Hierapytna*, a considerable town at the time of the Roman conquest, but of which very few relics are found at the present day. The modern village was defended by a now ruinous fort of the middle ages. The roadstead is very much exposed to S. winds. In the centre of the district of *Setia*, and some miles N.E. of Hierapetra, there are found some remains of the ancient city of *Præsos*, the capital, according to Homer, of the old Eteocretes. The lofty chain at this E. end of Crete is the range of the *Dictæan mountains*, so celebrated in mythology. The route marked on the map is that followed by Mr. Pashley in this district.

EXCURSION 5.

FROM HIERÁPETRA ALONG THE S. COAST OF THE ISLAND, AND THEN BY THE RUINS OF GORTYNA TO RHITHYMNOS AND KHANIA.

On leaving Hierápetra in a westerly course, the road crosses for one hour a plain, of which not more than two-thirds are cultivated. It then passes not far from the sea, through hills, presenting points of view which are often picturesque. On crossing the river at *Myrtos*, we enter the Eparkhia of *Rhizo-Kastron*, bounded N. by *Lassíthi* and *Pediás*, and W. by *Mesará*. Six miles from Myrtos, after passing over a mountainous country, we reach a raised ridge of earth, called the "Giant's Tomb" (Τοῦ σαρανταπήχου τὸ μνῆμα, *i. e. the tomb of a man forty cubits high*). This mythical personage recent tradition declares to have been one of the Saracenic conquerors of the island in the ninth century; or he may have been one of the rebellious pagan giants. 1 mile W. of it is a fountain; 1 mile S. is the village of *Sykológo*. The road now passes by the village of *Lower Peúkos*, surrounded with fine plane and olive trees, and reaches *St. Basil*, 1½ hour from Sykológo. Hence the traveller descends to the summit of a steep range of rocks only 1 mile distant from the sea-coast. The descent from this range to the little plain of *Arví* is by a zigzag path along the face of the hills, and occupies half an hour. Left, a river flows through the plain, passing through a narrow cleft in the rocks on the N. This cleft is very picturesque, being shaded by wild carobs and cypresses, which have planted themselves wherever a handful of earth enabled them to take root. Near the shore, at *Arví*, an ancient sarcophagus was discovered some years ago, but was broken in pieces by the peasantry.* The remains in this neighbourhood may possibly have belonged to a temple of Jupiter *Arbios*, for we learn from Stephanus of Byzantium that the Deity was worshipped in Crete under that title.

Leaving the plain of Arví, the traveller follows the shore, where great masses of imbedded shells are seen in the rocks, and then crossing an uncultivated plain, and leaving the *Kastel-Keraton* of the Venetians on the left, arrives, 2 hours after leaving Arví, at the village of *Biános*, near which place was probably the site of the ancient *Biennos*.

From Biános the traveller proceeds over the mountains W. towards the great Gortynian plain, and in about 2¾ hours crosses the river *Súdsuro* by a bridge of 3 arches. 1 mile farther is the village of *Lútra*. The old Venetian

* It was subsequently put together under the direction of Sir F. Chantrey and Mr. Pashley, and is now in the Fitzwilliam Museum at Cambridge, having been presented by Sir Pulteney Malcolm.

fortress, *Castel Belvedere*, is situated on a hill a little to the N., and gives the name *Kasteliana* to Lutra, and two or three other hamlets. The castle is described as having been dismantled nearly 100 years before the Venetians lost the island. There is a beautiful view over the plain of *Mesara* from this spot.

The road now passes through the Mahommedan village of *Philippo*, and subsequently the villages of *Rhotes*, *Mesokhorio*, *Pyrgo*, *Theodoraki*, and *Kháraka*, where there are the remains of a middle-age fortress, on a steep rock. Due S. from Kháraka is *Mount Kophinos*. The road proceeds through the villages of *St. Photia* and *Tárves* to that of the *Ten Saints* (Ἅγιοι Δέκα), near which are the ruins of the ancient *Gortyna*, once the second city in Crete, and only inferior to Cnossos. It was 90 stadia from its harbour *Leben*, and 130 stadia from its other harbour *Metallon*, of both which port-towns there are still some remains on the S. coast of Crete. Nearly midway between them is the harbour of the *Fair Havens* (Καλοὶ Λιμένες), referred to in pp. 366 and 372.

The village of *Ampelússa* is 2 or 3 miles from the *Ten Saints*. It evidently derives its name from its vines. *Dibáki* is 2 hours farther. Leaving the plain, we cross a river which flows under *Klima*, and, advancing along the S.E. slopes of Mount Ida, pass through the village of *Sáhta*, one of 8 villages in a district called *Abadia*, chiefly inhabited by Mahommedans. *Apodúlo* is 3 hours from Dibáki. The road now leaves *Nithavri* to the right, on the side of *Pseloríte*s, or Ida, and then descends for 20 minutes, and, crossing a torrent, ascends on the opposite side, whence there is a view down the valley, and of the river flowing through a cleft of the rocks. The ascent continues ½ an hour, partly over the old Venetian road; we then find ourselves in view of the fine valley of *Asómatos*, with various villages scattered all over it. After traversing the valley for some distance, the traveller reaches the monastery of *Asómatos*. Soon after the commencement of the revolution, the Pasha of Rhithymnos invited the abbots, monks, &c., of several monasteries to go into the city to receive a written amnesty in favour of their co-religionists. Many of the poor priests trusted the Pasha, one of those who went to Rhithymnos being the then Hegúmenos, or superior, of this convent. Those who first arrived were detained in the city, and when the number assembled was judged to be sufficiently great, they were all put to death.

Leaving this monastery, the road ascends for ½ an hour, and then a descent of equal length leads to the "*Water of the Stone*" (Ἡ τῆς Πέτρας τὸ νερόν), a fountain whose virtues are the same as those assigned to many other fountains by ancient authors. Persons have sometimes sent to the monastery from Constantinople for a few bottles of it, so highly is it celebrated.

40 minutes hence is the monastery of *Arkadi*, on a little plain surrounded by pines. About an hour farther is *Amnátos*, whose minarets, towering above the houses, indicate that the inhabitants are chiefly Mahommedans. Several of its houses were built in the time of the Venetians; above the entrance to one is a coat of arms, and an inscription cut in stone. A Doric column is still standing on each side of this entrance.

After leaving Amnátos, the road lies at first through groves of olive-trees, almost entirely uncultivated, then passes through the Turkish village of Lutrá, and, crossing another long tract of olive-groves, reaches the village of *Perivolia*, close to Rhithymnos. For the road between Rhithymnos and Khania, see above, *Excursion* 1, page 356.

EXCURSION 6.

FROM KHANIA THROUGH THE WESTERN DISTRICTS OF CRETE, INCLUDING SPHAKIA.

This excursion is perhaps the most interesting of any, and is much longer than those preceding, for it cannot be performed satisfactorily in less than 3 weeks. It will lead the traveller through some of the finest scenery in the whole world.

After leaving Khania, we pass the little flat and barren islet where the Venetians had their lazzaretto, and, about 6 miles farther on, the village of St. Marina, on our left. *Platania*, on a rocky elevation, ½ a mile from the shore, appears in front; beyond it is the beautiful valley of *Platania*, deriving its name, like the village also, from the lofty planes with which it is shaded, especially near the river. Vines, of a size unknown in France and Italy, twine round many of these trees, the thickness of some of their stems being almost that of a man's waist. These vines being never pruned, their fruit does not ripen till late, and they supply the bazars of Khania during the whole of November and December. The valley of Platania is one of the objects best worth the notice of the traveller who has but a limited period to devote to this island. The river Platania falls into the sea nearly opposite the desert islet of St. Theodore, where there is good anchorage. The Platania is the *Iardanos* of the Odyssey (iii. 292), near the banks of which the Cydonians dwelt. Perhaps the village of Platania is the site of the ancient *Pergamos*.

The road now passes through *Terámi* and *Pyrgos*, at neither of which places are there any ancient remains. The monastery of *Gonia* is about 1½ hour distant from Pyrgos. It is situated on the side of rocky hills, only about 100 paces from the sea. The church of this monastery contains a considerable number of paintings; they were all sent to Trieste at the breaking out of the revolution, and so escaped destruction by the Moslems. Two of the most remarkable are the History of Joseph, composed of a great number of groups, and exhibiting all the chief events of his life; and another, representing the Virgin and Child in a kind of tub, out of which flow two streams: this picture is called "The Fountain of Life" (Ἡ Ζωοτόκος Πήγη). The church is adorned with carved wood. On either side of the entrance of the refectory is a Corinthian column. This room resembles a small college-hall at Cambridge or Oxford.

N. of *Gonia* lies the ancient *Dictynnæan Promontory*, now known as *Cape Spada*. It separates the Gulf of Khania from the Gulf of Kisamos. 3 miles from the N. extremity of Cape Spada, at a place now called *Kantsilliéres*, are some remains which mark the site of the ancient city of *Dictynnæon*.

Leaving the monastery of Gonia, the road now passes *Agribiliana*, and, traversing groves of olive-trees, arrives at a fountain shaded by two plane-trees, one of them of magnificent dimensions: hence we continue to ascend, having a view behind us, in clear weather, not only of the *Akrotéri*, near Khania, but of the whole of the snow-capped Ida, 60 miles distant. After crossing this ridge, the traveller passes the village of *Nokiá*, and comes in sight of the Gulf of *Kisamos*. In about an hour he sees the plain of *Kísamo-Kastélli*, which is chiefly corn land interspersed with patches of olives. The fortress, or *Kastélli*, is at the western extremity of the plain. 1 mile farther is the village of *Nopía*, on the eastern edge of the plain, and separated by a river from the church of *St. George*. Two marble statues of a woman and child were discovered at the S.E. corner of this church during the revolution, and sent to Nauplia. The church has apparently been built on the foundation of an ancient temple, and stands N. and S., instead of E. and W., as is usual in orthodox Greek churches. On a small hill ¼ mile S.S.E. of the church, and S. of Nopía, are two projecting square towers, connected by a curtain. It would appear from the building that it was a work either of the Greeks or Saracens in the 9th century. It seems likely that these may be the remains of *Methymna*. The remains of the ancient town of *Rhocca*, where, according to Ælian (*N. A.*, xiv. 20), there was a temple of *Artemis Rhoccæa*, are a little to the S. of this place.

Leaving Nopía, we pass the village of *Drapaniá*, cross the river *Typhlós*, and, passing *Kurvalónes*, arrive in 1 hour from Nopía at the river *Kamára*, where are the remains of the massive supports

of a bridge. ½ mile farther is *Kísamo-Kastélli*, where, just before entering the town, are seen some ancient arched caves in the Turkish cemetery. The modern town contains many fragments of columns of marble and granite, and other vestiges of the ancient *Kisamos*. The principal ruins are a little S. of Kisamo-Kastelli, and consist of a large mass of walls fallen in confusion: the outer facing is of brickwork, and the interior consists of small stones and mortar.

The road proceeds S. to *Lower Paleokastron*, which we reach in ½ hour. Another ½ hour of continued ascent brings the traveller to *Upper Paleokastron*. Here are the ruins of *Polyrrhenia*. Remains of ancient walls are to be observed before arriving at the village, and on entering it a curious tower strikes the eye. A stream, flowing into the Gulf of Kisamos, passes close to the E. of the Acropolis. From the W. corner, the walls, varying in height from 10 to 18 feet, extend for about 300 paces. These are probably the remains of the walls built by the Achæans and Laconians when they came and settled among the Polyrrhenians, and fortified this strong place (Strabo, x.). S. of these walls may be distinguished the remains of a temple, on which a modern Greek church, now in ruins, has been erected. On the ancient site, no great distance from the present village, the rock is hewn in such a way as plainly to show that its excavations once served as houses in the city of Polyrrhenia. The ruined tower before mentioned is 40 feet high, built of stones of every size, and of marble fragments, which indicate, as the period of its construction, that mediæval age when ancient monuments were regarded as useful only as quarries. Near it is a fountain, the mouth of an aqueduct, hewn out of the rock, and said to extend *an hour* under ground. At some distance from the tower are several ancient sepulchres. The celebrated temple of *Dictynna* was in this district, which appears to have been one of peculiar sanctity in ancient times (Strabo, x.). The Polyrrhenians took part in the wars against Cnossos and Gortyna which are related by Polybius (iv. 55).

About 2 miles from *Paleokastron* we pass the first of 3 or 4 hamlets, known under the common name of *Lusákies*, and, about 1 hour after, reach the principal village, called *Mesóghia*, about 2 miles from the sea: from this place the islands of Cerigo and Cerigotto are distinctly visible. A considerable quantity of wine is produced at Mesoghia, and, though not esteemed equal to that of St. Myron, Sarko, and a few other places, is still excellent. The whole district is divided into vineyards. The 3 little islands seen off the W. coast were the places of refuge of the Christians of these parts. Most of their wives and families spent a spring and summer on them during the war. They are called *the islands of Akté*, Akté being the name of the district on the W. coast hereabouts. It is to be supposed that the little city of *Kalé Akté*, *Fair Strand*, was on this spot. It is mentioned as a city of Crete by Stephanus of Byzantium, and must not be confounded with the *Fair Havens* (Καλοὶ Λιμένες) on the southern shore. We now proceed to

Kavúsi, a small hamlet in the district of Mesoghia, and the nearest inhabited place to *Kutri*, as the site of *Phalasarna* is called at the present day.

Petalída is the name of the northernmost of the three little islands alluded to above; the second, which is opposite to Kavúsi, is called *Megalonesi*, and the third *Prasonesi*. Perhaps they are the islets called *Mylæ* by Pliny (iv. 12).

On approaching the site of *Phalasarna*, the first objects that strike the eye are about 30 tombs hewn in the solid rock; a little farther is a great chair, also cut out of the solid rock. The height of the arms above the seat is 2 feet 11 inches, and its other dimensions are in proportion. The design of such a work is not obvious; Mr. Pashley says, "The maritime position of the city might lead us to suppose this throne to have been dedicated, like that at Ravenna, to Poseidon; but the prevalence of Dictynna's worship in this

part of the island, and the known existence of a temple of hers at Phalasarna, make it more probable that the offering was meant to honour the Cretan goddess." The Acropolis of Phalasarna is a conspicuous object from Kavúsi. There are considerable remains of its walls and towers. Some of the latter approach in some degree to the modern bastion. The walls exist in part from the N. side, where they reached the sea, to the S.W. point, cutting off the Acropolis, and the city with it, as a small promontory. The whole distance from sea to sea is about 600 paces. The little chapel of *St. George* is situated somewhat less than 200 paces from the northern sea, and nearly 400 from the S.E. part of the city. The principal entrance to the city is about 50 paces from the sea, near some excavations in the rocks; between this entrance a long and solid slip of rock has been left standing, to serve, no doubt, as a continuation of the walls, which extended to this entrance from the other side of the city. Not far above the chapel of St. George, in the ascent to the Acropolis, is a small gap between two rocks, which appears to have been the site of an ancient building. The walls running up this side of the hill are remarkable for their strength and solidity. Remains of buildings are to be seen on the summit, but it is impossible to determine to what particular edifices they belonged.

From the ruins of the Acropolis of the ancient Phalasarna, there is a fine view of the rock and modern fortress of *Grabúsa.* The Greeks now call the Grabúsean promontory "The Frying-pan" (τὸ τηγάνι), on account of its shape. The Grabusean headland is called *Kimaros* by Strabo, but was generally known to the ancient geographers as *Corycos.* We learn from Pliny (iv. 20) that the islets off it were called *Corycæ.* When Crete was visited in 1415 by Buondelmonti, an Italian traveller, there existed, on a small plain on the summit of the hill, considerable remains of an ancient town, probably *Corycos.*

Pococke (*Travels, &c.*, vol. ii. p. 246) informs us that the Turkish garrison of Grabúsa were such bad neighbours, that the whole of the neighbouring promontory became uninhabited. That fortress was surprised by the Cretan insurgents in 1825, and for the three following years it was infamous as the chief stronghold of the piracy which disgraced the cause of the Greeks towards the close of the revolution. Perched on a detached rock, surrounded on every side by the sea, Fort Grabúsa became the refuge of several thousands of desperadoes from all parts of Greece, who fitted out a buccaneering fleet, and, under pretence of cruising only against the Turks, plundered the merchant ships of all nations throughout the Levant. It is said that full 500 vessels (90 of which were English) were discharged of their lading in this den of iniquity, which the allies did not finally decide on destroying until the spring of 1828. A squadron, consisting of several English and French men-of-war, was then detached on this service, which it effected without much difficulty or bloodshed, though the British frigate *Cambrian* was shipwrecked on a reef off the coast during the operations. For a full and most interesting account of Grabúsa, or Karabusa, of the organised system of piracy alluded to, and of its final suppression, see Gordon's *History, &c.*, book vii. chap. v.

Returning to the hamlet of Kutri, the road thence ascends the W. side of Mount St. Elias; the ascent, through olive-groves, lasts 40 minutes, and a descent of nearly equal length leads to a slope extending to the shore, and along which the road runs for 4 or 5 miles, at some distance from the sea. Three ravines afterwards intervene. At the third, the village of *Sphinári* is seen on the left. Hence, after a steep ascent of ½ hour, we reach the summit of the ridge terminating in *Cape Sphinári*, and descending thence into a fertile valley, reach the village of *Kamposelórakhos.*

Kamposelórakhos and *Kunoné* are the two principal villages of the district called Enneakhoria, a name which is

probably a corruption of *Inakhorion*, an ancient city which formerly existed on the sea-coast hereabouts. A few minutes' descent from Kamposelórakhos leads to a cascade of 20 feet in height. Thence the road lies along a slope running gradually down to the sea, which is only 1 mile distant. The mountains are covered with heath and wild strawberries. After passing through the villages of *Keramúti*, *Amygdalo*, *Kepháli*, *Makerianá*, and *Babuliana*, the traveller reaches *Kunoné* in 2½ hours. From this point the mountains become barren, and in ½ hour we reach a picturesque waterfall, where a slender streamlet shoots over a rock, and falls 60 feet.

Sclavopúla is about 3½ hours from Kunoné. Pashley suggests that this may be the site of the ancient *Dulópolis*, an equivalent name. The Slavonians who settled in Greece do not appear to have colonised Crete. Hence the road proceeds to *Pelekánas*, 1 hour, where it enters a valley which runs down to the African sea, and passes by *Tzalianá*, a village inhabited by Sphakiots, who descend here with their flocks for the winter months. The road continues for 20 minutes in the valley, and then crosses a ridge of hills on the left to a similar valley, whence it again ascends the opposite hill to *Sélino-Kastelli*. This place consists of the remains of the old Venetian fort, which is celebrated in the history of the revolt, headed by Varda Kalerghi, in 1332, when it was taken by assault. This was one of the incessant revolts of the Cretans against the Venetians. The name of *Kalerghi* has again become famous in the annals of the late war, and of the Athenian revolution of 1843.

The road continues over a mountainous district and difficult paths to the small village of *Prodórmi*, 3 hours distant.

St. Kyriakós is only a short distance from Prodórmi, but the road is almost impassable for horses, and the traveller is obliged to descend on foot to the shore. At the worst part of the descent the church of St. Kyriakós and the site of the ancient city appear in view on a small plain running down to the sea, and surrounded on every other side by rocky hills presenting a form like a Grecian theatre. The lower part of the hills on the S.W. side of the plain is covered with ancient sepulchres, not scooped out of the rock, but each a small building, the interior of which is 8 or 9 feet long, and 6 or 7 wide, by about 6 feet high. *Lissos* was probably the ancient city on this site. At a church of the *Panaghia* are many fragments of columns, which seem to announce the site of a temple, and which are the sole relics of the temples of Lissos, while the narrow cells on the hill are all that now remain to arrest the traveller's attention.

> So perish monuments of mortal birth—
> Save o'er some warrior's half-forgotten grave,
> Where the gray stones and unmolested grass
> Ages, but not oblivion, feebly brave,
> While strangers only not regardless pass,
> Lingering like me, perchance, to gaze, and sigh
> "Alas!"
>
> BYRON.

The direct road to *Súia*, about 3 miles farther to the E., and almost on the shore, is absolutely impassable for horses; the circuit is tedious, partly by the road to Prodórmi. The ascent of the hills by the direct path is about 20 minutes. And in about 1 hour from St. Kyriakós, the traveller reaches *Súia*, which is now quite uninhabited. The modern name of Súia is the same as that of the ancient city, of which we learn, from Stephanus of Byzantium, that it was the port of *Elyros*. The ground is strewn with fragments of pottery, and 2 or 3 shafts of columns. On the side of the hill S.E. of the city are some ancient tombs. 2 miles N.N.E. of Súia is Livadá. Thence the road ascends to *Krustoghérako*, only 1½ mile, but which, from the steepness of the ascent, it takes 40 minutes to reach.

From Krustoghérako the traveller must return to Livadá, in order to proceed to *Rodováni*, near which are the remains of *Elyros*. The road descends, and crosses the bed of the river, and in 1¼ hour reaches *Moné*. ½ hour from this place, to the right, are some ancient

ruins: the road proceeds ½ mile to *Rodováni*. In the masonry of the principal fountain of this village may be observed fragments of ancient sculpture, one of which, a female figure which has lost its feet and head, is well executed. The site of the city of Elyros is now called *Kephalés*. The first object of interest is a building consisting of a series of arches, and some vestiges of walls. On part of the site of a Christian church of some antiquity a modern Greek chapel is erected. At some little distance are some massive stones, parts of an entablature, and many fragments of the shafts of the columns of an ancient temple. A few years since the ground on this spot was covered with mosaics. On the highest point of the city are remains of walls which seem to have belonged to a fortress. The view from this point is extensive and very beautiful. To the S. we have the valley and little plain of Súia, bounded by the African sea; to the W., a range of lofty mountains, and another to the E., covered with snow for the greater part of the year; while to the N. the undulating hills have several villages, surrounded with olive and almond trees on their lower slopes.

From Rodováni the road crosses the head of the valley W. of the village; then, ascending, passes the hamlet of *Mázo*, and in 1 hour reaches *Teménia*. The remains of *Hyrtakina* are situated on the summit of a hill S. of Teménia; and the ascent is about ½ h. They consist of considerable remains of walls, from 2 to 5 or 6 feet in height, of Hellenic architecture, with a small acropolis situated on a mount about 150 paces from the extremity of the site. A little S.W. of the acropolis are remains of an entrance, one of the stone pillars of which is still standing, and a small piece of wall, consisting, like the rest, of massive stones.

Leaving Teménia, the road ascends for ½ mile, and then descends to the village and river of *Stráti*, the banks of which are shaded with fine plane-trees. *Khádros* is about 1 hour from Teménia. The site of *Kantanos* is on a small conical hill S. of Khádros, distinguished by the ruins of the little chapel of St. Irene, which crown its summit. From this point is a fine view of the valley of Kantanos, which leads down to the sea, 3 or 4 miles distant; and is wooded with olives. The hill has two peaks, formed by a cleft in the rock 10 feet wide, 40 to 60 high, and 200 paces long, the effect of an earthquake. On the E. and S.E. sides of the hill are found some remains of the walls of Kantanos, the only vestiges now remaining of that city. E. of the ancient city are several tombs hewn out of the solid rock.

The village of *Spaniáko* is 1 mile S.W. of this site, and only about 3 miles N. of Sélino-Kastélli. ½ mile S. of Spaniáko are the remains of 2 towers.

2 miles from Spaniáko is *Vlithiás*, where a natural rocky elevation is surmounted by a very ancient building—a beautiful specimen of the later Cyclopean style. It appears to have been a sepulchre, and in form and construction resembles that of Cecilia Metella at Rome, but it is far more ancient. The internal diameter is 14 feet, and the thickness of the walls 4 feet.

At a short distance from Vlithiás is the site of *Kalamyde*. The traveller descends by a very bad road, and reaches, in less than 1 hour, the village of *Kontokynéghi*, a beautiful and sequestered spot, shut in by the lofty rocky hills of the valley, and half-buried among olive, carob, and almond trees. The road then crosses the river, and ascends the ridge which separates the valley of Kontokynéghi from that of Pelekánas, and soon crosses the road from Pelekánas to Sélino-Kastélli, and arrives at the church of St. Antony, near which are several tombs in the solid rock: 1 mile farther is the church of St. George, where is the supposed site of Kalamyde. It is on the summit of the ridge between the two valleys. The remains consist of vestiges of walls, which appear to be about ½ mile in circuit, and some foundations of buildings, the latter of which are S. of the church of St. George.

We now leave the neighbourhood of the African sea, near which we have so long lingered in the examination of ancient sites, and advance northward into the interior of the island.

From Vlithiás to Ergastéri we proceed by the straggling village of *Kakotíkhi*, inhabited by Sphakians, and thence through a fine valley; and in 1¾ hour from Vlithiás reach *Plemmelianá*, one of the small villages comprised under the common name of *Kántanos*. This place is beautifully situated on the banks of a river, which are covered with fine planes, with vines twining round them to the height of 30 or 40 feet. The road continues along the bank of the river for ½ mile, and then passes through a double hedge-row of myrtles, succeeded by a plantation of olive-trees. Traversing the village of *Kuphalatós*, we thence ascend, and from the summit of the mountain have a fine view, extending N. to Cape Spada and the whole bay of Kisamos, and S. to the African sea, including the mountains of Sélino and the Grabusean promontory—in short, the whole breadth of Crete. The road descends to *Lukianá*, whence a slight ascent of ¼ hour leads to *Ergastéri*. Thence the road passes by *Epánokhorion*, 50 minutes, and *St. Irene*, 1 mile farther, whence is a long ascent of an hour, from the summit of which is a view over the African and Cretan seas. E. is the plain of *Omalos*, and descending the N. side of the mountain, the Akrotéri, Cape Spada, and the Gulf of Khania come in view. In 3½ hours from the summit the road arrives at *Orthúni*, and in 1 hour more at *Láki*, a considerable village. S.E. is the mountain *Aliákes*, S.W. *Agúzi*, and between the two *Papalákos*. The Lákiots took a most conspicuous and honourable part in the war of independence; this was partly owing to their active habits; and partly to their being accustomed to the use of fire-arms for the chase, and other less innocent pastimes. The Sphakian frontier above Omalos is only 6 or 7 miles off, but the descent into Sphakia here by the *Xylóskalo*, or *ladder*, is so bad as to be impracticable, excepting on mules much habituated to the road. It will, therefore, be safer for the traveller to make a further circuit, and enter Sphakia by the ordinary pass of *Askífo*.

After a rugged descent, the traveller reaches *Mesklá*, and crosses the Jardanos, or *Platanià* (above, p. 365), which here also, as well as nearer the shore, is shaded with planes. An ascent of an hour is required to reach *Thériso*, a village prettily situated. Another hour brings us to *Drakóna*, one of the villages classed together under the name of *Kerámia*. It was in a village of this district that blood was first shed in June, 1821, when the Sphakians, and as many of the Rhizites as possessed arms, raised the standard of the Cross. In Drakóna all the inhabitants are Christians; and this is the case with almost every other village of the *Rhiza*. Some time after leaving Drakóna, the mountain of *Kendros*, Mount Ida, the hills beyond Mylopótamo, and the Bay of Rhíthymnos are in view. *Rhamne* is 6 hours from Láki; 1¼ hour from Rhamne is *Pemónia*, during the descent to which village there is a fine view of the plain of Apokórona, bounded by the Sphakian mountains and the Gulf of Armyro; Mount Ida is still in sight. 1 mile from Pemónia is *Fré*, and in 1¼ hour after passing through the village of *Dzidzifí* the traveller arrives at *Ipos*. This village produces good wine.

¾ hour after leaving Ipos the road crosses the stream which flows from the Sphakian mountains into the Gulf of Armyro, and in another ¼ hour reaches the village of *Prósnero*, the last before the Sphakian frontier. Here is the ruined *Pyrgos*, or tower of Alidhákes, a Mahommedan, who defended himself in his little castle against the Christian insurgents at the outbreak of the Greek revolution. It was unsuccessfully attacked by the Sphakians, who, though they brought some old cannon thither from Armyro, were forced to abandon the attempt. When afterwards deserted, it was dismantled by the Christians. A steep ascent of an hour brings us to the small plain of *Krápi*, where

the district called *Rhiza* or *Rhízoma* ends, and the traveller enters Sphakia. Leaving the plain, the road enters the gorge or pass which leads to *Askýfo*. The mountains on either side are lofty and generally barren, though interspersed with ilexes. It was through this pass that the Mahommedans fled in August, 1821, after a disastrous conflict with the Christians in the plain of Askýfo, and are said to have lost on this occasion 900 men, as well as many mules laden with military stores and their 3 field-pieces. An ascent of 40 minutes from *Krápi* leads to the highest point of the ridge, whence a descent of 20 minutes brings us to Askýfo, situated nearly 2000 feet below the highest summits of the Sphakian mountains, and between 4000 and 5000 above the level of the sea. The hamlets round the plain, known under the common name of Askýfo, are called respectively *Goní*, *Péra-Goní*, *Pétres*, *Mudári*, *Kóstos*, *Stavrorákhi*, and *Karés*. The present number of families at Askýfo is 160, all Christians, as is the case throughout Sphakia. The town of Sphakia, on the southern coast of the island, is the winter residence of the Askýfiots.

After crossing the plain of Askýfo, an ascent commences, which continues without intermission for 1½ hour. Descending by a very bad path, we follow its windings along the S. side of this great chain of the *White Mountains*, and not very far from their summits: in about 1 hour the road improves, and the African sea and island of Gozo are in sight. Trees grow on all these mountains, except quite on the summits of the highest ranges. In ½ hour the road passes a fountain of beautiful water, shaded by a solitary fig-tree. This spot is 2 miles N.N.W. of the village of *Murí*. An hour hence the road leaves the valley it had followed for some time, when the islet of Gozo and the projecting point of *Mesará* are in view. Looking back, both Pselorítes (Ida) and Kendros are in sight. From this point the road, which is very bad, descends along the sides of the mountains 4 miles to the plain of *Anópolis*.

The villages known by the common name of Anópolis are *Limnæa*, *Skala*, *Marianá*, *Gýros*, *Kámpos*, *St. Demetrius*, *Kampiá*, and *Rhiza*, at the last of which the traveller arrives, after crossing the plain. It is situated on a rocky elevation on the S. side of the plain, which is only partly cultivated. Very interesting details of the peculiar manners of the Sphakiots, and of their local dialect—a relic, doubtless, of the old Cretan-Doric—will be found in *Pashley's Crete*, chaps. xxxv., xxxvi., and xxxvii.

An ascent of a few minutes up the rocky elevation, at the foot of which the village of Rhiza is situated, brings the traveller to the site of an ancient city, whence there is a view, along the southern coast, as far as the point of *Mesará*.

Franko Kastello, the scene of Khadji Mikhali's fatal contest and death,* is 12 miles off. Just by the castle is the whitewashed church of the *Panaghia*, which forms a very distinct object. Below us, and 2 miles off, is the port of *Lutrón*, and its little village, the winter residence of the Anópolitans. It is, as has been already observed, the port of the Sphakiots; and is probably the *Port Phœnix* of antiquity. The ruins where we are standing may be those of the ancient city of *Phœnix*. The whole circumference of the rocky elevation occupied by the ancient city is 1 mile. The chief remains are to the W., where a considerable piece of ancient wall still exists. Its length is about 300 paces, and its width generally about 6 feet. The height varies from 5 feet to 11 feet, and the chisel has nowhere been used on any of the stones. Among the ruins are many cisterns.

When the Turkish force, during the war, was at *Murí*, on its way to Anópolis, they captured, along with other persons, a young mother and her infant, whom she carried in her arms. She was beautiful enough to be an object of contention among those who laid claim to the spoil, and, while her brutal cap-

* See below, p. 374.

tors, when at Anópolis, were quarrelling who should possess her, she went out, with her child in her arms, to one of the large open wells near the village, and, plunging into it, escaped the horrors of slavery by a voluntary death. Mr. Pashley has recorded this anecdote as one of the many which he heard related as characteristic of the Greek revolution. Similar was the conduct of the Suliot women, who threw themselves from their native cliffs rather than be seized by the Moslems.

Leaving Rhiza, and crossing the plain in a westerly direction, we reach the hamlet of *St. Demetrius*. Thence the road crosses the low ridge which bounds the plain of Anópolis on this side, and reaches, in ½ hour, the brink of a chasm running S. of the village of *Arádena*. The path winds along each side of this nearly perpendicular cleft, of several hundred feet in depth. At every 10 or 12 paces the path changes its course. These turns are the only very dangerous points. A similar ascent leads to the opposite summit of the chasm. The descent and subsequent ascent on the opposite side to the village of Arádena occupies 25 minutes. A few slight remains of antiquity indicate Arádena, or its immediate neighbourhood, as the site of the ancient Cretan city of the same name. ¾ mile W. of the modern village, there have been discovered some ancient tombs.

After leaving Arádena, the village of *Livadianá* is 1½ mile to the left, and W. of the chasm which was crossed before reaching Arádena: soon after, changing its course, the road approaches nearer the shore, and in about 1 hour's time Sélino-Kastélli is visible. The path lies over rugged rocks. In these parts of the island the traveller should, perhaps, substitute a mule for a horse. A zigzag road now winds down the face of a rocky and almost perpendicular precipice, at the bottom of which the traveller still finds himself at a considerable elevation above the sea; the descent continues, and, though less steep, still by a zigzag path, and at length reaches the sea-shore. 1 mile due W. is the *church of St. Paul*, close to which a plenteous stream of water rushes out of the beach, and forming a rapid stream, flows into the sea. Another fountain in the island is also honoured by the derivation of its name from St. Paul, who is said to have used the water to baptize his Cretan converts. It is near Hierapetra, "where they say St. Paul preached: there is a large chapel, having 12 pillars all cut out of the rock, which was done by the Christians in the night-time. Close by is a fountain, where they say he used to baptize, and it is now called St. Paul's fountain; the water thereof is very good to cure such as have sore eyes." * The Cretan tradition relates that St. Paul conferred similar benefits on Crete, as Maltese tradition affirms him to have conferred on that island—freeing it from wild beasts and noxious animals.

We shall pause here to comment on St. Paul's visit to Crete, so far as it is known from the narrative of the *Acts of the Apostles*, chap. xxvii. 7-16. The ship conveying the Apostle was forced by an adverse wind to run to the S. of Crete from Cnidus, a promontory at the S.W. of Asia Minor; "We sailed under" (*i.e.* under the shelter or *lee* of) "Crete, over against Salmone" (which is the eastern extremity of the island); "and, hardly passing it, came unto a place which is called the Fair Havens" (a name which it still retains). As it was already autumn, the season had arrived when it was considered unsafe, in those days of timid navigation, to attempt voyages in the open sea. It became then a matter of very serious consideration whether they should remain at Fair Havens for the winter, or seek some safer and more sheltered harbour. St. Paul's advice was very strongly given that they should remain where they were: perhaps his prophetic powers were acting in combination with the insight derived from long experience of "perils in the sea" (2 Cor. xi. 26). "Nevertheless the centurion believed the master and the owner of the ship, more than those things which were

* Randolph's 'State of Candia' (1687).

spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phœnice, and there to winter: which is an haven of Crete, and lieth toward the south-west and north-west." Messrs. Conybeare and Howson (*Life and Epistles of St. Paul*, chap. xxiii.) consider that "there cannot be a doubt, both from the notices in ancient writers and the continuance of ancient names upon the spot, that Phœnix (or Phœnice) is to be identified with the modern Lutron. This is a harbour which is *sheltered* from the winds above mentioned: and, without entering fully into the discussions which have arisen upon this subject, we give it as our opinion that the difficulty is to be explained, simply by remembering that sailors speak of everything from their own point of view, and that such a harbour does 'look'—*from the water towards the land which encloses it*—in the direction of S.W. and N.W."

Sailing, therefore, with a gentle southern breeze from the *Fair Havens*, the sailors hoped to reach Port Phœnix, or Lutron; but the ship was suddenly caught by the *Euroclydon* (probably the *Gregale*, or hurricane from the N.E., still so dreaded in the Levant), and driven first "under a certain island which is called Clauda" (the modern Gozo), and thence across the open sea towards Melita or Malta. The English traveller will always rejoice in elucidating the journeys and voyages of the great Apostle of the Gentiles.

Leaving the spring and chapel of St. Paul, we follow the shore, and in ¾ hour we reach the entrance of the valley of *St. Ruméli*, and *Samaría*. On each side of the glen are bold hanging mountains, with a river rushing between them over its rocky bed. 1 mile up the glen is the village of *St. Ruméli*. The villagers say that the lofty mountains by which they are surrounded are the best fortresses to be found in Crete, and the only place within which the Turks never penetrated during the long war between 1821 and 1830. The site of *Tarrha*, which is interesting as one of the earliest localities of the Apollo worship, is on the shore at the entrance of the glen of St. Ruméli, but very slight vestiges of antiquity remain there.

At a place called *Trypeté*, between *St. Ruméli* and Súia, are some slight traces of antiquity, marking the site of *Pœkilassos*.

Leaving the village of St. Ruméli to explore the glen as far as *Samaría*, the path is so narrow in some parts where it winds round abrupt precipices, that no horse could pass along it; in the first ½ hour the river is crossed five or six times, and then the traveller arrives at a most striking pass, commonly called *the Gates* (Πόρται). The width of this chasm is about 10 feet at the ground, and widens to about 30 feet or at the most 40 feet at the top. The length of the way through which the traveller must pass in the middle of the stream is 60 paces, and for 100 farther he is more in than out of the water, having to cross the torrent several times. 20 minutes farther the rocks again contract, so as to become nearly perpendicular, and in a few minutes we reach a spot called *the Turk's Pass*, from the fact of a Mahommedan having been killed there, during the attempted invasion of Sphakia, in 1770. In 20 minutes more we reach a cluster of fine plane-trees, and a copious source called *Kephalovrýsis*, which supplies the river with great part of its water. The contortions of the rocks near this spot show how violent must have been the operation of the causes which threw them into their present shapes. On approaching *Samaría*, cypresses are seen in great numbers on the mountain sides.

1 hour above Samaría are some ruins, called by the natives "the last refuge of the ancient Hellenes," but discovered by Mr. Pashley to have no claim to the title of Hellenic remains, being the vestiges of a mediæval fort. The wildness and magnificence of the scenery, however, amply repay the traveller for the labour of the ascent. 3 miles from Samaría, at the foot of the White Mountains, is the monastery of *St. Nicholas*,

surrounded by the largest cypresses in Crete. It lies N.W., in the direction of the Xylóskalo. These cypresses are still regarded with a sort of superstitious veneration by the mountaineers of Sphakia.

The *wild goat* is frequently found in this part of the island. It is neither the *ibex* nor the *chamois* of the Alps, but the real wild goat (*ἀγρίμων*, *Capra ægagrus*), the supposed origin of all our domestic varieties.

From Samaría the traveller had better retrace his steps to St. Ruméli, and thence along the shore to *Lutrón*. Here he may hire a boat, and proceed along the southern coast of the island to the fort and village of *Sphakia*, or to *Franko Kastello*. This latter dilapidated Venetian fortress was held for some time in 1828 by the Greek insurgents under Khadji Mikhali, a native of Epirus, who, after carrying on a guerilla warfare from it with great valour and success, at length perished in its final assault and capture by the Turks. The particulars will be found in Gordon's *History, &c.*, book vii. chap. v.

From Franko Kastello the traveller may cross the island, in a northerly direction, at one of its narrowest parts, and reach in the plain of Apokórona the road from Rhithymnos to Khania (see *Excursion* 1), and so regain the latter city, after having thoroughly explored the western districts of Crete.

The six excursions, of which an outline has been traced in the preceding pages, will carry the traveller through the most interesting and beautiful portions of the island. Few men will leave Crete without sharing in the regret so well expressed by Mr. Pashley, the most able and accomplished of its illustrators, and without feeling that they are indeed leaving

> A land whose azure mountain-tops are seats
> For gods in council; whose green vales, retreats
> Fit for the shades of heroes, mingling there
> To breathe Elysian peace in upper air.

SECTION IV.

ALBANIA, THESSALY, MACEDONIA.

Special Introductory Information.

1. *Historical Sketch and actual condition, &c.*—2. *Climate, Soil, &c.*—3. *Passports.*—4. *Boats and Packets.*—5. *Money.*—6. *Character of the Albanians, &c.*—7. *Peculiarities of Manners and Dress.*—8. *Dances.*—9. *Directions for Travelling, Accommodation, &c.*—10. *Skeleton Tours.*

ROUTE	PAGE	ROUTE	PAGE
31. Corfu to Joannina by Sayáda and Philates	381	40. Tepeleni by Selinitza to Avlona	402
32. Corfu to Joannina by Delvino and Zitza	381	41. Avlona by Khimára to Butrinto	403
33. Prevesa to Joannina by Nicopolis and Suli	384	42. Joannina to Larissa	406
34. Prevesa to Joannina by Arta .	388	43. Larissa to Lamia (Zeitun) . .	409
35. Joannina to Parga by Dramisius (Passaron) and Suli .	389	44. Larissa to Volo and Armyró .	410
36. Joannina by Apollonia to Berat	394	45. Larissa by Tempe to Salonica	410
37. Joannina by Premedi to Berat	398	46. Salonica to Mount Athos and back to Salonica	415
38. Delvino by Durazzo to Scutari	399	47. Tour of the Monasteries of Mount Athos	418
39. Scutari to the Dalmatian frontier and Cattaro	401	48. Salonica to Scutari	428
		49. Salonica to Constantinople .	432
		50. Scutari to Constantinople . .	435

1. Historical Sketch and actual Condition, &c.

For an account of the history, laws, institutions, and statistics of the Turkish Empire, and for the character, manners, and customs of the Ottomans, see Handbook for Turkey. There are but few *Ottomans, i. e.* Turks by race, in the provinces of Albania, Thessaly, and Macedonia. For a general account of the inhabitants of those provinces, see *supra*, General Introduction, pp. 42-52.

2. Climate, Soil, &c. (see General Introduction, *d*, *e*).

Our remarks on these subjects in treating of the *Kingdom of Greece* (Section II., 2) are, in a great measure, applicable also to Thessaly, Macedonia, and Albania, except that portions of these latter provinces are still more wild and mountainous than the more southern districts of Greece.

The *population* of Oriental countries is always more or less a matter of guess-work. Perhaps we shall not be far wrong if we set down the entire population of *European* Turkey at about 8 millions, of which number not more than one million are *Ottomans*, and not quite 3 millions *professing Mahommedans* of any race. The remainder are Greek, Wallachian, Slavonian, and Albanian Christians, almost entirely of the Greek Church, and acknowledging the Patriarch of Constantinople as their ecclesiastical head. More particularly, the population of *Albania* may be calculated at about 900,000, of which number above half are *Mahommedan* Albanians, while 60,000 are *Latins*, and the remainder *Greek* Christians. On a similar rough estimate, *Thessaly* would contain about 300,000, all *Greeks*, except 50,000 *Mahommedans* and about 10,000 *Jews*. So in *Macedonia*, with a total of 800,000, there are, in round numbers, 200,000 *Mahomhedans*, 120,000 *Jews and Armenians*, the remainder being Slavonians and Greeks of the Eastern Church. It is to be observed, however, that by other authorities the entire population of European Turkey has been calculated to amount to from 12 to 14 millions; but there is reason to believe that this latter is a highly exaggerated estimate.

3. Passports (see *supra*, p. 8).

Before commencing a tour in Albania the traveller should endeavour to procure a letter from the Lord High Commissioner of the Ionian Islands, or from the Ottoman Consul at Corfu, recommending him to the Pasha of Joannina, who will provide him with passports, with an escort, if necessary, and with every information respecting the actual state of the country. He can trace out his route accordingly. If he starts from Constantinople, the traveller must procure a Firman through the Embassy.

4. Boats and Packets.

From the number of boats passing at all hours of the day between the Ionian Islands and Albania, a stranger can never be at a loss for the means of conveyance, and it is easy to ascertain the exact state of the country, and how far it is practicable to penetrate into the interior. Whatever may be the political aspect of the moment, the traveller who conforms to the customs, and respects the institutions and character of the people, may generally pass with perfect security amidst the shock of conflicting parties, under the protection of the local and municipal authorities.

From Corfu he may either embark for Sayádes (or Sayáda), a village immediately opposite the citadel, or for Butrinto, Parga, or Santa Quaranta, remembering always that in the winter he may enjoy the most excellent shooting, the Albanian shore abounding in every species of game. Another route would be to go by the packet to Sta. Maura, and thence across to Prevesa, a distance of only 10 miles. Boat-hire is very moderate.

Steamers now run regularly between Constantinople and Salonica, so that the traveller can easily enter these provinces from the capital.

5. Money (see Handbook for Turkey).

The old Turkish coinage, of which a great deal is still in circulation, is very much adulterated. A new coinage, well executed by English workmen and English instruments, has been issued of late years. Accounts are generally kept in *piastres* and *paras*, the piastre taking its name from the Spanish coin of which it was the representative, and to which, when first issued in Turkey, it was equal in value. Since that period it has undergone such changes, and the metal has become so debased, that it now rarely attains the value of 3*d.* English money. The rate of exchange varies constantly; it is usually from 108 to 112 piastres for 1*l.* The Spanish dollar is an excellent coin for travellers in Turkey, and varies in value from 18 to 22 piastres. *Seraffs*, or money-changers, are found in all the towns. Bills and letters of credit should be obtained on merchants and vice-consuls in places where there are no bankers, so as to avoid carrying much cash. Such letters can be procured at Corfu, Constantinople, Salonica, Syra, &c. The chief Turkish coins are:—

Paras, which resemble the scales of a fish, and of which 40 = 1 piastre.

Piastre . . .	= about	2½*d.*	
Half-piastre .	= „	1¼*d.*	
20 Piastre-piece	= „	4*s.* to 4*s.* 4*d.*	Silver Coins.
10 Piastre-piece	= „	2*s.* to 2*s.* 2*d.*	
5 Piastre-piece	= „	1*s.* to 1*s.* 1*d.*	

There are also in base metal 2½ and 3 piastre pieces, and 5 and 6 piastre pieces; also gold coins of small value, but they are rarely seen in circulation.

6. Character of the Albanians, &c.

For an account of the character and customs of the Albanians and other inhabitants of Albania, Thessaly, and Macedonia, see General Introduction, o.

The great difference in their government and outward circumstances of course has produced some distinction between the Greeks of the kingdom of Greece and the Greek subjects of the Porte; but *at bottom* the Greek character is everywhere the same (see GENERAL INTRODUCTION, pp. 42-47, and Section II., pp. 105-108). The following is an extract from a letter which appeared in the *Times* of June 17th, 1853, under the signature *Anglicanus*. "The Christians of the Turkish empire are an exception to its general decay. They carry on its commercial affairs, they cultivate its soil, they are the producers of that wealth which is squandered in Mahommedan sensuality, or used for their own oppression. They are by no means the uneducated population which they are considered to be by those who take their opinions from the travellers of thirty years ago."*

The following remarks of Col. Leake (*Northern Greece*, Chap. I.) are, however, still in some measure applicable. "The feasts, the fasts, and the fears of the Greeks, are a great impediment to the traveller. During their feasts they will not work; the fasts, when prolonged and rigidly observed, render them unequal to any great exertion, while timidity is the necessary consequence of the Turkish yoke following long ages of the debasing tyranny and superstition of the Byzantine empire. But through this unamiable covering the ancient national character continually breaks forth; to which, in this mountainous part of the country, is added a considerable portion of the industry and activity of a northern race. Every traveller will occasionally be disgusted with the meanness, lying, and cowardice of the people, in the towns and in the parts of the country most frequented by travellers; but it should be remembered that their vices arise from their condition, that deceit is the only defence which their tyrants have left them, and that such defects are greater in proportion to that natural genius which is indisputably inherent in the race. They have a proverb, that the sweetest wine makes the sourest vinegar, which is well exemplified in their own character by means of a most corrupt despotic government acting upon a fine natural genius."

7. PECULIARITIES OF MANNERS AND DRESS, &c.

The Albanians are generally decent in their outward manners and behaviour, rarely admitting an immodest word or gesture into their conversation, nor indulging in that kind of discourse which is the delight of some even above the lower orders in countries arrogating to themselves the title of "civilized." The Mahommedans among them veil their women, and conceal them in their harems. They are said to be less jealous than other Turks, and they seldom have more than one wife. Their habit of life, which forms them into bands of outlaws or soldiers, renders them independent of the other sex, whom they never mention nor seem to miss in their usual concerns and amusements. They have, in truth, rather a contempt and aversion for them; consider them as their cattle, and use them as such, obliging them, excepting those of the highest rank, to labour, and frequently punishing them with blows. Yet the men all marry as soon as they can, as it is a sign of wealth. The bride often brings no dowry to her husband, and he is obliged to get together about 300 or 400 piastres before he can be accepted by her family. The women are almost all uneducated, speaking no language but their native tongue. The Turkish language is known but to few in European Turkey, except to the Ottomans and the officials. Greek is very

* Since the establishment of the independent kingdom of Greece, education has been vastly extended; the language has been refined, until, from a mere *patois*, it has become once more almost identical with the dialect of Xenophon and Demosthenes; the corruptions in the noble speech of their ancestors, which centuries of oppression and floods of Slavonic immigration had introduced, have been thrown off by the modern people, like impurities from the blood of a convalescent, until the language of an Athenian newspaper of the present day has become purer Greek than the language of the Gospel.

generally spoken throughout Albania, Thessaly, and Macedonia, both by Mahommedans and Christians. The Albanian is a distinct language, though corrupted by the introduction of foreign terms (*supra*, p. 49). In common with all other inhabitants of the Levant, the Albanians love money, of which they make little hoards, and then spend the whole sum at once on pipe-heads, silver-mounted pistols, shawls, &c. Their love of preserving wealth is far less than their desire of acquiring it. They have a great distaste for the labours of agriculture, in which they are very inexpert. The Albanian at his plough is a complete picture of reluctant labour. In Albania, as throughout the Turkish empire and the east of Europe generally, the land, when not the property of the cultivator, is farmed on the *métayer* system. The productions of these southern European provinces resemble those of the kingdom of Greece.

The Albanians are generally of the middle stature, muscular and straight, but particularly slight round the waist. Their faces are oval, with prominent cheek-bones; the eyes, blue and hazel, seldom black, are lively; the eye-brows arched; the nose high and straight. They wear no hair on the fore part of the head, but suffer it to flow in profusion from the crown. Their complexions are clear, but they have the habit, which Strabo remarks as the custom of the Illyrians, of tattooing their arms and legs. The women are tall and strong, but bear in their countenances the stamp of wretchedness and hard labour.

The Albanian costume is extremely elegant, and may be made very costly. Those who can afford it wear three jackets of velvet or cloth, richly embroidered with gold and silver, white fustanelles or kilts, bound round the waist by a shawl and belt, which contains their pistols, embroidered garters and sandals, the bottom of which is of goat-skin, and the upper part of catgut. To this are added the small red cap, and the shaggy capote or cloak, which is worn by all classes, and forms their chief defence against the weather. The dress of the common people is entirely white, and, with the exception of the shirt and drawers, which are cotton, is all woollen. Almost every Albanian makes his own clothes, and carries in the pouch which holds his cartridges a quantity of leather, catgut, &c., for the manufacture of his sandals. The dress of the women is very fanciful, and varies in different districts. In some parts of Albania they wear a kind of white woollen helmet, and the younger women a skull-cap, composed of pieces of silver coin, with their hair falling in long braids, also strung with money. This is a prevailing fashion, and a girl before she is married wears her portion on her head as she collects it (see GENERAL INTRODUCTION, *o*).

8. DANCES.

Although lazy in the intervals of peace, there is one amusement in which the Albanians partake with great delight, viz., their dances. There is only one variety in them. Either the hands of the party (a dozen or more) are locked in each other behind their backs, or every man has a handkerchief in his hand, which is held by his neighbour. The first is a slow dance. The party stand in a semicircle, with the musicians in the centre; a fiddler, and a man with a lute, who walk from side to side, accompany their movements with the music. These movements are nothing but the bending and unbending of the two ends of the semicircle, with some very slow steps, and an occasional hop.

The handkerchief-dance, which they accompany with a song, is very violent. The leader opens the song, footing it quietly from side to side; then hops forward, quickly dragging the whole circle after him; then twirls round, frequently falling on his knees, and rebounding from the ground with a shout: every one repeats the song, and follows the example of the leader, who, after repeating these movements several times, resigns his place to the man next to him. Thus the sport continues for several hours, with very short intervals. In the account given of the armed dances of the Laconians may be recognized the contortions

and whirling of the Albanians, whose sudden inflexions of the body into every posture seem as if they were made to ward and give blows.

9. Directions for Travelling; Accommodation, etc.

There are no inns of any description in the interior of Albania, Thessaly, and Macedonia. The only places of accommodation are khans, which are buildings erected by the government for the use of travellers, and are very plentiful on all the main roads. They are entirely unfurnished; in some there are a good many rooms, and the building itself is surrounded by a wall enclosing a court-yard, into which the horses are turned for the night. The *khanjí*, as the keeper of the khan is called, generally sells wine, and Indian corn cake or bread. The khans in the towns are frequently tenanted by the lowest rabble, and are consequently very dirty. Those in the country are always the cleanest.

A traveller would do well to take with him an English saddle. Also a thick quilt to sleep upon, as he will seldom be able to obtain more than bare boards or a mat while on his journey. An unfurnished room can generally be hired for a few days in any of the large towns. Travellers should always arrive at the end of their day's journey by sunset, or a little after, in order to make sure of getting a room in the khan. A good servant, who can speak Albanian and Greek, is indispensable. Albanians are the best, because they are faithful, hardy, and resolute. Travellers should avoid sleeping out of doors, as malaria fevers are very common. It is best, also, not to rest near marshy ground. The best months for travelling in Albania, Thessaly, and Macedonia, are April, May, and June.

Horses are to be procured in abundance in the large towns and villages from the *carriers*, called in Turkish *Kharidjís*, and in Greek ἀγωγιάται. The government or *menzil* horses are stationed only along the principal lines of road. They should be used when possible, as they are better than those of the *Kharidjís* in general. Travellers provided with the proper Turkish passports (*supra*, p. 8) have a right to be supplied with the *menzil* horses, and to pay for them the same price as a Turkish government officer, i. e. so many piastres an hour for the horses, with a gratuity to the *surudjí*, or postilion, who takes the horses back. The amount of speed depends mainly on the *bakshish*, or present. This is a word which will soon become familiar to the Eastern traveller, and remind him of the *buona mano* of Italy. Should the traveller, on arriving at a town or khan, find the gates closed, the word *bakshish* will make them fly open; the same magic term will smooth all difficulties about custom-houses, passports, horses, &c. In making a bargain in these countries, it is expedient to leave a part of the sum covenanted as *bakshish* to be paid or not, according to punctuality and civility. The general rules for Greek travelling apply also to journeys in the Greek provinces of Turkey. (See General Introduction, *a*, *c*, *d*, *e*, *f*, *i*.)

The process gone through on arriving at the village which is to be the resting-place for the night is similar in all cases. The traveller's servant, or *dragoman* (interpreter), finds the *Khodjabashí*, or *headman* (in Greek, Πρωτόϛ, *primate*), who, on being shown the stranger's *firman* or *buyurdi* (Turkish passports), assigns him a lodging in one of the Christian houses of the village. The peasant is obliged by law to receive the guest thus quartered upon him; but he generally performs his duty in a hospitable and agreeable way. Of course he should be remunerated for his trouble, and for any articles of food which the traveller and his attendants may consume. A trifling present is usually sufficient. The better class of village houses in the Greek provinces of European Turkey are nearly all of a like description. "The ground-floor is a stable, appropriated to the horses, cattle, pigs, and fowls of the owner. You enter into this menagerie by the same door which admits all the other animals, and ascend to the upper floor by a ladder, giving access to a trap-door closed at night. Here you find yourself under an open shed, where the inmates sleep in summer for the sake of the coolness. Off this verandah open two or at the most three rooms, the walls and

floors of which are made of rough planks or baked mud. They possess no other furniture except (and that only in the richer cottages) a mat or two, and a few rude cooking utensils. Half the space is generally occupied by heaps of Indian corn, the winter provision of the family, or by implements of husbandry." On a stranger's arrival, the *good wife* hastens with alacrity and good humour to prepare one of these rooms for his reception, by turning out her children, removing as much of the lumber as she can lift, spreading her best mat for him to lie upon, and lighting a fire to cook his supper on the chimneyless hearth. Then there is a grand *chasse* after a couple of the fattest of the fowls, which are soon caught, killed, plucked, boiled, and served up to the hungry traveller; who, if he has had the precaution to bring coffee, bread, salt, a knife and fork, a drinking cup, one or two tin plates, and a few other necessaries with him,—and if he does not object to this *toujours poulet* fare,—gets on wonderfully well. Of course, he must bring his bed and its appurtenances with him, or else he must sleep on the bare floor, wrapped up in his cloak. His toilsome ride during the day will generally procure him a few hours' sleep; "though the concert from below of asses, dogs, hogs, fowls, and rats is almost enough to waken the dead; while above, fleas (and still more noxious vermin) are too often *dancing to the music of the mosquitoes*,—to use the quaint phrase of an Arabian poet. The mid-day halts in the open air in summer—when Christians stop to eat and sleep, and Moslems to pray—

Καλῇ ὑπὸ πλατανίστῳ ὅθεν ῥέει ἄγλαον ὕδωρ—
Beneath the plane-tree fair, whence flows the glittering stream,

are much more refreshing.

10. SKELETON TOURS.

1. Corfu to Constantinople, by Sayádes, Joannina, Metzovo, Meteora, Larissa, Tempe, Salonica, Mount Athos, and back to Salonica, and thence by steamer to Constantinople. This tour will occupy from a month to six weeks.

2. Salonica to Scutari, by Vodena, Monastir, Akhrida, and Elbassan—a fortnight's tour, or rather less.

3. From Scutari to Prevesa, by Alessio, Durazzo, Berat, Avlóna, Tepeléni, Zitza, Joannina, and Arta—from a fortnight to 3 weeks. From Avlóna a week's excursion should be made into *Khimára*, or the *Acroceraunian Mountains* (Route 41). Suli and Parga should be visited from Joannina (Route 35); and Nicopolis from Prevesa (Route 33). The above three tours will enable the traveller to see what is most interesting in Albania, Thessaly, and Macedonia.

ROUTE 31.

CORFU TO JOANNINA BY SAYADA AND PHILATES.

The shortest and most usual route from Corfu to Joannina is to cross to *Sayáda*, a little port on the shore of Albania, nearly opposite the citadel. Here there is an *English Vice-Consul*, who will assist with advice, &c. With a fair wind the passage to Sayáda occupies only 2 or 3 hours. From Sayáda to Joannina it is about 18 hours. Leaving Corfu in the morning, it will be easy to reach the same night *Philátes*, a large Albanian village at some distance from Sayádes, and where good night-quarters can be procured. Placed near that remarkably formed rock, which from Corfu is so effective a feature in the view of Albania, Philátes abounds in rich and beautiful landscapes. The next considerable village on the road is *Raveni*. From Philátes to Joannina it is one long day's journey. The road is very pretty in parts, but there is no place or object of particular interest.

Joannina (see next Route).

ROUTE 32.

CORFU TO JOANNINA BY DELVINO AND ZITZA.

	Hours.
Cross to Butrinto	2 or 3
Butrinto to Delvino	7
Delvino to Delvinaki	13
Delvinaki to Zitza	8
Zitza to Joannina	4

The *Castle of Butrinto* is situated on the S. side of the river that communicates between the lake and the sea. On the opposite bank are the ruins of *Buthrotum*, among which are mingled fragments of Grecian and Roman architecture. Vestiges may be traced of the Acropolis, whose walls, composed of large blocks of stone without cement, indicate high antiquity. The castle of Butrinto is of Venetian construction. It is the only relic—with another ruined fort near the mouth of the river—of the station which the Venetians maintained here for so many centuries. (See pp. 69, 70). The garrison now consists of a dozen Albanians.

The lake is 5 m. in length, and 2 m. in breadth. It produces excellent fish; but the country around is unhealthy, in consequence of the *malaria*. There is splendid shooting here in winter.

Butrinto to Delvino, 7 hours.—*Delvino* is a large village, in a beautiful situation. It covers an extensive space on sloping hills, richly clothed with wood, but the plain is open and bare. A bishop of the Greek church resides here, and it was formerly the residence of a Pasha. Two leagues to the W. of Delvino are the ruins of *Onchesmus*, consisting of some ancient Greek tombs, and some architectural fragments. (Route 41.) One hour to the N., among the hills, are some Cyclopean foundation-walls.

Delvino to Delvináki, 13 hours.—The road ascends into the hills, and after 3 hours enters a valley, at the termination of which it again lies over a mountainous district. *Delvinaki* is a village situated on the side of a mountain, and consisting of nearly 300 houses.

Delvinaki to Zitza, 8 hours.—2 m. beyond Delvinaki a steep ascent commences, and after winding through woody hills the mule-path descends through oak-forests into a plain. Leaving the *river Kalamas* to the left, it reaches a hamlet, which is pleasantly situated on the ascent of the hills, and surrounded by wood.

Thence the road passes by the monastery of *Sosino*, which stands on the summit of an insulated conical hill, rising 500 ft. above the valley.

Four miles before reaching Zitza is the great fall of *Glizani*, where the Kalamas is precipitated over a rock 60 or 70 feet in height. The scenery round the cascade is not very striking; but the fall is singular, because the Kalamas, which is about as wide here as the Clyde at Cora Lynn, flows in a placid stream to the edge of the precipice, whence it falls in one unbroken sheet. The Kalamas is the ancient *Thyamis*.

It has been supposed by some that Zitza is on the site of Dodona, which is placed by Leake on the lake of Joannina. The fact is, that to ascertain the site of

Dodona, would seem now to require a response from the Oracle itself; for the former dwelling of the spirit, which once guided half the world, has lost its name and local habitation. An important *datum* for determining the site of Dodona is, that it was 4 days' journey from Buthrotum, and 2 days from Ambracia. According to the present computation, Zitza is about 28 hours from the former, and 17 from the latter. This meets the case very well. We must recollect that the latter journey is *with*, and the former *against*, the grain of the hard mountain ranges which stretch from N. to S., between Pindus and the Ionian Sea.

Zitza.

Monastic Zitza! from thy shady brow,
Thou small, but favour'd spot of holy ground,
Where'er we gaze, around, above, below,
What rainbow tints, what magic charms are found!
Rock, river, forest, mountain, all abound;
And bluest skies that harmonise the whole:
Beneath the distant torrent's rushing sound
Tells where the volumed cataract doth roll
Between those hanging rocks, that shock yet please the soul.

Amidst the grove that crowns yon tufted hill,
Which, were it not for many a mountain nigh
Rising in lofty ranks, and loftier still,
Might well itself be deem'd of dignity,
The convent's white walls glisten fair on high;
Here dwells the caloyer, nor rude is he,
Nor niggard of his cheer; the passer by
Is welcome still; nor heedless will he flee
From hence, if he delight kind Nature's sheen to see.

Here in the sultriest season let him rest;
Fresh is the green beneath those aged trees;
Here winds of gentlest wing will fan his breast,
From heaven itself he may inhale the breeze:
The plain is far beneath—oh! let him seize
Pure pleasure while he can; the scorching ray
Here pierceth not, impregnate with disease;
There let his length the loitering pilgrim lay,
And gaze, untired, the morn, the noon, the eve away.

Dusky and huge, enlarging on the sight,
Nature's volcanic amphitheatre,
Chimæra's alps extend from left to right:
Beneath a living valley seems to stir;
Flocks play, trees wave, streams flow, the mountain-fir
Nodding above; behold black Acheron!*
Once consecrated to the sepulchre.
Pluto! if this be hell look upon,
Close shunn'd Elysium's gates—my shade shall seek for none.

The city's towers pollute the lovely view;
Unseen is Yanina, though not remote,
Veiled by the screen of hills: here men are few,
Scanty the hamlet, rare the lonely cot:
But peering down each precipice, the goat
Browseth; and pensive o'er his scattered flock,
The little shepherd in his white capote
Doth lean his boyish form along the rock,
Or in his cave awaits the tempest's short-lived shock.

Oh! where, Dodona! is thine aged grove,
Prophetic fount and oracle divine?
What valley echoed the response of Jove?
What trace remaineth of the Thunderer's shrine?
All, all forgotten—and shall man repine
That his frail bonds to fleeting life are broke?
Cease, fool! the fate of Gods may well be thine:
Wouldst thou survive the marble or the oak?
When nations, tongues, and worlds must sink beneath the stroke!

Byron.

Zitza stands on the edge of a steep declivity, and contains about 150 houses. The surrounding views have a peculiarly wild and irregular magnificence. It was in the plain below that Lord Byron was nearly lost in a thunder-storm. Strangers may lodge at the convent, but the caloyers, now reduced to half-a-dozen, can offer nothing beyond bread and wine and bare walls. A small remuneration will be thankfully accepted by them.

From Zitza to Joannina is 12 miles. The only interesting object on the journey is the lake of *Lapsista*, a shallow piece of water which derives a fine character from the precipitous front of *Mt. Metzikeli*, the ancient *Tomarus*, forming its eastern boundary.

Joannina,* the chief town of Epirus, and the residence of a Pasha, is most beautifully situated. A large lake spreads its waters along the base of the lofty mountain called Metzikéli, which forms the first ridge of Pindus, and rises 2,500 feet above the level of the sea. At its base lies a small island, and opposite to it a peninsula, crowned by the fortress and town, stretches forwards into the lake from the western shore. Joannina derives its importance from having been the capital of Ali Pasha, to whom it owed its

* This is a mistake; the Kalamus is the *Thyamis*.

* No Hellenic city is known to have existed on this site, though Leake supposes the Temple of Dodona to have stood here. The modern name (τὰ Ἰωάννινα, i. e. *St. Johnstown*) first occurs in the annals of the Lower Empire. It is incorrectly written Janina, or Yanina.

prosperity and its public edifices. It formerly contained 50,000 inhabitants (exclusive of a large garrison), 16 mosques, 8 Greek churches, 2 colleges, the Seraglio and palaces of Ali Pasha, and strong castles and fortifications. When Ali Pasha found himself no longer able to defend the city, during the siege by the Sultan's army in 1821–22, he ordered it to be set on fire by his own soldiers. Its present population does not amount to more than 20,000, and from being scattered over so extensive a space, the town has a deserted appearance. The Pasha resides within the fortress, which is surrounded by a moat, the access to which is through ruins. The space within is considerable, and the situation of the palace—an irregular pile at the extremity of it—is striking. Some of the houses have been rebuilt, though by no means in their former splendour. The fortress of Joannina offers an irregular outline of dismantled battlements, crowned by the shapeless remains of the ruined Serai: behind it appear some of the loftier points of the *Coulia* and *Litharitza*.

The *Coulia* was a fortress 5 stories high, with a palace of 2 stories above it. The thick masses of masonry, and pilasters and arches which support the structure, have suffered but little. The palace above has disappeared. The Coulia communicated with the lake by a small canal. Ali Pasha used to enter with his boat, then get into a small carriage drawn by mules, which, rolling up an inclined plane round a large staircase, landed him 100 feet above at the door of his Serai. The *Litharitza*, the first fortress he constructed, is only a few yards distant. When on the approach of the Sultan's troops, the Albanians within, wishing to make their own peace with the Porte, closed the gates against their master, Ali retired to the small island on the lake, and here, while waiting for terms from the Sultan, he was treacherously murdered by the Turks. Thus terminated his extraordinary career on the 5th of February, 1822, in his 82d year. The marks of the bullets in the planks of the room where he fell are still shown. It is in a small convent on the island. The head of the rebel Pasha was sent to Constantinople, and suspended, as usual, for some days over the gate of the Seraglio. It was afterwards buried under the high turban-stone, which, surrounded by the monuments of Ali's sons, put to death soon after their father, is not the least remarkable among the sights of Constantinople. It stands near the Castle of the Seven Towers. The headless trunk of Ali was buried under a massive stone monument in his own citadel. Such have ever been the fortunes of Oriental despots. There is but a step from their palaces to their tombs. The career of Ali Pasha exercised a great influence on the Greek Revolution. If his power had remained unimpaired, he would probably have crushed the insurrection; and it was his rebellion against the Sultan which was seized by the Greeks as the most favourable opportunity for them also to rise in arms.

The plain of Joánnina is 20 miles long from N. to S., and about 7 broad in its widest part. The lake is rather more than 6 miles in length, and averages about 2 miles across. Its principal supplies are derived from copious springs, and its waters are carried off by *Katabothra*, or subterranean channels, at its southern extremity. To the E., and directly in front of the citadel where it runs out into the lake, the huge barren mass of Mount Metzikéli, or Tomarus (as we have already stated), rises abruptly from the water; but rich pasture land extends on both sides of the city of Joánnina to the distance of 10 miles, and probably is the *Hellopia* which Hesiod had in view when describing the district of Dodona. Subject as Epirus generally is to those atmospheric changes which procured for it Jupiter Tonans as Patron God in antiquity, there is no place in the whole province to be compared to Joánnina itself, owing to the vicinity of Metzikéli, for rapid transitions of temperature and frequency of thunder-storms. These in the winter—severe in this upland plain, raised near 1000 feet above the level of the sea—may often be witnessed accompanying a heavy fall of snow; while in summer their frequent recurrence tempers the fervour of the heat.

A *British consul* resides at Joannina, and receives his countrymen with courteous hospitality. The traveller must obtain from the Pasha at Joannina the passports necessary to facilitate his further travels in the Ottoman dominions.

ROUTE 33.

PREVESA TO JOANNINA BY NICOPOLIS AND SULI.

	Ho.	Miles.
Santa Maura to Prevesa . .	0	10
Luro	0	12
Suli	0	22
Paramythia	0	12
Joannina	12	0

The most usual as well as the most interesting excursion from Leucadia is to the ruins of Nicopolis, that "City of Victory" which was the trophy of that celebrated naval engagement fought off Actium, in B.C. 31, the result of which placed all the civilized world under one monarch and riveted its chains for ages, at the same time that it diffused peace, opulence, and security over extensive countries from which they had long been banished.

Prevesa is but 9 or 10 miles by sea from Fort Santa Maura, but that narrow space of water divides lands and nations more really apart than those separated by the Atlantic. No ancient city seems to have stood on the site of the modern town, which is on the northern shore of the strait—there only from 700 to 1000 yards across—which connects the Ambracian Gulf with the Ionian sea. It contains a population of from 3000 to 4000, partly Mahommedans and partly Christians. There is a resident *English Vice-Consul*. The British Consul for Albania lives sometimes at Prevesa, and sometimes at Joánnina.

On the fall of Venice in 1797, the French seized the Ionian Islands along with the ex-Venetian possessions on the neighbouring mainland; when Vonitza, Prevesa, Parga, and Butrinto were garrisoned by small detachments of French troops. The invasion of Egypt by Buonaparte in 1798 produced war between the Porte and France; and Ali Pasha, in the name of the Sultan, conquered all these places except Parga. The treaty of March 21, 1800, assured to their inhabitants the maintenance of the municipal privileges which they had enjoyed under the Venetians; but this provision was utterly disregarded by Ali. He took Prevesa by storm in November, 1798. Instead of defending the decayed Venetian fortifications of the town, the French garrison of only a few hundred men marched out to meet their assailants on the plain of Nicopolis, where, among the ruins of Roman greatness, they were overwhelmed by the impetuous onset of 5000 Albanians. The savage warriors entered the town *pêle-mêle* with its routed defenders, and their war-songs still record the tale of blood and rapine which ensued. Lord Byron has preserved the sentiment of some of these songs in his spirited verses (Childe Harold, Canto II.):—

Remember the moment when Prevesa fell,
The shrieks of the conquered, the conquerors' yell;
The roofs that we fired, and the plunder we shared;
The wealthy we slaughtered, the lovely we spared.

It is said that 300 of the Christian inhabitants of Prevesa, who had taken no part in the battle, fell in the indiscriminate massacre, and that their heads (*i.e.* their scalps stuffed with straw, after the *Turkish* fashion) were sent to Constantinople, the moustaches having been shaved off, so that they might pass for the heads of French soldiers. Though hundreds of the Greek townspeople were forcibly carried off to cultivate Ali's estates in other parts of his dominions—though the lands and houses of others were granted to his Albanians—and though mosques and seraglios have been erected—still Prevesa has not yet become entirely a Turkish town; and the traveller may recognise some traces of that mixed Greek and Venetian character familiar in the Ionian Islands. The gardens and trees scattered among the houses and the magnificent wood of olives by which the town is surrounded give it a pleasing appearance. Its fortifications, though repaired by Ali Pasha,

who used Nicopolis as his quarry, are now as ruinous as Turkish fortresses usually are. The streets are narrow, irregular, and unpaved, and the houses are chiefly built of wood. A regiment of regular infantry is always in garrison here, and a few guns are mounted on the bastions towards the sea—to enfilade—along with those of the little fort at the end of the Actian promontory opposite, the entrance to the gulf—here about half a mile across. A bar of sand reduces the depth to 10 feet, which of course prevents large vessels from entering the harbour or sailing up the gulf. *Punta*—the Italian translation of *Actium* (Ακτιον—*i.e.* the point of the long, low promontory which stretches northward from under the Acarnanian mountains)—as well as the little Fort built on its extremity, were retained by the Turks—as absolutely necessary for the safety of Prevesa. The Greek frontier line is drawn across this peninsula, 2 miles S. of its northern extremity. *Anactorium*, the capital of this district, was situated in the bay now called *St. Peter's* (from a ruinous Church dedicated to that Saint), near Vonitza; and *Actium* was nothing more than a Temple and Sanctuary of Apollo on the shore of the Anactorian territory. This fact appears from Thucydides (i. 29). The sanctuary was of great antiquity, and Apollo derived from it the surnames of *Actius* and *Actiacus*. There was also an ancient festival named *Actia*, celebrated here in honour of the God. Whatever remains of the edifices used for the Actian games may have been preserved to modern times, were probably embedded in the Venetian (now Turkish) Fortress on the point of Punta, or Actium, just opposite Prevesa.

Dion Cassius, a Greek author, whose long employment in the highest offices of the Roman state gave him the means of obtaining the best information on the subject, has left us a particular account of the battle of Actium, which it is very interesting to read on the very waters—

> "where once was lost
> A world for woman—lovely, harmless thing."

For some weeks before the engagement, the two hostile armies lay encamped opposite to each other, Mark Antony at Actium, and Cæsar on the ground where he afterwards erected Nicopolis. The fleet of Antony was stationed within the strait of Actium, in the present *Bay of Prevesa*; that of Cæsar in the Port of Gomaros, now *Mytika*, to the N. of Nicopolis, in the Ionian sea. During this period of inaction, proclamations were fulminated at their antagonists by each party respectively, Augustus making the same use as Virgil and Horace afterwards did of his enemy's Asiatic and Egyptian allies and sympathies—representing him as coming with uncouth and barbarous rites and deities against the old manners and the old gods of Rome. As often happens in similar cases, the Antonians were morally defeated before their real overthrow,—disheartened with the shameful profligacy and effeminacy of their chief. At length Agrippa, a partisan of Cæsar, having taken Leucas, and so threatening them from the rear, Antony and Cleopatra determined to retire to Egypt. Cæsar attacked their fleet as it was coming out of the strait, at the outer entrance of which the engagement took place which was to decide the fate of the known world. Cæsar had 300 ships, good triremes, and Antony 560, many of them with towers like floating castles. Both leaders embarked from their respective camps large bodies of troops; the remainder of the two armies were spectators drawn up on the shore. The battle of Actium resembled on a grand scale one of those mimic exhibitions of naval warfare with which the magnificence of the later Roman emperors sometimes astonished and diverted their subjects. Then the Liburnian galleys, that light cavalry of the seas, charged the huge phalanxes of Antonian ships; and for several hours both parties plied each other with missiles with no decisive result. At length, the wind shifting at noon, and a favourable breeze springing up, Cleopatra, whose galley had been anchored in the rear of the combatants, hoisted the purple sails on her gilded deck (Flor. iv. 11) and threading rapidly the maze of battle, was soon followed by the infatuated Antony. The flight of their leaders thoroughly disheartened the Antonians;

Agrippa fell on their flank with his detachment from Leucas; and in front the Cæsarians closed with them, pouring fire on the floating castles of the enemy from their engines of war, and from javelins thrown by the hand. The unwieldy size of the vessels of Antony now contributed to their own destruction:—all was soon in inextricable confusion—heightened by the various dialects and various arms of the nations and tribes ranged under his standard

"Quam variæ linguis, habitu tam vestis et armis."

The Antonians perished in vast numbers in the sea, while endeavouring to escape, in the flames, or by the arms of the conquerors. The barbarous cymbals and trumpets (Virg. Æn. viii. 696), used by the Egyptians in the mystic rites of Isis, gradually died away over the waters, as Cleopatra and her lover fled.

After the battle of Actium, Augustus established, as the most useful and durable trophies of his victory, two Roman settlements at Nicopolis and Patræ, granting lands in their vicinity to his veterans, endowing the new-built cities with the valuable privileges of Roman colonies, and augmenting their importance at the expense of the territory and population of all the townships in the neighbourhood. Nicopolis has again become the desert place which it was 2000 years ago, for the changes which have come to pass in navigation and ship-building since that age have rendered the situation unadapted to the commerce of the present day; but Patræ, the most flourishing town in the Peloponnesus, still justifies the choice of Augustus.

Besides founding Nicopolis, Cæsar enlarged and beautified the temple of the Actian Apollo, and promoted and endowed the Actian games long celebrated there, founding contests of music, gymnastics, horse-racing, &c., and raising them to be equal in dignity to the former national games of Greece. St. Paul spent a winter at Nicopolis (Titus iii. 2), and the ruins called the *Metropolis* may possibly mark the site of the Church built by the congregation which the Apostle formed. The subsequent decline of Paganism, by abolishing the festival of Apollo, probably struck the first blow at the prosperity of Nicopolis, for, after the time of Augustus, the games were celebrated in that city, and not at Actium. The ravages of pirates and of invading barbarians accelerated its ruin. It was repaired during the interval of calm under Justinian, and remained a Bishop's see until the tenth century, when Joannina succeeded it as the seat of ecclesiastical authority in the south of Epirus. During the Byzantine empire, ecclesiastical history furnishes the best indication of the relative importance of cities. When the imperial name was no longer a protection to the distant subjects of the empire, it was natural that Ambracia and other ancient sites near the Gulf, which Nicopolis had depopulated under the first emperors of Rome, should again become preferable from the same motives of security which had caused them to be occupied by the early Greeks. The new town of Prevesa, built nearer the sea, and in a more fertile part of the plain, then absorbed, probably, all the remaining inhabitants of the old city, and doubtless, as in other similar cases, was chiefly constructed out of its ruins.

The ruins of Nicopolis are 3 miles to the N. of Prevesa. Very charming is the ride thither through the olive-grove which stretches across the peninsula at the extremity of which Prevesa is built. The planting of olive-trees was encouraged by the Venetians in their continental as well as in their insular possessions. On emerging from the wood, the traveller finds himself on a grassy isthmus, resembling in its undulations and general aspect many portions of the Roman Campagna. The vast masses of crumbling ruins spread around recall also those of the Campagna, both in their date and material, which is chiefly Roman brick. The breadth of 60 furlongs, which Strabo ascribes to the isthmus on which Nicopolis stands, is incorrect: the broadest part of the site from the shore of the Ambracian Gulf to that of the Ionian sea not being more than 3 English miles; and nearly half the breadth of the isthmus is occupied on the eastern side by a lagoon, called

Múzoma, separated from the Ambracian Gulf only by a narrow *thread* of land, which is a mile long, and has openings, where the fish are caught in great numbers, as they enter the lagoon in the winter, and quit it in the summer.

The whole surface of the narrowest part of the isthmus is covered with remains of ancient tombs, baths, walls, &c.; but the most remarkable detached ruins are those of the *Aqueduct*—of the *Palace*—of the *Castle*—of the *Stadium*—and of the two *Theatres*.

The Aqueduct.—Though there are several copious sources on the isthmus which would seem to have been sufficient, by the aid of wells, for the supply of the city; still here, as at Corinth, another Roman colony, where local springs are even more abundant, the colonists were not satisfied with their local supply, either because it lay too low, or because it did not suit their taste. They therefore constructed an aqueduct from the N., 30 miles in length. Large remains of it are met with in different parts of the S. of Epirus, spanning broad valleys and streams, and joining hill to hill. Like the aqueducts of the Campagna, or that magnificent Roman work near Nismes, now called the *Pont du Gard*, it is a monument of a people's greatness, a standard by which to measure their power and intellect.

The Palace.—Near the southern extremity of the aqueduct, are the ruins of a building which seems to have been a palace. It contains numerous apartments with many niches in the walls for statues, and some remains of a stone pavement. It is beautifully overgrown with shrubs and wild flowers.

The Castle.—The *Paleókastron*, or *Castle*, is an extensive inclosure of irregular form, not far from the shore of the Gulf. On the western side the walls are strongest and most perfect, and are flanked with towers. Here too is the principal gate. A cross over a smaller gate is probably of the age of Justinian, who, as we learn from Procopius (de Ædif. iv. 1), repaired Nicopolis.

The Stadium.—The *Stadium* of Nicopolis was about the same size as that of Athens, *i.e.* about 600 feet long. Though its shape and dimensions can be accurately traced, it is now merely a mass of ruins.

The Theatres.—Of the two Theatres, the smaller is near the so-called Palace;—the larger is on the side of the grassy hill which rises to the height of 500 feet above the Stadium. This larger Theatre, from its good preservation, size, and elevation above the other ruins, is a very conspicuous object from all parts of the site of the ancient city and from the surrounding plain. It is visible too both from the Ionian Sea and from the Ambracian Gulf. It is partly excavated in the side of the hill; but all the superstructure is of Roman bricks, faced with stone. Huge masses have rolled down in different directions, still held together by the excellence of the mortar. The stone seats have all been removed, still it is one of the best preserved Roman theatres in existence, perhaps not excelled either in preservation or in the beauty of the prospect it commands, except by that at Tauromenium under Mount Ætna. Here also a large part of the proscenium and its appurtenances is still standing. In this theatre and in the stadium just below it, the Actian games were probably celebrated. From the upper walls of the theatre a glorious panorama is visible: the Gulf of Ambracia—the mountains of Ætolia and Acarnania, and the port and cliffs of Leucadia—with the Ionian Sea as far N. as Paxò. Immediately below is the isthmus with its ruins, and beyond the minarets of Prevesa rising from among gardens and olive-groves. It is clear from the historian (Dion Cass. l. 12) that the tent of Augustus must have been pitched on the hill where this theatre now stands, and that his camp was on the isthmus below. So that during the pause of some weeks, while the hostile armies and fleets were drawn up opposite each other, the future master of the world had before his eyes, like Xerxes at Salamis, his own and his rival's powers:—

> "Ships in thousands lay below,
> And men in nations."

The immortal features of nature in the magnificent panorama on which Augustus gazed still remain as they were

on the morning of Actium—but the vast fleets and armies have passed away, as well as the thronging crowds of the vast "City of Victory" which rose as the trophy of that eventful day.

Among such scenes we forget, insensibly, the selfish pursuits of ordinary life;—a solemn stillness occupies the mind, and our intellectual nature is improved; for "whatever makes the past, the distant, or the future predominate over the present, advances us in the dignity of thinking beings."

From Nicopolis to Luro the country is well wooded and cultivated, and broken by low hills.

Luro, 12 miles. Near the town flows the river Luro, which rises in the mountains, and falls into the gulf of Arta. This river is the ancient *Charadrus*. A few miles W. of Luro, near *Kamarina*, are the ruins of *Cassope*, and the hill of *Zalongo*, once a stronghold of the Suliots. From Luro the road lies through a valley, and arrives at the *river Suli* (Acheron), running S.W., which 2 miles farther makes a sudden bend to the N., and enters by a narrow pass the magnificent region of Suli. Along the whole route, from the spot where we arrive at the banks of the Acheron to the plains of Paramythia, the scenery is grand, bold, and singular in the extreme. From one spot the course of the Acheron may be traced for 6 or 7 miles between mountains, some of them upwards of 3000 feet high, their precipitous sides rising from the edge of the water. The road passes some hundred feet above the stream.

The *Castle of Suli* is placed on an insulated hill, near the ruined village of *Kako-Suli*, nearly 1000 feet above the river Acheron. The mountain on which the fortresses of Suli have been erected is of a singular semilunar form, terminating in so narrow a ridge as barely to admit of a path from one fortress to the other. The prodigies of valour displayed by the Suliotes in the defence of their liberty, the vigorous resistance they offered during ten years to the powerful Ali, and afterwards to the whole Ottoman army, and the important part they took in the late Greek war, are well known, and have created a general feeling of interest and admiration in their favour, which will induce the traveller to deviate from the most direct route in order to visit the scenes of the exploits of Mark Botzaris and Samuel the Caloyer. (Route 35.)

A steep descent from the castle leads to the junction of another torrent with the Acheron. Here the valley of Paramythia opens to the view. At *Glyky*, where the road crosses the Acheron, have been found some remains of ancient columns. Hence to Paramythia is five hours' journey along the banks of the Cocytus.

Paramythia, 12 miles from Suli, situated at the upper extremity of the Acherusian plain. The town rises up the ascent of the mountain. The old castle stands on a projecting mass of rock. This is the seat of a Greek bishopric. In two or three places, within a few miles of Paramythia, are the remains of ancient towns. The name of Paramythia (Παραμυθία, i. e. *Consolation*) was probably suggested by the beauty and salubrity of the situation.

Leaving Paramythia, the road lies through a pass to the N.E. of the city, where the troops of Ali Pasha had an action with the people of Paramythia. It descends to the Kalamas, and proceeds towards the *Olytzika* range to *Dramisius*, a village above the plain on the E. side of the mountain; near it are the ruins of *Passaron*. (Route 35.) They consist of a theatre, a small temple, and some walls. Near the city is a curious subterranean vault, supported by pillars. Some of the stones are nearly as large as those at Mycenæ. This valley is divided by a low chain of hills from the plain of

Joannina, 12 hours from Paramythia.

ROUTE 34.

PREVESA TO JOANNINA, BY ARTA.

	Hours.
Prevesa to Salagora by sea	3 or 4
Arta	3
Joannina	12

Salagora, a hamlet on a low hill on the N. shore of the gulf, is the port of Arta. Horses may be procured here to ride to Arta across the plain.

Árta stands on the site of the ancient Ambracia, near the Aracthus. The approach to the town is beautiful; there is a great deal of wood in its vicinity, and it is surrounded by gardens, orange-groves, and vineyards. Before reaching the town we cross a picturesque bridge, of very remarkable construction, over the Aracthus. It is to be ascribed to one of the Byzantine emperors. The view of a palace, mosques, churches, some good houses and shops, excite expectations which on entering the town are disappointed. The population does not now exceed 7000. The neighbourhood of Arta is subject to malaria. The chief object of interest here is the ruined fortress. It stands on the foundation walls of the ancient citadel, which are of the Cyclopean order.

Ambracia, originally a Corinthian colony, became afterwards the capital of Pyrrhus. On his coins Ceres appears holding ears of corn in her right hand. Ancient money often presents to the eye the principal characteristics of the soil and country to which it belonged, inspiring and indicating a patriotism, which thus became, as it were, a part of the national currency.

The inhabitants of Ambracia were removed by Augustus to Nicopolis, but it was re-occupied under the Byzantine empire, and again became a place of importance. The modern name of Arta is evidently a corruption of the Araethus, on which it stood; and we find this name in the Byzantine writers so early as the 11th century. The ruined Byzantine Church of *the Virgin of Consolation* (Ἡ Παναγία Παρηγορίσσα) is well worthy of a visit; as also the *Metropolis* or palace of the Greek Metropolitan Bishop, which hangs over the banks of the river. The remains of the walls of Ambracia confirm the statements of the ancient writers respecting their strength. They were built of immense quadrangular blocks of stone, some of which measure 18 feet by 5. Like the ancient city, the modern Arta has given its name to the neighbouring gulf.

Between Arta and Joannina is a large khan at *Pendepigadia* (Πεντεπηγάδια) or *Five Wells*, about half-way between the two cities. Thence to Joannina the route is interesting, and the view on approaching the town is highly picturesque.

ROUTE 35.

JOÁNNINA TO PARGA, BY DRAMISIUS AND SULI.

3 days' journey.

It is 4 hours' ride in a S.W. direction from Joánnina to *Dramisiús*, near which village is the best-preserved theatre in all Greece, besides other Hellenic remains. This theatre is built on the slope of a low hill in a retired and solitary valley, below the N. side of Mt. Olytzika. It is not so perfect as the Theatre of Taormina in Sicily, as no part of the proscenium is now standing; but, in Greece, the only other relic of antiquity of the same kind which at all approaches it in preservation is the Theatre at the Hieron or Sanctuary of Epidaurus (Section II., Route 16). The stone seats still remain, supported by huge masses of Hellenic masonry. Close by are the remains of one or two temples, and of a wall which inclosed them, the slightness of which proves that it was merely the peribolus of the Sanctuary. The situation, moreover, is neither strong, commanding, nor well watered—the usual characteristics of the sites of Hellenic towns. These facts, combined with there being no vestiges of an ancient city in the neighbourhood, prove that the remains at Dramisiús are those of a national sanctuary of the Molossians, doubtless of *Passaron*, where their kings were inaugurated. Such solitary sanctuaries, with a theatre and place for political assemblies adjoining, are often found in Greece; for instance, at Olympia and at the Isthmus of Corinth. The religion of Hellas well knew how to avail itself of two accompaniments most conducive to a solemn and devotional effect—silence and solitude.

From Dramisiús it is about 10 hours to the hamlet of *Romanates*, situated under the eastern slope of the mountains of Suli. The path is in many places very difficult and even dangerous. The valleys on both sides

of the great ridge of Suli belonged to the Suliote confederacy in the days of its greatest strength. Through various openings to the south and west, glimpses are occasionally caught to the S. of the beautiful Ambracian Gulf, and to the W. of the Ionian sea, dotted with Corfu and Paxo.

From Romanates it is a toilsome ride of 5 or 6 hours to the Castle of Suli. The path ascends the mountain by a series of difficult zigzags. We pass the crumbling remains of many breast-works of loose stones erected by the Suliotes, who contested this ground inch by inch, during several years, against Ali Pasha, performing deeds of heroism worthy of the best days of Greece. They were a tribe of Christian Epirots, mustering about 4000 fighting men, nominally subjects of the Sultan, but as really independent of the supreme government, until reduced in 1803, as were the Scotch Highlanders before 1745. The mutual jealousies of the chieftains, and the desertion of some of their number, hastened the ruin of the confederacy more than all the armies which the Mahommedans brought against them during a struggle of more than ten years. The stories told of their speed in running over mountains impassable to most men; of their skill as marksmen; of their keenness of sight, in which they excelled all other Albanians, who themselves are surpassed only by the Arabs of the desert; of their vigilance and sagacity; of their ability in planning, and activity in executing the most refined stratagems of their desultory warfare; of their powers of voice, remarkable even among the βοὴν ἀγαθοί mountaineers of Greece, and by which they were enabled to exchange signals at immense distances; in short, their prodigies of strength, skill, and valour, against overwhelming odds, would in some instances exceed belief, if they had not been so universally attested by their enemies. Mr. Bowen remarks that the Suliote confederacy "in some points resembled the united Forest Cantons of Switzerland, or the Achæan League, which, just before the Roman Conquest, revived a faint image of the ancient glory of Hellas,—'the pale Martinmas summer of her closing year.' Mark Botzaris, and many of his comrades in arms, are not unworthy to stand in the same rank with Tell and Philopœmen."

After a weary scramble, the path reaches the summit of the Suliot ridge, here about 3000 feet above the sea, and commanding in clear weather magnificent prospects in every direction. The *Castle of Suli* stands on an isolated rock full 1000 feet below the summit of the ridge; and beyond the Acheron rushes through a deep, dark chasm into the Acherusian plain, crossing which in a meandering course it empties itself into the Ionian Sea at the *Sweet Harbour* (Γλυκὺς Λιμήν), now called by the sailors of the Levant (probably from a beacon or light-house having at one period stood there) *Port Phanari*. The water of this port is still *sweet* from the influx of the river. The anchorage is not very safe, as it is exposed to the westerly winds.

A tremendously steep path brings the traveller from the top of the mountain to the bottom of the Castle rock. Here are the ruined hamlets of *Kiapha* and *Avariko;* and about a rifle-shot to the N., on an upland lawn, are the ruins of the main village of Suli, called *Kako-Suli*, like the "evil and unhappy Ilium" (Κακοΐλιος) of Homer (*Od.* xix. 260, 597). The homesteads of the Suliots are now silent and dismantled. The walls of their houses are still partly standing; the boughs of their fig-trees are still hanging over the doors; their hearths are still black with the smoke of former fires; crumbling stairs still point the way to fallen chambers. But no one now dwells in the houses, or prunes the fig-trees, or sits by the hearths, or climbs the stairs. The Suliots are scattered far and wide, but their sufferings and their heroism have surrounded their country with the interest of a republic of ancient Greece.

The two isolated rocks which rise precipitately from the ravine of the Acheron are called respectively *Trypa* and *Kughni*. These were the chief strongholds of the Suliotes, but the ruinous forts (known as the *Castle of Suli*) now crowning their summits, were

erected by Ali Pasha after their capture at the beginning of the present century. A small Turkish garrison is stationed here. The commandant is usually very civil to strangers, and will allow them to pass the night within the walls.

The incursions of the Suliotes over the neighbouring country reached their height towards the close of the 18th century, when Ali Pasha determined finally to root them out, which he finally accomplished with great loss, and after a long siege of the principal strongholds of Suli. When all further defence had become hopeless, a number of the Suliotes broke through the lines of the enemy, like the Platæans in the Peloponnesian war, and escaped to the Ionian Islands. Many of them were afterwards enlisted into the Greek regiments raised by the English during the war, but disbanded in 1814. At the outbreak of the insurrection in 1821, the Suliotes mostly went to Greece, where Mark Botzaris and others of their tribe became leaders in the war of independence, and so inflicted far greater injuries on the Turks than if they had remained entrenched on their native mountains. The survivors and their descendants are all citizens of the new Greek state.

"A dead silence, broken only by the rushing of the Acheron, now reigns in these gloomy gorges, which so long re-echoed the roar of battle and the cries of the combatants, those most thrilling of all sounds, the shrieks of mortal rage, and fear, and anguish."—*Bowen.* The Mahommedans showed as much perseverance in the attack as the Christians in the defence, climbing up the sides of the ravines, and pushing their breastworks to within a few yards of the lines of the besieged. The Suliote women proved to be true "Jaels and wives of Heber," continually exposing themselves to the fire of the enemy, supplying the men with water, ammunition, and provisions, and, when not otherwise employed, discharging volleys of abuse against the infidels.

The hero of the closing scene of the defence was *Samuel the Caloyer*, a monk surnamed "The Last Judgment" (Ἡ τελευταία Κρίσις), and who had been one of the bravest leaders of the Suliots during the war. When the ten years' death struggle was over, he retired along with the sick, the wounded, the aged, and those who had resolved to die by the graves of their fathers, to the tower which had been used as a powder-magazine. When their assailants drew near, they set fire to a train, prepared beforehand for this last extremity, and thus involved the foremost of the infidels in their own destruction. "Another tale of horror yet remains to be told. A number of the Suliot women had taken refuge on the summit of a rock not far from the last stronghold of their kinsmen. When all was over, and the enemy was scaling the crags to seize them, it is related that they dashed their infant children over the brow of the cliff, and then joining their hands, and chanting the songs of their own dear mountains, they formed a circling dance, at each recurring round of which an heroic victim hurled herself over the brink of the precipice into the dark gulf beneath. When the foe had reached the summit his prey was beyond his grasp. This is truly, in the words of Aristophanes, *the cliff of Acheron dripping with blood* (Ἀχερόντιος σκόπελος αἱματοσταγής)."—*Frogs*, 471.

From the Castle of Suli to Parga it is a journey of 10 hours, or even more, from the difficulty of the path. Travellers must dismount in descending the gorge of the Acheron, and let the horses scramble over the slippery ledges of rock, urged on by the cries of their owners. The path lies at one time in the bed of the foaming and roaring torrent; afterwards it hangs on the face of the cliff 500 or 600 feet above the river, and looks as if suspended in air. This is, perhaps, darker and deeper than any other glen in Greece; "on either side rise perpendicular rocks, in the midst of which are little intervals of scanty soil, bearing holly, ilices, and other shrubs, and which admit occasionally a view of the higher summits of the two mountains covered with oaks, and at the summit of all, with pines. Here the road is passable only on foot, by a perilous

ledge along the side of the mountain; the river in the pass is deep and rapid, and is seen at the bottom falling in many places over the rocks, though at too great a distance to be heard, and in most places inaccessible to any but the foot of a goat or a Suliote."—*Leake.*

After fording the Acheron just where it issues forth on the marshy plain, the old *Palus Acherusia*, the traveller stands at length amid the ruins of the village of *Glyky* (Γλυκύ), which still preserves the ancient appellation of the *Sweet Harbour* at the mouth of the river. The old church of Glyky stands on the site of an ancient temple, probably the oracular shrine where the spirits of the dead were consulted. Glyky was once the seat of the Bishop of this district, and affords an instance of the manner in which the names of classical history have often been transferred to ecclesiastical localities. Down to the time of Ali Pasha, there was almost constant war among the villages and clans of this part of Epirus—as once in the Highlands of Scotland—the Suliotes taking either or both sides, as they were best paid and fed; the poorer warriors disregarding the treaties made by their chieftains, and descending from their starving mountains to sell their blood to the highest bidder.

In winter there is excellent woodcock, snipe, and wild-fowl shooting on the Acherusian plain, and yachts from Corfu and Paxo frequently visit *Port Phanari* for this object. There is a small hamlet on the beach, where guides can be procured to the favourite shooting-grounds. In summer, the plain produces rice, Indian corn, flax, and wheat, wherever it is cultivated. The view of the castle-rock of Suli, through the gorge of the Acheron, backed by the high, barren mountains behind, is very striking. The river which flows from the N. and joins the Acheron about 3 miles from the sea, is the ancient *Cocytus* (now called *Vuvó*). Here then we have two of the rivers of the classical Hades. Pausanias expresses his belief that Homer drew his description of the Lower world from this part of Epirus. The character of the Homeric *Inferno*, as Dr. Wordsworth remarks, is very simple. Two rivers and a few rocks and trees form all its scenery. Very different became in after times the representatives of the same regions, when the gloomy realms of Pluto were dressed up with all the pomp of the palace of the Cæsars.

Quarters for the night may be found in the village on the beach at Port Phanari, or in one of the hamlets on the western side of the Acherusian plain, built on the slope of the low ridge of hills which here fringe the Ionian Sea. It is 5 hours' further riding over these hills from the edge of the plain to

PARGA.—From the brow of the ridge above there is a delightful view of the town, and the little territory surrounding it, once the property of its Christian inhabitants. This, like the island of Corfu, is one great grove of olives, interspersed with churches and villas now mostly in ruins. The crumbling walls of a monastery form a picturesque object on a promontory N. of the town. Winding down through the olives to the beach, the traveller gains another beautiful view. On a steep rock projecting into the Ionian sea stands the old Venetian Castle of Parga, on which the blood-red flag of the Crescent replaced in 1819 the Cross of St. George, and where Turkish soldiers now keep garrison in the room of an English detachment. The approach to the Castle-gate and the slopes around are clustered with houses, once the residence of the chief families of Parga, but now mostly in ruins. Encircling the town are gardens of figs, oranges, and lemons, running wild from neglect. The little port is formed by a rocky islet, with a chapel upon it. Several Mahommedan families have come to reside here since 1819, and a mosque has been built for their use, just outside the gate of the Castle. Permission is generally given by the Commandant to enter the fortress. It is now entirely dilapidated, and the churches and houses in the interior are in ruins. There are a few Venetian cannon, and one or two with the English broad-arrow upon them, left by our troops when they evacuated the place.

Good night-quarters can be obtained

in Parga, at the house of one of the Christian families. Many of the remaining inhabitants of Parga still give striking signs of the personal beauty and classical features for which their countrymen were famous; for

> "By Suli's rock, and Parga's shore,
> Exist the remnants of a race,
> Such as the Dorian mothers bore;
> And here perchance some seed is sown
> The Heraclidan blood might own."

The history of Parga dates from the 14th century, for it does not appear certain that any ancient town stood upon this site. When the Venetians became possessed of Corfu, about A.D. 1386, the inhabitants of this little sea-port of Epirus sought and procured the protection of the republic, when their castle was fortified and garrisoned like Butrinto, Prevesa, and Vonitza, the other Venetian dependencies on the mainland; and their government was assimilated to that of the Seven Islands. On the fall of Venice in 1797, all these places were occupied by French troops, which were, however, after an occupation of less than 2 years, expelled from the islands by a combined Russian and Turkish squadron; while Ali Pasha, by land, made himself master, in the name of the Sultan, of Butrinto, Prevesa, and Vonitza, leaving Parga unassailed. He seems to have shrunk from encountering the desperate resistance which the Parguinotes were prepared to have offered, or to have deemed their reduction, like that of their neighbours of Suli, likely to cost more than it was worth. On March 21, 1800, a treaty between Russia and the Porte created the Ionian Islands into the Septinsular Republic; stipulating at the same time that the *ci-devant* Venetian possessions on the mainland should be subject to the Sultan, but should retain their municipal institutions and the free exercise of their religion. As to Prevesa, Butrinto, and Vonitza, no further question has ever been raised; but when, in 1807, the treaty of Tilsit gave the Ionian Islands to Napoleon, the Parguinotes solicited and obtained a small French garrison. In the beginning of 1814 they opened a correspondence with the English squadron then blockading Corfu; and, with the help of an armed party of English secretly admitted at night, they overpowered the French soldiers; and the British flag replaced the *tricouleur* on their walls. They do not appear to have made any express stipulation with the British officers, under whose protection they thus placed themselves; but, doubtless they understood that their town would continue to follow the fortunes of the Ionian Islands. However, the Treaty of Paris in 1815, by which the Seven Islands were placed under British protection, made no mention of the ex-Venetian possessions on the mainland, and seems tacitly to imply that they were to abide by the fate prescribed for them by the Convention of March 21, 1800. Or it is possible that the very existence of Parga, and its population of 4000 or 5000, may have been entirely forgotten by the statesmen who were parcelling out afresh the map of Europe. However this may have been, the Porte claimed the surrender of Parga on the faith of the existing treaties; and in 1819 the Parguinotes were commanded either to submit to the Turks or to quit their country, an asylum being offered to them in the Ionian Islands, and the Lord High Commissioner (Sir Thomas Maitland) procuring for them the sum of about 150,000*l.* as compensation for their property in houses, lands, &c. The Parguinotes chose the latter alternative; for they knew that, though nominally ceded to the Sultan, they would be really given over to Ali Pasha, who was their bitter enemy, both from their being the last Christians in Epirus who had successfully resisted his power, and because they had assisted the Suliots in their wars with him. The policy of the British government and its agents in the surrender of Parga has been severely censured both in England and abroad;—those who wish to inform themselves thoroughly on the subject must have recourse to the Parliamentary Papers published at the time. Whatever may have been the diplomatic necessity or justice of the cession, it cannot be denied that it roused the indignation of the Christians throughout the Levant, and that no Englishman can visit the

ruined houses and deserted gardens of this beautiful spot without a feeling of regret that his country should have, however unavoidably, been concerned in their abandonment to the Mahommedans. The principal families of Parga all emigrated in 1819 to the neighbouring islands or to Greece; but some of their members have now returned, and have resumed, as subjects and tenants of the Turks, the cultivation of their former property.

At Parga a boat may be hired to convey the traveller to Paxo or to Corfu; or a short day's ride will take him to *Gomenitza*, a village on the shores of the channel of Corfu, and whence the passage will be much shorter. The road leads past the Mahommedan town of *Margariti*, and through a fine valley. *Sayáda*, the usual landing-place from Corfu, and nearly opposite the citadel, is a few hours N. of Gomenitza. (Route 31.) Or the traveller may reach Joannina in 2 long days from Parga, passing by Margariti and Paramythia, and leaving Suli on the right. Finally, in 2 days from Parga he may reach Prevesa, cross from thence to Santa Maura, and so proceed to Corfu by the steamer which keeps up communication between the Ionian Islands.

ROUTE 36.

JOANNINA, BY APOLLONIA, TO BERAT.

Joannina to—	Hours.	Miles.
Zitza	4	12
Delvinaki	7½	
Argyro Kastro	7½	
Gardiki	3	10
Stepetzi	3	
Tepeleni	3	
Lundschi	4¾	16
Karvunari	5	
Gradista	2	
Fragola	4½	14
Monastery of Pollina (Apollonia)	1½	4½
Berat—1 day's journey.		
Zitza / *Delvinaki* } see Route 32.		

We descend to the direct route which we left in coming to Delvinaki, along a deep chasm, through which a stream runs to join another coming from *Nemertzka*. The two, united, flow into the river of Argyro Kastro.

Five miles from Delvinaki is the *khan of Xerovaltó*. Ascending a low ridge beyond this place, we come in sight of the great plain or vale of *Deropoli*, forming a landscape of the most magnificent character. We continue our route to the village of *Palea Episcope*, on the declivity of the mountains which form the eastern boundary of the plain. There is a picturesque old Greek church here, which is stated in an inscription on it to have been founded by Manuel Comnenos. From his point the view is splendid.

The vale of *Deropoli*, or *Argyro Kastro*, is luxuriantly fertile in every part, and the industry of a numerous population has been exerted to bring it into a high state of cultivation. The products are chiefly corn, maize, tobacco, and rice. Much grain is carried down to the coast for export.

The villages and towns are numerous, and next to Argyro Kastro the most considerable is *Libochovo*. It is strikingly situated on the ascent of the mountains, at the entrance of a great break in them, through which is seen the western front of the mountains of Nemertzka.

Argyro Kastro, 7½ hours, is one of the largest and most important towns in Albania. It is very singularly placed on the declivity of the mountains on the W. side of the valley, at a place where some deep ravines approach each other. The town consists of several distinct portions; groupes of houses standing on separate eminences, or covering the summits of the narrow ridges which divide the ravines. It contains above 2000 Albanian and 200 Greek families. The governor occupies an old and ruinous serai, and is surrounded with a train of armed retainers. The situation of Argyro Kastro, on so unequal a surface, gives it an appearance of great magnificence. The castle stands on the central ridge, and is a building of considerable extent. It was built by Ali Pasha on the site of the old castle, and was commenced when he obtained possession of the place in 1812. This conquest was of great importance

to Ali Pasha; but his war with Ibrahim Pasha delayed this event till 1812, when he obtained possession of this district and that of Delvino, without much bloodshed. Previous to his attack on Argyro Kastro he had contrived to inveigle away the bravest of its inhabitants, in consequence of which the city surrendered after a short contest.

"The general appearance of Argyro Kastro is most imposing; but the glittering triangular area of houses, which from afar appears as one great pyramid of dwellings against the mountain side, is broken up on a nearer approach into three divisions. The whole town is built on three distinct ridges or spurs of rock, springing from the hill at a considerable height, and widening, separated by deep ravines or channels of torrents, as they stretch out into the plain. The town stands mainly on the face or edge of these narrow spurs, but many buildings are scattered most picturesquely down their sides, mingled as is the wont in Albanian towns, with fine trees, while the centre and highest ridge of rock, isolated from the parent mountain, and connected with it only by an aqueduct, is crowned by what forms the most striking feature of the place, a black ruined castle, that extends along its whole summit, and proudly towers even in decay over the scattered vassal-houses below."—*Lear.*

The direct road to Tepeleni is through the valley of the Deropoli, and it is only 7 hours from Argyro Kastro by this way; but a circuitous route may be taken by Gardiki, the unfortunate town destroyed by Ali in the spring of 1812.

Gardiki, about 3 hours from Argyro Kastro, was a large town, situated on the steep acclivity of a double conical hill, with high mountains in the immediate back-ground, the castle crowning the summit of the hill. In the early part of Ali Pasha's life, when he relied chiefly on the zeal and resolution of his mother, the Gardikiotes became his enemies, and endeavoured to dispossess him of his small territory; and, on one occasion, when he was passing the night in that part of the country with his mother and sister, they laid a plot for taking away his life. Ali with difficulty escaped; but his mother and sister were carried prisoners to Gardiki, where, having been exposed to various outrages, they were, after 30 days, sent ignominiously away. His mother after this never ceased to urge him to revenge himself on the Gardikiotes, and their continued opposition to his growing power confirmed his resolves. He was unable to accomplish his designs till the beginning of 1812, when he attacked the town, having previously contrived, by delusive means, to retain all the Gardikiotes within its walls. The Albanian officers, perhaps unwilling to take a city in the defence of which the Porte had directly interested itself, delayed their operations. But at length Athanasius Bia, an able officer of Ali, came forward and offered, with a certain number of Albanians, to take the town by storm, though its situation rendered this an undertaking of great difficulty. A single night put Gardiki into Ali's hands, after an interval of more than 40 years from the commission of the original offence. The inhabitants, 5000 or 6000 in number, were first distributed into different towns, while 36 of the Beys were sent to Joannina. On the 15th of March, 1812, 800 Gardikiotes were brought to the area of a Khan, near Argyro Kastro; a few of these were allowed to depart, and sent with the rest of their countrymen into slavery in other parts of Albania. The rest were tied together, and fired upon by the soldiers, till not one remained alive. On the same day, the 36 Beys shared the same fate at Joannina.

From Gardiki we return down the river to the place where it forms its junction with the Deropoli, at which point there is the ruin of a Roman fortress. Near it is the village of *Neochori.*

Stepetzi, a small village, near the place where the river quits the broad valley of Argyro Kastro to enter the more contracted defiles through which it flows north to join the Viosa near Tepeleni.

The mountains contracting the valley are a continuation of those which bounded it. Several towns and vil-

lages appear on their declivity. The approach to Tepeleni on this side is noble. A mile or two to the south of the town is the confluence of the *Deropoli* and *Viosa* (Aous), forming a river not less than 250 yards in width.

The sun had sunk behind vast Tomerit,
And Laos wide and fierce came roaring by,
The shades of wonted night were gathering yet,
When, down the steep banks winding warily,
Childe Harold saw, like meteors in the sky,
The glittering minarets of Tepelen,
Whose walls o'erlook the stream; and drawing nigh,
He heard the busy hum of warrior-men
Swelling the breeze that sigh'd along the lengthening glen.

He pass'd the sacred Haram's silent tower,
And underneath the wide o'er-arching gate
Survey'd the dwelling of this chief of power,
Where all around proclaim'd his high estate.
BYRON.

Tepeleni is situated on the west or left bank of the Viosa, on a lofty peninsular eminence, formed by the junction of the *Bendscha* with the *Viosa*. The ruined Seraglio of Ali Pasha, almost equal in extent to that of Joannina, stands on the brow of a rock, impending over the waters of the river. But the once proud Tepeleni now shelters only 150 Albanian and 8 Greek families. The town is a heap of ruins; and all its fortifications have been levelled with the ground. The Seraglio of Tepeleni is on the site of that which originally belonged to Veli Pasha, the father of Ali. Some of the rooms were magnificently adorned, and of great size; but its chief peculiarity was the beauty of its situation, overhanging the Viosa, and surrounded by the mountain ridges which form this valley, and that of the Bendscha. The harem was on the north side of the Seraglio. Tepeleni was the birth-place and the favourite residence of Ali Pasha, who was visited there in 1810 by Lord Byron, who thus describes the scene:—

Amid no common pomp the despot sate,
While busy preparation shook the court;
Slaves, eunuchs, soldiers, guests, and santons wait;
Within, a palace, and without, a fort:
Here men of every clime appear to make resort.

Richly caparison'd, a ready row
Of armed horse, and many a warlike store,
Circled the wide-extending court below;
Above, strange groups adorn'd the corridore;
And oft-times through the area's echoing door,
Some high-capp'd Tatar spurr'd his steed away;
The Turk, the Greek, the Albanian, and the Moor
Here mingled in their many-hued array,
While the deep war-drum's sound announc'd the close of day.

The wild Albanian kirtled to his knee,
With shawl-girt head and ornamented gun,
And gold-embroider'd garments, fair to see;
The crimson-scarfed men of Macedon;
The Delhi with his cap of terror on,
And crooked glaive; the lively, supple Greek;
And swarthy Nubia's mutilated son;
The bearded Turk, that rarely deigns to speak,
Master of all around, too potent to be meek,

Are mix'd conspicuous: some recline in groups,
Scanning the motley scene that varies round;
There some grave Moslem to devotion stoops,
And some that smoke, and some that play, are found;
Here the Albanian proudly treads the ground;
Half-whispering there the Greek is heard to prate;
Hark! from the mosque the nightly solemn sound,
The Muezzim's call doth shake the minaret,
"There is no god but God!—to prayer—lo! God is great!"
BYRON.

Ali was born at Tepeleni about the year 1740. His father was a Pasha of two tails; but at his death Ali was possessed of nothing but his house at Tepeleni, and is said to have boasted that he began life with 60 paras and a musket. By degrees he became master of one village after another, and found himself at the head of a considerable body of Albanians, whom he paid by plunder, for he was then only an independent freebooter; and it was not without many difficulties and reverses that he continued his career. At last he collected money enough to buy from the Porte a Pashalik, and being invested with that dignity, his desire to extend his possesions increased. The state of society in Albania at that period was as lawless as in the W. of Europe during the feudal times. Like a mediæval Baron, Ali was constantly at war with the neighbouring Pashas, and finally got possession of Joannina, in which Pashalik he was confirmed by an Imperial Firman. He next subdued the Pashas of Arta, Delvino, Akhrida, and Triccala, and established a great influence over the Agas of Thessaly. Giaffer Pasha, of Valona, he

poisoned with a cup of coffee; and he then strengthened himself by marrying his two sons to the daughters of Ibrahim, the brother and successor of Giaffar. During his career he more than once furnished his quota to the Imperial army, and served in person against the Russians, but never trusted himself at Court. In 1798 he was made a Pasha of three tails, or Vizier, and had several offers of being made Grand Vizier. Ali's next step was to obtain Pashaliks for his two sons, Mouctar and Veli. Many of the parts which composed the dominion of Ali were peopled by tribes which had been always rebellious, and never entirely subdued by the Turks, such as the Chimariotes, Suliotes, &c.; besides, the woods and hills were in possession of robber-bands, who burned and plundered the districts under the Pasha's protection. Against these he proceeded with the greatest severity, and succeeded in reducing the country to order. His dominions finally extended 120 miles N. to the Pashalik of Akhrida, N. and N.E. over Thessaly to Olympus, and to the S. the district of Thebes bounded his territory. The career of Ali to some extent resembled that of Mehemet Ali, the famous Pasha of Egypt; but his rebellion against the Sultan was not equally successful, having ended in his ruin and death, A.D. 1822. (Rte. 32.)

Two miles from Tepeleni are some ruins on an insulated point, between the mountains and a lower ridge descending to the Viosa. The road continues along the left bank of the Viosa to

Lundschi, 16 miles. 4¾ hours. Here the hills approach each other, forming a narrow pass, and the river flows in a deep and narrow stream; the cliffs in many places rise perpendicularly from the water, taking those singular forms which limestone hills often assume.

The road now becomes a precipitous path among the limestone cliffs which overhang the Viosa, leading into a fertile country, forming a sort of basin among the mountains. 2 miles from Lundschi, on a pinnacle of rock, are the remains of an ancient fortress, so situated that the only access to it is by a flight of steps cut in the rock. The plain in which the road now lies is that of *Kalutzi*. The loftiest mountain by which it is bordered is one called *Griva*. Beyond this plain the valley is again contracted by the approach of ridges of hill.

Karvunari, 5 hours, is situated beyond this pass on another ridge of hill which runs down to the river. The population of the town is entirely Mahommedan. The river is crossed by a ferry called *Lundra*. The passage sometimes occupies nearly an hour, being attended with difficulty on account of the violence of the current.

Gradista, 2 hours. The ruins here are situated on a lofty hill which approaches the E. bank of the Viosa, insulated on each side by valleys, and connected in only one point with the high ground behind. The village of Gradista, which we pass in ascending, is wretched, and almost deserted. The summit of the hill presents a tabular surface of some extent, on which are the ruins of an ancient city, the situation of which must have been fine as well as strong. The walls may be traced on the brow of the hill on the W. and N. sides, with a transverse curve connecting the two extremities. They are partly Cyclopean, and partly of a later period. Within the area of the city are several fragments of small columns of coarse marble, and towards the centre of the area are vestiges of some public edifice, probably of one of the temples. There are fragments of 10 or 12 columns here. On one of the perpendicular ledges of rock overhanging the declivity is a Latin inscription. These ruins may probably be those either of Bullis or Amantia, both ancient Greek cities of Illyria, near Apollonia, but this point is undecided. The view from the summit of the hill extends to the Adriatic, and shows the course of the Viosa winding through the plains. On the opposite side of the valley, lower down than the ruins, is the village of *Selinitza*, celebrated for its pitch mines. (Route 40.)

From Gradista the road descends into the valley, and continues on the right bank of the Viosa, and over the plains, upon which it enters a short distance below Gradista. These plains extend far along the coast towards Durazzo, and formed a valuable addi-

tion to the power of Ali Pasha, who obtained this territory as part of the Pashalik of Berat.

Fragola, 14 miles, about 4½ hours.

From Fragola the distance to the monastery of Pollina on the site of Apollonia is not above 4 or 5 miles.

The monastery of *Pollina* obtains its name from the city of *Apollonia*, placed just within the frontier of the ancient Illyricum, and once one of the most considerable and important towns in this region. It was originally founded by the Corinthians, and continued to increase in consequence till the age of the Roman emperors. It was a principal point of communication between Italy and all the northern parts of Greece, Macedonia, and Thrace. The future Augustus of Rome was sent hither to receive his education, and had resided here 6 months when the death of Julius Cæsar summoned him to Italy. The situation of Apollonia, opposite the port of Brundusium, and near the commencement of the great Via Egnatia, which proceeded E. to Thessalonica, rendered it frequently an object of military importance, particularly in the war between Philip and the Romans, and in that between Cæsar and Pompey. The period of its decline and destruction is not exactly known, but is probably not far distant from that of Nicopolis. The village of Aulon (*Avlona*) appears to have increased in importance in the middle ages, as Apollonia declined. The limits of the city cannot now be accurately traced, the vestiges of the walls being very inconsiderable. It seems, however, to have stood amongst a low group of hills which rise from the plains, with a W. and S. aspect towards the coast and the mouth of the Viosa. The most conspicuous object among the ruins is a Doric column, the sole remains of an ancient temple, standing on one of the above-mentioned eminences about 2 miles from the sea, which immediately opposite this point connects itself with a salt-water lake in the plains. The monastery stands on another hill ½ mile to the N. of the former, and which probably formed part of the old city, as well as a third eminence adjoining the other two; but the remains are few and unimportant. The monastery is very picturesque. Groups of trees are scattered over the hill on which it stands. A lofty square tower and a circular one rise above the other buildings, while several ancient cypresses which surround it give an air of repose and sanctity to the spot. Many fragments of antiquity are found in the buildings and within the walls of the monastery.

Berat is one day's journey from Apollonia. It is the ancient *Antipatria*, and in Turkish is called the *Arnaout Belgrade*, or *Beligrad*. The river *Beratino* is the ancient Apsus, which, rising in Pindus, falls into the Adriatic. Berat is romantically situated between the lofty rock on which stands the Castle and the mountain from which that rock has been severed by the Beratino. The town is spread along both banks of the winding stream, and the two banks are united by a high and handsome bridge. Berat is the residence of a bishop. The Greek women here wear veils, like those of the Mussulmans. Berat is the residence of a Pasha, who is Governor of Central Albania; Joannina, Berat, and Scutari being the 3 Pashaliks into which Albania is now divided.

ROUTE 37.

JOANNINA, BY PREMEDI, TO BERAT.

4 or 5 days.

The more direct route from Joannina to Berat lies through Premedi. The traveller may reach the first night the village of *Kalpaki*, and thence proceed on the second day to a Khan just below the mountain village of *Ostanitza*. Or, if he has not seen Zitza, he may sleep the first night at the convent there, and diverging to the right from the Delvino road, reach the Khan below Ostanitza on the second evening. The scenery hereabouts is very fine indeed. Thence the road lies along the valley of the Viosa, or Aöus, 8½ hours to *Premedi*, a curious place, dignified with the name of a town, and possessing two miserable Khans and a small Bazaar. The mode of building the houses here is characteristic of a country where the law of the strongest prevails; each house is enclosed in a high wall, and

forms a private fortress. Thence the road continues along the Viosa for 4 hours to the khan of *Klisura*, a village on a hill side where the Viosa turns in the direction of the sea through a very fine pass in the mountains. Then leaving the Viosa the road comes in 4 or 5 hours to a solitary khan, at the foot of that branch of Mt. Tomaros, which is here to be crossed. From this khan to *Berat* is 9 or 10 hours, and there is a khan about half-way: the road is dreadfully bad over the mountains, which it emerges from a little before reaching Berat. From Premedi nearly to Berat is considered the most dangerous part of this route; and unless travellers can muster a tolerably large party it would be well to ask for an escort from the Agas of Premedi and Klisura, to which a passport from the Pasha of Joannina will give a right. Some time before reaching Berat the Greek language will be found to be little spoken, Albanian and Turkish being in general use. At Berat there are a few merchants, traders with Trieste, who speak Italian.

ROUTE 38.

DELVINO, BY DURAZZO, TO SCUTARI.

Delvino to—	Hrs.	Ds.	Ms.
Argyro Kastro	0	1	0
Tepeleni	0	1	0
A Khan	3	0	0
Berat	13	0	0
Lusnja	6	0	20
Kavaya	9	0	0
Durazzo	3	0	0
Scodra or Scutari	0	3	0

Delvino.—(See Route 32.) Here the Mussulman women wear a singular dress, consisting of a white wrapper, covering them from the top of the head to the feet, with two half sleeves into which their elbows are thrust, and stuck out at right angles. They have exactly the appearance of rough hewn marble crosses. The wrapper opens at the face, to exhibit a black mask, with two holes for the eyes.

Between Delvino and Argyro Kastro rises a ridge 3000 feet in height, looking with its bluff and rugged face towards Corfu, and shelving down rapidly towards the N. and E. At the bottom lies parallel to it the long narrow valley of Argyro Kastro. From this ridge is a fine view of the Ionian sea and Adriatic gulf, with (in clear weather) the distant hills of Italy; and on the other side, of the verdant vale of Argyro Kastro, bounded by the bold and beetling face of a ridge of equal height to the one on which the traveller stands. An opening in the wall of rock shows again a third escarpment behind, so that the mountains appear like gigantic waves rolling one after the other.

Argyro Kastro (Route 36) is one day's journey from Delvino.

Tepeleni, 1 day's journey, described Route 36. The country becomes less wild, and the river is swelled in volume, but straitened in its bed. About 3 hours from Tepeleni is a Khan.

Thence the road ascends a succession of mountain passes, which are most bleak and dreary, but crowded with Albanian *coulias* or castles, one by itself, or two together, or, at most, ten in the same vicinity, forming a confederacy, bound together for the purposes of injury and defence; and this part of the route was long notorious for its savage inhabitants. Near the summit of the pass is a Khan.

Berat, 13 hours (Route 36). From this place the road lies along an almost uncultivated plain bounded by hills. At the distance of 4½ hours is a Khan, at the spot where the road crosses the river by a large stone bridge. 2 hours farther is the village of *Karabunar*, with a small Khan. 20 minutes beyond it is the village of *Lusnja*, lying ½ mile to the right of the road, and containing a large house belonging to a Turkish Bey. The country all along is quite flat; an extensive lake is seen among marshes to the left. In 3½ hours from Karabunar we reach the village of *Tscherni*, with a very miserable Khan, and cross the river *Skumbi*, the ancient *Genusus*. Thence it is 3 hours to

Kavaya, a place containing 200 or 300 Ghege families; a savage, picturesque-looking race. We have now fairly entered upon the country of the Gheges, the northernmost of the three

general divisions of Albania: the 1st is the southern, of which Joannina is the capital; the 2nd, or central, extends to Berat; the 3rd, the country of the Gheges, reaches the confines of Monte-Negro and Bosnia. The latter are strongly tinctured with Sclavonian blood. The Gheges have a distinct costume. They wear the fustanel, or white kilt, but instead of a short jacket they wear a skirt descending as low as the bottom of the fustanel; it is bound round the waist, and conceals the fustanel behind. Their costume exceeds in richness even that of the southern Albanians.

Durazzo, 3½ hours from Kavaya, the latter part of the road lying along the sea-shore. The town is called *Drasch* in Turkish, and *Duraessi* in Albanian. Durazzo occupies the site of the ancient Dyrrachium, or Epidamnus, the most ancient and powerful of the maritime towns of Illyria, fortified by nature, and once rendered impregnable by art. It is surrounded by rocks and the sea, except where it joins the land, and possesses a safe and commodious port, which only requires a mole to be run out from the horn of the present exposed bay, to give shelter to large vessels within, and afford them at the same time the immense advantage of a pier for lading, which no port of Turkey, except Constantinople, now offers. From 20 to 30 miles round, the roads might be rendered easily passable for waggons. Epidamnus was a colony of the Corcyreans. The expulsion of its aristocracy in 436 B.C. was one of the proximate causes of the Peloponnesian war. The traveller will find no traces of the ancient city beyond the usual indications afforded by several pieces of columns and marbles scattered among the burial-grounds, and built into the walls. Judging from the nature of the surrounding ground, the ancient city probably stood on the identical site of the modern town. Durazzo has now shrunk to the dimensions of a single street, running along a narrow promontory, jutting out into the Adriatic. On the point stands the Castle, a building of mediæval construction, though patched and repaired by the Mahommedans.

Durazzo exports tobacco to Italy, and imports Manchester and Birmingham goods, which are carried to Trieste, and thence sent to Durazzo. There is an Austrian consul here. Italian is very generally spoken in this, as in all the sea-ports on the eastern coast of the Adriatic. Perhaps the most interesting association connected with Durazzo is the memorable siege, battle, and capture, when the Norman Robert Guiscard defeated the Greek Emperor Alexius, A. D. 1081–1082.

Leaving Durazzo for Scutari, the road lies along a plain, occasionally through thickets. In about 3½ hours it enters picturesque scenery among valleys enclosed by thickly-wooded hills. About 1 hour onwards the valley gradually widens, and the road enters a large plain mostly covered with wood, with a very fine precipitous chain of mountains on the right. At 8 and 9 hours from Durazzo are khans, and another at 11 hours: the road is execrable: in dry weather a shorter road may be taken to the last-mentioned khan in 9½ or 10 hours. 1½ hour farther is another khan (these khans are mere sheds, but generally water-tight), and 4 hours beyond it is the village of *Alessio*, or Lesch, situated on the river *Drin*. Here was the ancient *Lissus;* and on the hill above, which is crowned by a fortress, may be seen several portions of the ancient walls, built of large stones. They may be traced down to the river; but their most extensive remains are on the side of the hill farthest from the stream. The road continues along the river, and in 3 hours from Alessio reaches a ferry; 2 hours after passing which is a khan; whence it is 3 hours more to Scutari.

It will be seen from the above that the journey from Durazzo to Scutari requires only from 2 to 3 *days* to do it with ease. The sleeping-places and accommodations upon it are of the very worst kind possible.

Scutari or *Scodra*. There is a kind of inn here, rather better than a common khan, and lodgings may be procured by the help of the *English Vice-consul*, Sig. Bonatti, a native of Corfu, whose kindness and hospitality leave the traveller little to wish for.

In approaching Scutari from the S.,

both the town and lake are hidden from sight by the ridge, the summit of which is crowned by a mediæval castle. The houses on the southern side of the castle-hill have been mostly ruined in some of the late sieges of this unquiet capital of Illyrian Albania. Passing through this scene of desolation, the traveller reaches long lines of bazaars, clustering just below the castle, but only tenanted during the day; the real inhabited part of Scodra being scattered over the plain on the N. side of the castle-hill, and between it and the lake. This suburb (commonly called "the Gardens") contains some good houses, surrounded with fruit-trees and stately chesnuts. The castle, in which the Pasha resides, commands a magnificent view: northward, the eye sweeps over the town and suburbs and the blue lake beyond, to the dark and jagged mountains of Montenegro; southward lie the plains of the Drin; westward the Adriatic; and eastward the ridges of the distant Pindus. Moreover, most interesting historical recollections are associated with this fortress, long the outpost of the Venetians and of the Ottomans in turn. In this part of Albania a large portion of the Christian population belongs to the Latin Church, and are called *Mirdites*. The river which flows out of the Lake of Scutari into the Adriatic is the *Bojana*. A little N. of its mouth is the town of *Dulcigno*, on the site of the ancient *Olcinium*.

ROUTE 39.

SCUTARI TO THE DALMATIAN FRONTIER AND CATTARO.

Proceeding from Scutari to the frontier of Dalmatia 2 days are necessary, it being about 16 hours, and a rough road. At 9 hours from Scutari is the small town of *Antivari*, near the coast, in the midst of very fine scenery: a khan upon the sea-shore is the usual halting place, leaving Antivari a little to the right. The road then continues along the sea-shore, and winds among very grand mountainous scenery, and reaches the frontier of the Austrian territory in 4 hours: here, at a line of guard-houses, the traveller is stopped, and his passport examined, on which, as at all other Austrian frontiers, he must have got an Austrian minister's signature, or he cannot enter. He is then conducted 2 hours on to *Castel Lastua*, where there is a lazzaretto, small, but clean, and the people very civil and attentive. Except when some contagious malady is raging in Turkey, quarantine on this frontier of Austria is now entirely dispensed with, and the traveller may return from the East by this route without any detention whatsoever.

The first town in Dalmatia is *Budua*, about 3 hours from Castel Lastua by land, but rather less in a boat. Budua is a very small town, strongly fortified by the Venetians. It stood a siege from the Turks in 1686. During the whole of the route from Scutari to Cattaro, the Montenegro mountains rise grandly on the right. The Montenegrines are of Slavonian race, a fragment of the Servia of the Middle Ages, and have never been really conquered by the Turks. They are governed by their *Vladika*, who formerly was bishop as well as prince. The population of Montenegro amounts to about 100,000, of which number 20,000 are fighting men. The last attempt made by the Turks to conquer them was in 1853. Their capital, *Cettigne*, is only 5 hours from Cattaro: no traveller should attempt to penetrate into Montenegro from the Turkish frontier; from Cattaro there is no difficulty. For a full account of this singular people and their country, see Sir Gardner Wilkinson's *Dalmatia and Montenegro*. (HANDBOOK OF TURKEY.)

Four hours, by a good road, brings the traveller from Budua to *Cattaro* (HANDBOOK FOR SOUTHERN GERMANY); a small fortified town, situated in magnificent scenery at the foot of the Montenegro mountains, and at the extremity of the deep winding gulf called *Bocche di Cattaro*, the Rhizonic Gulf of antiquity. There is a small *hotel* here, and lodgings can easily be procured. Italian is very generally spoken in all the ports of Dalmatia.

Steamers go from Cattaro to Trieste in 5 days, once a week, stopping at the principal ports in Dalmatia, and enabling the traveller to form a tolerable idea of the towns and people. (HANDBOOK FOR SOUTHERN GERMANY.)

ROUTE 40.

TEPELENI TO SELINITZA AND AVLÓNA.

	Hrs.
Karvunari, see Route 36.	
Karvunari	10
Selinitza	4
Avlona	4

The pitch-mines of *Selinitza* are only a few miles lower down the Viosa. The mineral pitch formation at this place is one of the most considerable that has been discovered, though inferior to that on the shores of the Caspian Sea. The beds of the mineral are diffused over a surface 4 miles in circumference. The pitch comes out in various places on the declivity of the ravines, and is occasionally worked in such situations, though more frequently by shafts sunk down from the surface. The pitch is covered only by a loose deposit of calcareous earth and clay, &c. In order to descend the shaft, the traveller is placed in the noose of a rope, and let down by a windlass. The miners say, that the thickness of the bed of pitch amounts, in many places, to 70 or 80 feet. The compact mineral pitch, or asphaltum of Selinitza, has the usual characters of that substance in its greatest state of purity. The colour is nearly black, with a resinous lustre; the fracture is conchoidal; it is slightly brittle; the specific gravity 1·4 or 1·5. It becomes viscid, or nearly fluid, when heated, and burns with a flame. The property of the pitch-mines, as of all others in Turkey, is nominally vested in the Sultan. The machinery employed about the shafts of the mines is of the simplest description, consisting merely of ropes, windlasses, and wicker-baskets. The miners are paid according to the number of okes of the mineral which they may severally obtain. The carriage to Avlona is performed by horses, at the expense of 1 para per oke, or 1s. per cwt. It seems certain that the ancients were acquainted with this deposit of pitch. Strabo speaks of a place called Nymphæum, in the country of the Apolloniotes, where there was a rock yielding fire, from below which issued fountains of asphaltum. There can be little doubt that the Nymphæum of Strabo was the pitch formation on the banks of the Viosa; an opinion confirmed by the phenomena which occur on the spot. In two or three spots in the vicinity of the pitch-mines, Dr. Holland found an inflammable gas issuing from the ground, which easily took fire, and spread a flame of some extent over the surface. A small space of ground, 15 or 20 yards in circumference, showed a surface denuded of vegetation, and covered with stones and earth, and apparently decomposed by sulphureous vapours. The surface was very sensibly heated: on one part of it a streamlet of water issued from the ground, forming in its egress a little basin, through which arose a number of air-bubbles. This gas instantly inflames on the application of a light, and burns with great vividness. The gas frequently ignites from natural causes, especially after heavy rains; and continues burning for several weeks. The wretched village of *Selinitza* is entirely inhabited by the workmen of the mines.

Proceeding from Selinitza to Avlona, the traveller crosses the hills on which are the pitch-mines, and traversing the valley of the river which comes from Delvino, he crosses the Gypsum hills.

Avlona (the accusative of *Aulon*, Italicè *Valona*) is beautifully situated on its gulf, which is so environed with hills, that it has the appearance of a great lake, the southern boundary of which is formed by the steep and rugged ascent of the Acroceraunian mountains. The town is about 1½ mile from the sea, and has 8 or 10 minarets. On the shore is a tolerable wharf, with an apology for a fort in the shape of a square enclosure of ruinous walls, with towers and a few cannon. The town occupies a hollow, thickly grown with olive-trees, among which are some gardens of herbs mixed with cypresses,

poplars, and fruit-trees. Beyond it, the rugged hills are covered with olives, and N. extends a woody plain, forming a level shore, except at the north entrance of the gulf, where there are some low white cliffs, separated from the plain by a lagoon, containing salt-works, and a fishery. Avlona has a handsome street, more in the Italian than the Turkish style of architecture. Avlona, or Aulon, in ancient times, derived importance from the safety of its roadstead.

"Avlóna lies in a recess or bay of the mountains, which here leave a level space of 2 miles or more between their base and the sea. The town is built for the most part at the foot of a crescent of rock, but the sides are dotted with houses; and at the two horns of this natural amphitheatre stand many conspicuous Dervish tombs of pretty architecture, surrounded by groves of cypress. From hence the eye looks down on Avlona in its garden of plane and olive-trees, its principal buildings, the fine palace of its late Bey, and some good mosques, which stand out in beautiful relief from the wide salt plain and gulf beyond. The gulf, shut in on one side by the long point of mountain called La Linguetta (*Italicè*, in Greek *Glossa*), and on the other by the island of Sazona, has exactly the appearance of a lake; so that the effect of the whole picture is most complete and charming."—*Lear.*

Avlona, and the other towns and villages in this part of Albania, suffered severely from a great earthquake in the autumn of 1851. The ancient town of Aulon stood on the same site as its modern namesake. Aulon (Αὐλών), a hollow between hills, was an appellation given to many such districts in Greece and Italy, and to places situated in them.

ROUTE 41.

A WEEK'S TOUR IN THE ACROCERAUNIAN MOUNTAINS. AVLÓNA BY KHIMARA TO BUTRINTO.

This is a very romantic and interesting journey. The mountaineers of Khimara, as the district is called from the name of its principal town, long maintained, like the mountaineers of Maina in the Peloponnesus, a wild and savage independence; and their manners and social state are still, in many respects, distinct from those of the neighbouring districts. The traveller should procure at Avlona the assistance of a native Khimariot guide, in addition to his other attendants. "Let a painter visit Acroceraunia: until he does so, he will not be aware of the grandest phases of savage yet classical picturesqueness—whether Illyrian or Epirote—men or mountains: but let him go with a good guide, or he may not come back again."—*Lear.* That part of *Lear's Journals in Albania* which refers to Khimára will be found peculiarly interesting.

On leaving Avlóna, the traveller passes some ruined buildings by the sea-side and an extensive olive-ground, and then ascends by a precipitous path to the village of *Kanina*, which occupies the site of the ancient *Bullis maritima*, the inland town of that name having stood near *Graditsa*. The ruinous fort of Kanina occupies the highest point of the hill, and commands a glorious prospect over the Adriatic beyond Avlóna, its bay, the long headland or tongue of *Glossa*, or *Linguetta*, and the island of *Sázona*, while, inland, the eye ranges over vast ridges of mountains, with an infinity of gorges, woods, and torrents.

Hence the traveller rides down the southern side of the hill of Kanina, and regains the shore, where "a spring of pure and icy fresh water gushes from the foot of a rock into the sea, and offers a natural halting-place for all who travel between Khimára and Avlóna." Mr. Lear remarks that there are many similar coves on the coast east of Plymouth; a home association which will be relished among the "infames scopulos, Acroceraunia." From this fountain it is 4 long hours to *Dradziátes*, the first Khimariot village. On the road are passed, near the village of *Ericho*, some remains of the ancient *Oricum*. The pathway leads along the side of the sea, but generally far above the blue water. "Anything more

frightful than these (so-called) paths along the iron rocks of Acroceraunia it is not easy to imagine: as if to baffle invaders, the edges along which we went slowly, now wound inward, skirting ravines full of lentisk and arbutus, now projected over the bald sides of precipices, so that, at certain unexpected angles, the rider's outer leg hung sheer over the deep sea below. To the first of these surprising bits of horror-samples of the highways of Khimára I had come all unknowingly, my horse turning round a sharp rocky point, and proceeding leisurely thence down a kind of bad staircase, without balustrades. I declined, however, trying a second similar pass on his back, and, at the first spot where there was safe footing, dismounted. Meanwhile the Khimáriot, who ever and anon kept shouting Κακός δρόμος, *Signore!* (a bad road, Sir!) fired off his pistol at intervals, partly, as he said, from 'allegria' (mirth), and partly to prevent any one meeting us in this dire and narrow way. When we had overcome the last of the *Kakos dromos*, lo! a beautiful scene opened at the narrow end of the gulf, which lay like a still and dark lake below the high wall of the Khimára territory. *Dradziádes*, the door, as it were, of Acroceraunia, stands on a height immediately in front, while the majestic snowy peak of Tschika (the lofty point so conspicuous from Corfu, and on the southern side of which stand the real Khimáriot villages) towers over all the scene, than which one more sublime, or more shut out from the world, I do not recollect often to have noticed."—*Lear*.

Descending to the shore, the path leads across the sands to the end of the gulf, whence it turns off to the left, and gradually ascends to Dradziádes. Presently it reaches the oak-clad hills immediately below the village, where narrow winding paths lead upward among great rocks and spreading trees worthy of Salvator Rosa. The ferocity of the dogs—descendants of the famous Molossian breed—exceeds in Khimára even what is experienced elsewhere in Albania and Greece; and the traveller must be on his guard against their attacks when approaching houses or sheepfolds. In other respects he will be hospitably received among the Acroceraunian mountains, and the accommodation which he will find in the houses of the mountaineers is not inferior to that found elsewhere in these countries. No one, of course, visits this part of the world for food, cleanliness, or sleep. It will always be more correct to say, in the old English phrase, "We *lay* in such a place," rather than "We *slept* there," for vermin of all kinds too often ensure what Milton calls "a sober certainty of waking bliss." Mr. Lear shrewdly observes,—"The plan of Khimariot hospitality is this: the guest buys a fowl or two, and his hosts cook it, and help him to eat it." *Dradziádes* is about 7 hours from Avlona, and it had better be made the resting-place for the first night. *Vuno* may be reached the *second* evening, and *Khimára* is from thence only half a day's journey.

After leaving Dradziádes the path proceeds towards *Dukádhes*, the next village, first through a tract of low wood, and then upwards by a gorge or pass, down which the wind often rushes with frightful force. "At the highest part of the pass a most singular scene opens. The spectator seems on the edge of a high wall, from the brink of which giddy elevation he looks down into a fearfully profound basin, at the roots of the mountain. Above its eastern and southern enclosures rises the giant snow-clad Tschíka in all his immensity, while, at his very feet, in a deep, dark green pit of wood and garden, lies the town or village of Dukadhes, its houses scattered like milk-white dice along the banks of a wide torrent.....Shut out by iron walls of mountain, surrounded by sternest features of savage scenery, rock and chasm, precipice and torrent, a more fearful prospect, and more chilling to the very blood, I never beheld—so gloomy and severe—so unredeemed by any beauty or cheerfulness."—*Lear*. The path descends to Dukadhes from the summit of the pass, over a succession of rugged steeps.

From Dukadhes a rude track leads across the valley, ascending gradually,

now over undulating turf, and now dipping by slanting paths into tremendous chasms, which convey the torrents from the northern face of Tschíka to the river of Dukádhes, the ancient *Celydnus*, on the W. of the valley. After crossing the last ravine, which closes the valley to the eastward, we wind upwards by a toilsome ascent to the great pass of Tschíka, picking our way among rocks and superb pines. At about 2½ hours from Dukádhes we reach the top of the pass, and begin to descend by what is called the *Strada Bianca*, or *Aspri Ruga* (White Road), "a zig-zag path on the side of the steepest of precipices, yet the only communication between Khimára and Avlóna towards the N. The track is a perfect staircase, and were you to attempt to ride down it, you would seem at each angle as if about to shoot off into the blue sea below you: even when walking down, one comes to an intimate knowledge of what a fly must feel in traversing a ceiling or perpendicular wall." Corfu, and the islets off its northern coast, now become visible, "something of a foreshadowing of England in this far-away land." The opposite coast of Italy is also clearly seen in fine weather from Acroceraunia.

After having completed the descent of the Strada Bianca, the traveller reaches that remarkable torrent, which, descending in one unbroken white bed from the mountain top down its seaward face, is known to mariners as "Il fiume di Strada Bianca." It is a very conspicuous object from the Adriatic. "Without doubt, this is a very remarkable scene of sheer mountain terror; it presents a simple front of rock—awful from its immense magnitude—crowned at its summit with snow, and pines, and riven into a thousand lines, all uniting in the tremendous ravine below."

Crossing this great water-course the route lies at the foot of the hills, over ground more cheerful and cultivated, till, in about 5 hours from Dukádhes, we reach the village of *Palása*, near the site of the ancient *Palæste*. From Palása to *Drymádhes*, the next in succession of the Khimariot villages, the route is comparatively uninteresting, except inasmuch as the great features of Acroceraunia—the bright blue sea on one side and the high mountain wall on the other—are always singularly striking. In about one hour from Palása we arrive at another torrent-chasm, "cloven from the heart of the mountains to the sea;" and here stands *Drymádhes*, with its houses scattered in all possible positions among the crags of the ravine, through whose narrow sides remote peeps of the lofty summits of Tschíka are visible.

A wild tract of rugged country succeeds to Drymádhes, and in about 1 hour more is reached *Liátes*, a village consisting of a little knot of houses standing in groves of olive-trees, an oasis of greenness and fertility which forms a rare exception to the general barrenness of Khimára. Hence the path lies over rocks overgrown with underwood till it reaches the last ravine, before arriving at *Vunó*, and which is a deep chasm that runs widening to the sea. The view of Corfu, above this long perspective of ravines, is exceedingly beautiful. In half an hour more we reach *Vunó*, one of the largest villages of Acroceraunia, and where (for Albania) very tolerable quarters may be procured. Like Drymádhes, Vunó is placed fronting the sea in a sort of horseshoe hollow at the head of a ravine.

For more than an hour after leaving Vunó, the route crosses a succession of sandy chasms; it then approaches a wild pass in the mountains which here advance close to the sea. High above hangs the village of *Pilieri*; and on all sides are inaccessible precipices—inaccessible at least to any but Khimariot women, who, in their daily avocation of gathering bushwood for fuel, climb to the most fabulous spots. The path through this pass consists of mere ledges of crumbling earth half-way down nearly perpendicular precipices, or huge fallen masses of stone. The broad ravine in which the pass terminates widens out gradually between lower hills, and shortly opens in a view of the town of *Khimara* itself—perched on a high isolated rock, with a torrent run-

ning below it to the sea, while Corfu forms the back-ground of the picture A steep zig-zag path leads upwards to the town, which occupies the site, as it preserves the name of the ancient *Chimæra*. There are still considerable remains of Hellenic masonry. The modern town suffered severely from Ali Pasha, and is now much dilapidated. The inhabitants of Khimára speak Greek, though the language of the majority of the Acroceraunians is Albanian. All are Christians. A little to the S. of the town of Khimára is the safe and deep harbour called *Port Palerimo*, the ancient *Panormus*, the only haven of refuge on this iron coast. A good method of exploring Acroceraunia would be to come to this harbour in a yacht from Corfu, and thence to make excursions among the mountains.

From Khimára it is 2 days' journey through scenery resembling that already described to the *Forty Saints* (Ἅγιοι Σάραντα), corrupted by the Italians into *Santa Quaranta*. The principal villages in this southern part of Acroceraunia are *Kiepero*, *Bortzi*, *Sopoti*, *Pikernaes*, *Lukovo*, and *Spilia*. The *Forty Saints*, or *Santa Quaranta*, is a little open port, with a few houses and magazines round it. A boat may sometimes be procured here to cross to Corfu. This was the site of the ancient *Onchesmus*. Two hours in a N.E. direction are remains of the ancient *Phœnice*, a name retained by the modern village of *Phiniki*. A little further in the same direction is *Delvino* (Route 32).

From Santa Quaranta to Butrinto is 5 or 6 hours. The path leads along the rocky neck of land which separates the lake of *Butrinto*, or *Livari*,* from the sea. There are beautiful views on the one side into the interior of Albania, and on the other of the opposite coasts of Corfu. The contrast between barbarism and civilization, barrenness and fertility, is here very strongly marked.

From Butrinto the traveller can cross to the town of Corfu, a distance of 9 miles.

* A corruption of the Latin "vivarium."

ROUTE 42.

FROM JOANNINA TO LARISSA.

	Hours.
Khan of Baldouni	5¼
Metzovo	8
Khan of Malakassi	4
Kalabaka (Ascent to Meteora)	7
Tricala	4
Zarko	6
Larissa	6
	40¼

From Joannina to the *Khan of Baldouni*, 5¼ hours.—The road skirts the S. end of the lake, and winds by a terrace round an insulated hill on which are some ancient remains now called *Castritza*, but identified by some writers with the site of Dodona. The hill is tinged with iron, and particularly at the place where part of the water of the lake is said to find a subterranean exit. The face of the rock is much fractured. The road then enters a broad valley, and then ascends the ridge of *Metzikeli*, here called Dryscos, i. e. *Oakley*. From the summit is a magnificent view of the town and lake of Joannina on one side, and the valley of the Aracthus and the mountain scenery of Pindus on the other. Below this ridge is the Khan of Kyria, or *the Lady's Khan*, about 12 miles from Joannina. The paved road from Joannina to the Khan of Kyria is continued towards Metzovo; but there is a shorter route by a steep path to the *Khan of Baldouni*, a picturesque and beautiful spot, near the banks of the Arta, or Aracthus.

Hence to *Metzovo* is 8 hours.—The road follows the course of the river till the junction of the Zagori and Metzovo branches, which unite, at an acute angle, the lofty intervening ridge terminating in a promontory clothed with wood. The road crosses the Zagori, and follows the course of the Metzovo stream, the bed of which it traverses nearly 30 times in 12 miles. This road is impracticable when the stream is

swollen, but is at other times preferred by travellers, as being more picturesque than the upper road to Metzovo. 4 hours from Baldouni is *Trikhani;* so named from 3 Khans placed near each other. *Krysovitza* is seen in the recesses of the mountains. From Trikhani to Metzovo the ascent is very difficult and laborious.

Metzovo, a town of 1000 houses, hangs on the steep side of a mountain, separated from Mount Zygos by two deep ravines, whence the river Arta takes its source. Metzovo commands the most important pass in all Pindus. Surrounded on every side by high mountain-ridges, it stands nearly 3000 feet above the level of the sea. The town is divided into two unequal portions by the chasm of a torrent which forms a branch of the Arta. The population of Metzovo is of Wallachian descent.—(GENERAL INTRODUCTION, *o.*)

The river *Aspropotamo,* the ancient Achelous, rises near Metzovo. The Peneus, or *Salamvria,* also rises on the E. side of Pindus, above Metzovo; again, the *Viosa,* the ancient Aöus, takes its rise in the mountains to the N. of Metzovo, as also the Haliacmon, or *Vistritza,* and the Aracthus, or *Arta.*

Hence to the *Khan of Malakassi* is 4 hours. The road ascends the central ridge of Pindus, immediately opposite to Metzovo. It first follows the course of a mountain torrent, and from thence is very steep, winding along a precipitous promontory of rock to the summit of the pass, which is attained after two hours' travelling, and is 4500 feet above the sea. Here are presented to the view the wide plains of Thessaly, the Peneus of Tempe issuing from the rocks below, and far beyond appear Olympus, Ossa, and Pelion, bounding the E. horizon. The chain of Pindus is not the least remarkable object in the nearer landscape.

Pindus is the backbone of Northern Greece. Its successive vertebræ have different names. Mt. Zygos was of old, as we have seen, called *Lacmos.* From its foot diverged the 5 chief rivers or liquid roads of Northern Greece, connecting it with the Ionian and Ægean Seas. It is what the glacier of the Rhone is to Switzerland. Here was realized the poetical vision of Virgil in the 4th Georgic, when he introduces Aristæus into a grotto at the source of the Peneus, one of the streams which issue from this mountain reservoir, and shows him "omnia sub magnâ labentia flumina terrâ." The Aous is probably so called by a Doric or Æolic form, because it flows from the *East.* The modern name *Viosa* is a corruption of the same word. At its mouth, at Apollonia, Augustus spent some early years in literary ease, as at the mouth of the Aracthus he won the battle of Actium. From Corinth to Apollonia—*i. e.* to the frontier of Illyria—extended a beacon-line of colonies, bringing the arts and polity of Greece along with the sacred fire exported by the settlers from the altars of their gods.

From the summit of Pindus, the descent on the eastern side is more gradual. A short distance below is the Zygos Khan, sheltered by woods. A winding descent of 2 hours brings the traveller to the *Khan of Malakassi,* near the confluence of the two streams which form the Peneus. On the steep side of the mountain stands the town of Malakassi, interspersed with trees like Metzovo.

From the Khan of Malakassi to Kalabaka is 7 hours, through a wooded and picturesque country.

3 hours from Malakassi is a Khan on the Peneus, and soon after the road crosses the valley of a considerable stream, the *Klinovo.* The country hereabouts formed part of the district called by the ancients *Athamania.*

From the Klinovo to Kalabaka, 5 miles, the road is tolerable.

The singular rocks of Meteora are seen from a great distance in descending the valley of the Peneus. They rise about a mile distant from the river, like a group of insulated massive cones and pillars of rock of great height, and for the most part perpendicular. The deep recesses between these pinnacles are thickly clothed with trees. On a nearer approach the outlines of several Greek monasteries are seen on these heights, seeming as if entirely separated from

the rest of the world. The small town of *Kalabaka* or *Stagús* is situated below the most lofty of these pinnacles. It is on the site of Æginium. Kalabáka is the Turkish, and Stagús (Σταγούς) the Greek name. Night-quarters can be procured in this village.

We pass on till we come beneath the abode

> "Of the monastic brotherhood upon rock Aerial,"

like Simeon Stylites on his Syrian pillar.

The Monasteries of Meteora (τὰ Μετέωρα, *sc.* Μοναστήρια, *i.e.* the Meteor-Monasteries, or "Convents high up in the air").—A short walk from the village of Stagús leads the traveller among the strange pinnacles crowned by these Convents. They form a cluster of detached rocks, separated by deep chasms, and each has a little level space on its summit, where the buildings are placed, looking like incrustations on the cliff. The deep recesses between the pinnacles are thickly clothed with trees, many of which have entwined their roots among the fissures, and seem as if suspended in air. The traveller had better ascend to the Convent called *par excellence* Meteora, as being the largest of those still inhabited. The view from the summit over the great plain of Thessaly is very magnificent. The Church is also curious. But the singularity of the spot—so unlike any other in the world, is its great attraction. A colony of monks settled on these rocks, for the sake of the security they afford, at a very early period. The six convents still tenanted by the Fathers possess wells and cisterns, some goats and sheep, and a store of meal, but they depend for their support chiefly on charitable contributions; and the traveller is expected to make a small present "for the Church" (διὰ τὴν Ἐκκλησίαν). There are now not more than 100 caloyers in all the 6 monasteries collectively. Besides the nets, the Convents of Meteora are also accessible by ladders of wood and rope, made in several separate joints, and let down over the face of the cliff, from the mouths of artificial tunnels in the rock, which communicate with the lower parts of the buildings. At night, and when not required, these ladders are pulled up, and the Monks are entirely isolated from the world below. The ladders are the most hazardous mode of ascent or descent, as they are perfectly perpendicular, and swing backwards and forwards in the air with the least breath of wind. A monk mounting by one of them looks from below like a large black fly crawling on the face of the precipice. The traveller is recommended to trust himself to the net, as the safest and most singular method of ascent. Here you resign yourself piously to the care of the holy fathers, whereas on the ladders you must rely on your own nerve and steadiness of head. The question is, Will you trust the Church, or your own private judgment? The rope which hauls you up is worked from above by a pulley and windlass. Of course, as you begin to ascend, your weight draws the net close, until your knees are forced up to your chin, and you are rolled into a ball like a hedgehog. On arriving at the monastery above, you lie on the floor a perfectly helpless mass, until the monks unroll you from the net, and help you to your feet. There is no real danger whatsoever. "A motley draught have these aerial fathers—literally fishers of men—often inclosed, since first they cast down their net into the world below. Sometimes they draw up in it an inquisitive scholar from the far West, sometimes a young officer from Corfu, sometimes a brother Cœnobite from Mount Athos, sometimes a neophyte yearning for solitude and religious meditation; once they received an Emperor of the East (John Cantacuzene), who came to exchange the purple of Constantine for the cowl of St. Basil." Steep paths lead a considerable way up the face of the precipices; so that the actual ascent in the nets or by the ladders averages only from 200 to 300 feet.

The number of monasteries was once 24, but only 10 of these now remain, of which the following are inhabited:—*Meteora, St. Stephen, Barlaam, Trinity, St. Nicholas, and Haghia Mone.* Some of the monasteries are situated in caverns formed by nature and art in the face of the rock. On arriving at

the foot of a monastery, a summons is shouted forth to the monks above. They lower a net by a strong rope, and in this slender vehicle the traveller seats himself. As he begins to ascend his weight draws close the aperture of the net, the projection of the pulley from a shed above securing him against injury by striking against the rock. The ascent of 150 feet is accomplished in 3 minutes. The monasteries are irregularly scattered on the summit of the rocks, and possess neither external nor internal splendour.

Kalabaka to Tricala, 4 hours. The road winds round the tallest of the pinnacles, which may be 1000 feet in height, and opens on the plain of Tricala. To the right is the Peneus; to the left Kalabaka, overshadowed by the reverse of the rocks of Meteora, which on this side assume a hilly character. At a distance in the plain appear the towers of Tricala. On the right is Pindus, and on the left a low chain of naked hills stretches from Kalabaka to Tricala. The approach to Tricala is marked by an appearance of comfort, activity, and prosperity.

Tricala, the ancient *Tricca*, is situated on a low ridge of hills, which extends into the plain from its northern boundary. Near the extremity of this ridge are the ruins of the castle, once of some importance, probably erected during the period of the Greek emperors. The Governor's residence is composed of two large serais, occupying two sides of a quadrangle. The culture of cotton is carried on to a considerable extent in the adjoining plains.

The great plain of Thessaly enabled the old Thessalians to practise horsemanship, and lay the foundation of the glory of the Thessalian cavalry. At the present day the traveller is reminded of the physical properties of this region by the sight of the wide and level road near Larissa, on which the Arrabahs, or chariots, of the Turkish Beys, the modern Scopadæ and Aleuadæ, may be seen to roll. The Centaurs were an ancient Thessalian tribe, in Homer nearly savage warriors, but who in after times came to be depicted as half men and half horses, from traditions of their equestrian prowess. There was probably a time when they appeared as formidable monsters to their neighbours, as did the mounted Spaniards to the Mexicans.

Hence to Larissa is 12 hours; but the traveller may divide the journey by stopping at *Zarko*, a village in ruins half way between. The road lies across the plain, and is devoid of interest. Near Zarko an irregular chain of hills runs to Thaumaci, and separates the plain of Tricala from that of Larissa and Pharsalia. The traveller crosses the Peneus near a deserted village. Farther on, a rising ground is covered with Turkish tombstones and Hellenic remains. This is the site of the ancient Larissa; and soon after the minarets of Larissa are seen glittering above an oasis of trees and verdure in the midst of a plain of sand.

Larissa is situated on a gently rising ground on the S. side of the Peneus or Salamvria. It was one of the most wealthy cities of ancient Thessaly, and is still considered the capital of that province. Larissa is the residence of an archbishop, and of a Pasha, and contains 30,000 inhabitants, partly Greeks and partly Mahommedans. There is also a number of Jews. There is little remarkable in the town. It is the station of a large Turkish garrison.

ROUTE 43.

LARISSA TO LAMIA (ZEITUN).

	Hours.
Larissa to Pharsalus	6
Pharsalus to Thaumaci . . .	7
Thaumaci to Lamia	7
	20

Between Larissa and Pharsalus there is a splendid view of Olympus, Pelion, and Ossa, to the left.

The ancient Pharsalus is 6 hours from Larissa. This town, called *Tzatalze* by the Turks, and by the modern Greeks *Phersala*, is situated beneath the rocky and precipitous front of a hill 500 feet high, and forming a semicircular sweep towards the N., on which side the town stands. On this hill are the ruins of the castle of Pharsalus; ½ mile distant is a small river, the ancient *Enipeus*. One

part of the town is on the ascent of the hill, the other on the plain. The battle of Pharsalia, between Cæsar and Pompey (B.C. 48), was fought on the plain adjoining the town, immediately below the above-mentioned heights. The neighbourhood had been previously signalized by the battle between the Romans under Quintus Flaminius, and the Macedonians under the last Philip. This action took place on the eminences called *Cynoscephalæ*, to the E. of Pharsalia, B.C. 197.

Pharsalus to Thaumaci, 7 hours. The road passes through a narrow defile and enters the plain, passing by several Turkish burial-grounds. It then ascends through a ravine to

Dhomoko, the ancient *Thaumaci*, which occupies a lofty pinnacle to the right of the ravine. The houses are built up the sides of the declivity, and the castle crowns the summit. The remains of the ancient walls are still to be seen.

Thaumaci to *Lamia*, or Zeitun, 7 hours. The road crosses a chain of hills and descends into an extensive plain, at the W. extremity of which is a lake. The road then ascends the chain of hills connected with Mount Othrys, from the summit of which is a remarkable view of the valley beneath. There is also here a striking view of Mount Œta. Passing the Greek frontier the road thence descends to Lamia. (Route 4.)

ROUTE 44.

LARISSA TO VOLO AND ARMYRÓ.

A triangular excursion of a week may profitably be made in the S.E. district of Thessaly, called of old Magnesia. It is two days' easy ride over the plain to *Volo*, thence it is one day to *Armyró*; and thence the traveller can proceed to Pharsalus, and so either return to Larissa, or, crossing the frontier of the kingdom of Greece, reach Lamia (Route 43).

The plain of Thessaly, between Larissa and Volo, is one unvaried undulation, but on the left are the glorious peaks of Olympus, Ossa, and Pelion. At length, crossing the low range of hills round the *Gulf of Volo*, the ancient *Pagasæan Bay*, we come in sight of its blue waves, with the Magnesian promontory bounding it on the E., and the picturesque little town of *Volo* (the ancient *Iolcos*) at its northern extremity.

On the shore of the Gulf, about 2 miles S. of Volo, are considerable remains of the city of *Demetrias*, founded about B.C. 290. by Demetrius Poliorcetes, and which soon became an important place, and the favourite residence of the later Macedonian Kings. It was recommended to them by its convenience as a military and naval station in the centre of Greece, by its beautiful situation, and by its many natural advantages. Mount Pelion afforded in the neighbourhood at once a park, an icehouse, and a preserve of game for the chase.

From Volo to *Armyró* is a short and delightful day's ride, the path lying near the shore of the Gulf. In this district are the remains of several ancient Thessalian cities, such as *Pagasæ*, near the village of *Golo*, *Pheræ*, near *Velestius*, *Thebæ*, and *Pyrasos*, near *Akketzeli*, and others. Pagasæ gave the ancient, as Volo the modern name to the Gulf. *Armyró* is prettily situated, at a short distance from the sea, embosomed in groves of wood. The frontier of the kingdom of Greece is only 2 hours distant; and 1 hour farther, at the entrance of the Gulf of Volo, a new town has been built, called *Nea Mintzela*, or *Amaliopolis*, in honour of the present Queen. There is a direct track from Armyró to Lamia, but it will be better to join the high road from Larissa, at Pharsalus (Route 43).

ROUTE 45.

LARISSA TO SALONICA.

	Hours.
Larissa to Baba	5
Ampelakia	2
Platamona (Heraclea)	6
Katarina (Dium)	8
Kidros (Pydna)	5
Leuterochori	1
Libanova	2½
Indje Karasu (Haliacmon)	2
Mauronero, or Karasmak (Lydias)	3
Vardari (Axius)	3
Tekale	2
Salonica	2
	41½

[The traveller who reverses this route, and starts from Salonica, will do wisely to take a boat at Salonica, and run down the Gulf to Platamona, thereby saving a very tedious and uninteresting circuit by land. This can seldom be done in going to Salonica, as boats are rarely to be met with at Platamona.]

The road from Larissa to Tempe is along the old military way, over the Pelasgic plain, on which are numerous tumuli, which continue all the way to the defile of Tempe. It passes a marshy lake, the *Palus Nesonis*, mentioned by Strabo. The view of Olympus and Ossa is here very fine. Mount Pelion is to the S.E.

Baba, 5 hours. The road follows the course of the Peneus as far as Baba, which is at the entrance of the vale of Tempe. Baba may perhaps have been the site of the ancient Gonnus.

Olympus (l.) and Ossa (r.) form the two sides of the defile of Tempe, and in the bottom of the cleft between the two mountains flows the Peneus. By the side of this river, at the western entrance, stands the Turkish village of Baba. S.S.E. of this town, towards the right, at a considerable elevation, is *Ampelakia*, on Mount Ossa. The way up to it is by a paved road. From this part of Mount Ossa the ancients obtained their Verde Antico.

Ampelakia, 2¼ hours. All the heights around this place are covered with vineyards (ἀμπέλια), whence the name is derived. The wine made here resembles claret. The town hangs upon the side of the mountain above the pass of Tempe. It was formerly situated lower down towards the defile, but the inhabitants removed hither, to avoid the incursions of the Turkish troops. Many of the inhabitants of this secluded spot were formerly Germans, though they wore the Eastern dress. There was a staple manufactory here for dyeing thread of a red colour, which supported and enriched the inhabitants, and gave rise to a very considerable commerce. At the end of the 18th century, when Ampelakia was visited by Beaujour, he gave the following account of it:—"Ampelakia, by its activity, appears rather a borough of Holland than a village of Turkey. This village spreads by its industry, movement and life over the surrounding country, and gives birth to an immense commerce, which unites Germany to Greece by a thousand threads. Its population now (1798) amounts to 4000, having trebled in 15 years. In this village are unknown both the vices and cares engendered by idleness; the hearts of the Ampelakiotes are pure, and their faces serene: the slavery which blasts the plains, watered by the Peneus, has never ascended the sides of Pelion (Ossa); and they govern themselves like their ancestors by their primates and other magistrates. Twice the Mussulmans of Larissa attempted to scale their rocks, and twice were they repulsed by hands which dropped the shuttle to seize the musket. Every arm, even those of the children, is employed in the factories: whilst the men dye the cotton, the women prepare and spin it. There are 24 factories, in which yearly 6138 cwts. of cotton yarn are dyed. This yarn finds its way into Germany, and is disposed of at Buda, Vienna, Leipsic, Dresden, Anspach, Bayreuth. The Ampelakiote merchants had houses of their own in all these places. These houses belonged to different associations at Ampelakia. The competition thus established reduced the common profits; they proposed therefore to unite under one central administration. Twenty years ago this plan was suggested, and a few years after it was carried into execution. The lowest shares in this joint stock were 5000 piastres (between 600*l.* and 700*l.*) and the highest were restricted to 20,000, that the capitalist might not swallow up the profits. The workmen subscribed their little profits, and, uniting in societies, purchased single shares, and, besides their capital, their labour was reckoned in the general amount. The dividends were at first restricted to 10 per cent., and the surplus was applied to augmenting the capital, which in 2 years was raised from 600,000 to 1,000,000 piastres (120,000*l.*). Three directors, under an assumed firm, managed the affairs of the company; but the signature was also confided to three associates at Vienna, whence the returns

were made. These 2 firms had their correspondents at Pest, Trieste, Leipsic, Salonica, Constantinople, and Smyrna, to receive their own staple, effect the return, and to extend the market for the cotton yarn of Greece. An important part of the trust was to circulate the funds realized, from hand to hand, and from place to place, according to their own circumstances, necessities, and the rates of exchange. The greatest harmony long reigned in the association; the directors were disinterested, the correspondents zealous, and the workmen laborious. The company's profits increased every day, on a capital which had rapidly become immense."

Mr. Urquhart, in the "Spirit of the East," says, that at length "the infraction of an injudicious by-law gave rise to litigation by which the community was split into two factions. For several years, at an enormous expense, they went about to Constantinople, Salonica, and Vienna, transporting witnesses, mendicating legal decisions, to reject them when obtained; and the company separated into as many parts as there were associations of workmen in the original firm. At this period the bank of Vienna, where their funds were deposited, broke, and along with this misfortune political events combined to overshadow the fortunes of Ampelakia, where prosperity and even hope were finally extinguished by the commercial revolution produced by the spinning-jennies of England. Turkey now ceased to supply Germany with yarn; she became tributary for this her staple commodity to England. Finally came the Greek revolution. This event has reduced within the same period to a state of as complete desolation the other flourishing townships of Magnesia, Pelion, Ossa, and Olympus."

From Ampelakia, the road descends again into the Vale of Tempe to regain the direct route to Salonica. The scenery becomes grand in the extreme. The perpendicular rocks rise to a prodigious height, broken with winter torrents, and dyed with various hues by a thousand storms. Right and left, on their highest peaks, are the ruins of ancient fortresses, once the bulwarks of the defile. It is through the gorge of Tempe that the Peneus found an outlet to the Gulf of Therma or Salonica, and carried off the waters of the lake, which once, according to the testimony of Herodotus, and every physical probability, covered the plain of Thessaly. It is here a dark and rapid flood, often hid by the splendid planes which overshadow it, and which are covered, like the rocks around, with a profusion of wild vines and other creepers, hanging in graceful festoons. It is evident from the marks of ancient chariot-wheels that the road of old lay in the same track with the modern path. Occasional openings in the walls of living rock afford a glimpse of some of the nearest heights of Olympus and Ossa, clothed with oaks and firs; in other places, where both sides of the ravine are equally precipitous, a small portion of blue sky only is visible. All the underwood of the E. abounds in the bottom of the pass. It was with the laurel of Tempe that the victors in the Pythian games were crowned. The inhabitants of Delphi came every ninth year to gather it.

Ford says, in his "Lover's Melancholy"—

> "Passing from Italy to Greece, the tales
> Which poets of an elder time have feigned
> To glorify their Tempe, bred in me
> Desire of visiting that Paradise.
> To Thessaly I came; and living private,
> I, day by day, frequented silent groves
> And solitary walks."

Among the many ancient writers who have described this famous pass, the most accurate descriptions are those of Livy (xliv. 6), and of Catullus (Epithal. Pel. et Thet.).

Tempe is a narrow rocky defile, 5 miles long, in which there is often only room for the traveller and the Peneus to travel side by side. It is a cleft or chasm, as its name implies (Tempe, from τέμνω). The banks are fringed with the low lentisk, the pliant *agnus castus*, and the sacred bay from which Apollo culled the shoot which he transplanted to the borders of the Castalian rill. Pompey, after his defeat at Pharsalia, rode rapidly to Tempe, a 40 miles' ride, where he quenched his burning thirst in the waters of the Peneus. He

never drank again of the rivers of Greece.

At the Eastern opening of the gorge, the Pierian plain presents a wooded park-like scene. Crossing this, we descend to the shore of the Gulf of Therma, whence there is a beautiful view of the Pierian region and Olympus, with Platamona standing on a promontory in the midst of the picture. The islands of Sciathus and Scopelos and the other northern Sporades are in sight.

Platamona, 6 hours. It stands on the site of Heraclea. The fort crowns a rock with the sea in front, and a stream on one side of it. Some remains of antiquity are to be observed, particularly an aqueduct. The Turkish cemetery is below the wall of the fortress. A small garrison is maintained here.

Leaving Platamona, we cross a small river; left is *Skamnia*, hanging on the side of Olympus. From this village, which is 5½ hours from Platamona, the traveller may ascend the summit in about 4 or 5 hours. There is another village, called *Carea*, 6 hours from Platamona, whence the ascent is considered the easiest.

To the E., across the Gulf of Therma, is Mount Athos: the road continues along the base of Olympus, and reaches a Khan half way between Platamona and Katarina.

Soon after we come to a military road leading from Katarina to the sea near an ancient port. We now cross the *Malathria* river (the Enipeus).

Before reaching Katarina, a stream, the ancient *Baphyrus*, is to be forded. Near it are some remains of a Doric temple. Turning off the road here to the left, we come to a tumulus, corresponding with the description by Apollodorus of the Tomb of Orpheus.

Katarina, 8 hours, is a small town, surrounded with wood, situated in a narrow plain between Olympus and the sea. From this spot is the finest view of the outline formed by the summits of Olympus. It is probable that Katarina is near the site of *Dium*. The old Pelasgic car, drawn by oxen, is still in use in this region.

Leaving Katarina over a sandy common, the termination of Olympus towards the W. becomes visible. Beyond it, on the same line, rises another mountain, which with Olympus and Ossa forms the barrier between Macedonia and Thessaly. There are two places to the left of the road, within 1 hour of Katarina, where some fragments of sculpture and architecture are to be found. The views looking back to Katarina are very fine. The road ascends a hill, whence there is a beautiful view in the opposite direction of Mount Athos and Salonica, or on the opposite shore of the Thermæan Gulf.

Kidros, 5 hours, a Greek village, and remarkably clean and neat, is the ancient Pydna. In the plain before this town the battle was fought between the Romans and Macedonians, in consequence of which Macedonia became a Roman province. A conspicuous tumulus in the plain marks the spot. At this place Cassandra murdered Olympias the mother, Roxana the wife, and Alexander the son, of Alexander the Great.

Leuterochori, 1 hour. A village on an eminence near the gulf, probably on the site of *Methone*. It was at the siege of this town that Philip lost his right eye.

Libanova, 2½ hours. The road now lies along the plain at the extremity of the gulf of Therma, at some distance from the shore, till it reaches the

Ferry of the *Indje Karasu*, or *Vistritza*, the ancient *Haliacmon*, 2 hours. This is a large river, crossed by a flying-bridge.

Mauronero or *Karasmak* Ferry, 3 hours. A similar mode of passage. This river is the ancient *Lydias*.

Vardari River, 3 hours, crossed by a wooden bridge ¼ mile in length. This river is the *Axius*, separating the Mygdonian from the Bottiæan territory, where Pella, the birthplace of Alexander, stood.

Tekale, 2 hours. Some antiquities are to be found about this place. Hence it is 2 hours to

Salonica, where there is a small *inn*, kept by an Italian.

SALONICA or Thessalonica, was more anciently called Therma. Its walls

give the town a very remarkable appearance, and cause it to be seen at a great distance, as they are whitewashed and painted. They enclose the city in a circuit of 5 miles. The city retains the form of its ancient fortifications; the lower part of the walls is Cyclopean and Hellenic, while the upper part dates from the middle ages, being built of brick, with many ancient fragments intermixed. The wretchedness of the city within contrasts with its external beauty, rising in a theatrical form upon the side of a hill, surrounded by plantations of cypress and other evergreens and shrubs. The citadel stands in the higher part of the semicircular range. Cassander changed the name of this city from Therma to Thessalonica, in honour of his wife, a sister of Alexander the Great. It was the residence of Cicero during part of his exile — a classical association, to which is added the more important Christian interest of St. Paul and his two epistles to the Thessalonians. The *Citadel*, called by the Turks the "Seven Towers," is the old Acropolis. Within this citadel are the remains of some Verde Antico pillars, and of a triumphal arch erected under Marcus Aurelius. The *Propylæum of the Hippodrome*, called by the Spanish Jews who reside in that quarter *Incantadas*, (from their idea that the figures on it were petrified by enchantment,) is a magnificent Corinthian colonnade of 5 pillars, supporting an entablature, with 4 void spaces between the pillars for the entrance into the Hippodrome or the Forum. Over the entablature is an attic, with figures in alto rilievo. Two of these figures seem to be Leda and Ganymede. Some of the *Christian churches*, now turned into mosques, are very interesting, and they can be seen without difficulty under the auspices of a *chawass* from the consulate. The three principal are—1. That called by the Greeks the *Old Metropolis*; it is a round church, built on the model of the Pantheon at Rome. Some have believed that this was originally a temple, consecrated to the mysteries of the Cabiri, and that it was built under Trajan. The inside is covered with Mosaic, like the dome of St. Sophia at Constantinople. The ancient Hippodrome, a magnificent area, was situated between this church and the sea. Here took place the great massacre of the Thessalonians by Theodosius, recorded in Gibbon. 2. In the *Church of St. Sophia*, which is now a mosque, corresponding in its proportions with its namesake at Constantinople, but of far less magnitude, are columns, and a Bema of Verde Antico. There is a tradition that when St. Paul preached at Thessalonica he made use of this pulpit; others say he preached in a subterranean church beneath. 3. The *Mosque of St. Demetrius*, once the metropolitan church, and built in the form of a cross. The whole of the interior was lined with marble, and on each side is a double row of Verde Antico pillars. The *Mosque of Eske Djumna* was once a temple sacred to the Thermean Venus. On either side were 12 pillars of the Ionic order. The 6 columns of the Pronaos remain, though almost concealed by the wall. It could be easily restored to its original form, and, next to the Theseum at Athens, would appear in more perfect preservation than any monument of Grecian antiquity.

The *Gate of Vardar*, or *Vardári*, was the triumphal arch of Augustus, raised after the battle of Philippi. This arch terminated a street that ran from east to west, through the town, at the farther extremity of which is the *Arch of Constantine*, before the gate of Cassander. This latter is an ancient arch, now deprived of its marble facing, and become a mere tottering mass of Roman tile and mortar, thrown over the principal street towards its eastern end. The piers still retain their marble facing, and are covered all around with a double range of figures in *basso rilievo*, representing the sieges, battles, and triumphs of a Roman emperor. Probably this arch was erected by Constantine as a monument of his victories over the Sarmatians.

The inhabitants of Salonica amount to 60,000, of which a moiety is nearly equally divided between Greeks and Turks, while the remainder are Jews, the descendants of those expelled from

Spain at the beginning of the 17th century. Their language is still a corrupted Spanish. Their outward dress consists of the *fez*, or turban, and of a tunic reaching to the ankles, and bound at the waist by a shawl or sash. The dress of the women differs but little from that of the men. A few Frank merchants are settled at Salonica, besides the consular body. There is a pasha, a Turkish garrison, and a Greek archbishop. There are steamers to Constantinople once or twice a week, in about 36 hours.

The commerce of Salonica consists in exporting the corn, cotton, wool, tobacco, bees'-wax and silk of Macedonia. A *British Consul* resides here. Salonica is subject to malaria, and the whole country at the head of the Gulf is miserably unhealthy. There is excellent *shooting* in the neighbourhood, including pheasants, woodcocks, wildfowl, &c.

ROUTE 46.

SALONICA TO MOUNT ATHOS BY CASSANDRA AND BACK TO SALONICA.

The direct road from Salonica to Mount Athos is by *Galatista* and *Elerigoba*: the following is more circuitous:—

Salonica to	Hrs.
Pinaka (Potidæa)	9
Calandria	5
(Return to Pinaka.)	
Haghios-Mamas	1
Mecyberna	1
Polighyro	3
Ormylia	3
Nikita	3½
Reveniko	5
Gomati	2
Erissó (Acanthus)	4
Mount Athos (Route 47).	
(Return to Salonica by)	
Nisvoro	5
Elerigoba	5
Galátista	6
Salonica	8

This route will enable the traveller to see the most interesting portions of the peninsula formerly called *Chalcidice*, because many colonists from Chalcis in Eubœa occupied it at an early period. It terminates in three prongs running out into the Ægean Sea, and called respectively Pallene (*Cassandra*), Sithonia (*Longos*), and Acte (*Mount Athos*). The last is described in Route 47. Of these promontories the western, Pallene or Cassandra, is the most rich and fertile, the two others having in all ages been rugged and clothed with forests. Olynthus, and the other Greek cities of Chalcidice, were conquered by Philip of Macedon, and annexed to his dominions.

Immediately on leaving Salonica, the country all round from the shore to the hills is dreary and barren, but 2 miles from the city is a hill covered with vineyards. 7 miles from Salonica we enter a smaller plain, the shore of which forms the inner angle of the gulf. This district was laid waste during the Revolution. Farther on, the road now lies over an undulating country; a low ridge of hills forming the boundary to the left, while on the right is the gulf, with Olympus rising majestically on the opposite shore: farther on may be distinguished Ossa and Pelion. We pass a few wretched hamlets: at length the prospect becomes more open, shelving downwards to the sea, and extending N. to the hills, once celebrated for their rich ores. The country continues barren and almost deserted. There are some farms, or *Metokhia*, belonging to the monasteries of Athos.

Pinaka, 9 hours, a village at the entrance of the narrow isthmus which connects the peninsula now called Cassandra, and formerly Pallene, with the main land. A ruined rampart, with turrets, stretches from shore to shore, and is called the Gate (*Porta*) of Cassandra. We distinguish the Hellenic blocks of the wall which defended the once flourishing and warlike city of Potidæa. This was a Dorian colony from Corinth, and became one of the proximate causes of the Peloponnesian war. Potidæa was destroyed by Philip of Macedon, but rebuilt by Cassander, who called the new city Cassandria, after his own name. Hence the modern appellation of the promontory of Pallene. The modern village on this site is called *Pinaka*. A marsh marks the place

where the port was once situated. After entering the peninsula, the traveller threads his way through brushwood till he reaches an eminence, whence the Toronaic Gulf breaks upon his view. Mount Athos appears between the promontory of Sithonia and the eastern horizon, and to the right are the forests of Pallene.

At *Athyto*, 3 hours from the ruins of Potidæa, are some remains of *Aphytis*, one of the 6 or 7 ancient cities which once stood on Pallene.

Before the Greek revolution the peninsula of Cassandra contained 700 families, 600 of which were small proprietors, and 100 families of farmers on the Metokhia of the monasteries of Athos. These 700 families were proprietors of 2500 head of oxen, besides flocks and herds to the number of 20,000 or 30,000. Such was the situation of this peninsula when news arrived, in 1821, of the revolt in Moldavia, followed by the intelligence of the rising of the Greeks in the south. The people of Cassandra then resolved to join the revolt. Finding, however, in the course of a few months, that no extensive region N. of Acarnania and Thermopylæ had revolted, they repented the step they had taken, and despatched messengers to sue for mercy. However, finally, Abdulabul, the Pasha of Salonica, entered the peninsula, put all the inhabitants to the sword, and razed their habitations to the ground. The peninsula was left wholly untenanted for 2 years, and has never recovered its former prosperity.

Calandria, 5 or 6 hours.

By advancing thus far, the traveller will see all that is interesting in the peninsula. Close to Calandria, on a headland still called *Posidio*, are the remains of an ancient city—of course *Posidium*. Hence the traveller returns to Pinaka.

Haghios-Mamas, 1 hour N. The village is hid among trees, but behind it appear four white towers, connected by mud walls. Here many relics of antiquity are to be found. At all the wells there are fragments of columns, and two ruined temples exhibit numerous remnants of ancient temples, all of which, especially those of granite, have been severely damaged by fire. These numerous remains, together with their position, leave no doubt as to this being the site of the ancient *Olynthus*, once the chief city of Chalcidice. There are here many broken inscriptions on sepulchral stones; and at the entrance of the village is an altar, standing upright, but half buried. At a short distance, among some small hills, is the ruined tower of a Metokhi, a structure of 30 or 40 feet square, by 50 or 60, without windows, but crenelated all round, with a staircase within. This kind of tower precisely resembles those in the N. and E. of Asiatic Turkey. Similar towers are to be seen in Naxos.

Mecyberna, now called *Molibo Pyrgo*, 1 hour. This was one of the towns of Sithonia.

Polighyro, 3 hours, 10 miles, was one of the chief of the association of villages which farmed the gold and silver mines of Chalcidice, now no longer worked. For an account of the mining municipalities of Chalcidice the traveller is referred to Mr. Urquhart's "Spirit of the East."

Ormylia, 3 hours, a small but very beautiful village on the edge of a small and rich plain. This is the site of the ancient *Sermyle*.

Nikita, 3½ hours, a village at the N.E. angle of the Toronaic Gulf. It is scattered over a chasm worked in a hill of sand, which rests against a rock of the most singular character and appearance; it is sparkling schist, cut out into grotesque forms. It is sometimes white, sometimes light blue. The skirt of the wood comes over the edge of the hill behind. The ruins of 280 houses are fancifully placed along the steep sides or on the terraces, or are concealed by orchards at the bottom of the chasm. On the side of the hill, in a small enclosure which once surrounded the church, stand seven white columns close together. The enclosure itself is nearly undermined, and below it hangs a column suspended across the road, having been caught or sustained by the bushes on each side. We now turn N., through a wild and beautiful country, and reach

Reveniko, 5 hours. The little upland plain on which this village stands seems to have been a lake, so perfectly level is its surface, though the hills around are broken and rugged. This plain is covered with all the trees that adorn the garden and orchard, the mountain and the forest.

Gomáti, a village scattered among fruit-trees and gardens, in the middle of a narrow steep valley with abrupt and wooded sides. As this valley descends towards the S. it spreads into a circular basin hemmed in by low and rounded hills, beyond which appear in the distance the sea and the cone of Mount Athos. Gomati formerly consisted of 230 houses. It has now barely 100.

From Gomati, the road descends through the valley into the basin below. 2½ hours across this little upland plain brings the traveller to the brow of broken ground, looking down on the grassy lawn which encircles the village of Erissó, the ancient Acanthus, situated at the entrance of the promontory of Acte, now the Holy Mountain. ("Ἅγιον Ὄρος, or *Monte Santo*). A glorious prospect now breaks upon the view. The Holy Land of the Greek Church lies below, its swelling ridges richly clothed with wood, varied by craggy rocks and by the stupendous cone of Athos at the southern termination of the peninsula, shooting up from the sea to the pyramidal peak, on which, according to the tradition of the Orientals, the Tempter placed the Saviour, to show him "all the kingdoms of the world and the glory of them;" and where the vivid fancy of a monk beheld—just before the Greeks rose in 1821 to recover their freedom and religion—a cross of light, such as once appeared to Constantine. Across the Isthmus of Athos is the track of the Canal, through which the fleets of Xerxes steered, while his countless armies stood by. Far to the W. are Olympus, Ossa, and Pelion; to the N. and E. are the peaks of Pangæus, and the mountains of Thrace and Macedonia. On either side of the peninsula of Athos are spread the Strymonic and Singitic Gulfs; the Toronaic Gulf is concealed by the intervening peninsula of Sithonia; but the Thermaic Gulf is visible. Far to the S. stretches the Egean, its hundred isles gemming its surface.

Descending from the brow of the hill, by a very rough path over broken ground, the traveller reaches

Erissó, a straggling village on the shore of the Strymonic Gulf, or *Gulf of Contessa*. The ruined fortress which surmounts the village is of mediæval construction, but its foundations are Hellenic, as are also many masses of masonry around, and the remains of an ancient mole in the Strymonic Gulf, which still affords shelter to a few boats trading with Thasos or Cavalla. These vestiges of antiquity mark the site of *Acanthus*, one of the stations of Xerxes in his march, and one of the cities seized by Brasidas, that most chivalrous of Spartans, in his brilliant Macedonian campaign, in the 8th year of the Peloponnesian war. Acanthus was originally a colony of Andros.

From Erissó, the traveller will begin his tour of the promontory and convents of Mount Athos, to accomplish which thoroughly he should allow himself about ten days, or even a fortnight. He will then return to Erissó, and may thence retrace his steps to Salonica, not by the circuitous route described above, but by the direct road through Nisvoro, Elerigova, Galatista, and Basilika. By this road, the journey from Erissó to Salonica, or *vice versâ*, may be accomplished in two long days. The best sleeping quarters are at Elerigova. These two routes, with the following, round Mt. Athos, will give the traveller a good knowledge of the peninsula of Chalcidice, as it was called of old.

From Erissó to Nisvoro is 5 or 6 hours. Instead of turning to the left after passing the isthmus, and striking across the hills to Gomati, the path lies northward and more into the interior of the country. Passing over some undulating ground, the traveller enters a richly cultivated town, surrounded by wooded hills. Some very fine plane-trees mark the courses of the rivulets. Hence there is a steep ascent to Nisvoro, and the path passes some heaps of burnt ore, which mark where silver mines were, till lately, worked by the

Turks. They seem now to be exhausted, as are also the gold mines anciently worked in the neighbouring island of Thasos.

Nisvoro (or Isboros, corrupted by running the final ν into the next word (εἰς τὸν Ισβορόν—στὸν Ισβορόν—στὸ Νισβορό) is a Greek village of 300 houses, loftily situated on the southern face of a woody mountain, and commanding a fine prospect of Athos and the Egean. "The position is very much that of an old Hellenic city, the height on which the town is built being detached in front of the mountain, and flanked on either side by a torrent. There are, moreover, vast substructions of Hellenic masonry all around, particularly in the beautiful glen to the W. That Stagirus was not far from Acanthus (Erissó) is rendered probable by their both having been colonies of the Andrians, and because when Acanthus surrendered to Brasidas in the Peloponnesian war, Stagirus immediately followed the example. (Thucyd. iv. 88.) I am aware that Colonel Leake is inclined to place Stagirus at the modern village of Stauros (Σταυρός) near the shore of the Strymonic Gulf in the plain below; and that he is a bold man who presumes to differ from a writer who seems to hit off ancient sites by a sort of intuition. Still I would venture to allege, in support of the claim of Isboros to the honour of having given birth to Aristotle, the universal tradition of the Macedonian peasants, and still more the very passage from Herodotus (vii. 115) cited by Leake himself. The historian states that Xerxes' army, after leaving the Strymon, "*passed by*," *i. e.*, left on one side, "Stagirus, and *then* came to Acanthus." Now there would not be room for so vast a host to pass in the narrow space between the modern Stauros and the sea; whereas it would be very natural that it should keep its course across the plain below, and leave on its left a town situated where Isboros now is. There is not much force in the argument from the similarity of the names, as Stauros means simply *Cross*, and as in England, so in Greece, is a very common appellation, or addition to an appellation of places. I would fondly, therefore, believe that it was among the beautiful glens surrounding Isboros, that the young Aristotle was wont to wander, musing on those great principles of science and philosophy, which dawned on his mind first of all men, like as the sun, when mounting above the horizon of his native town, pours its light on the peaks of Athos and Olympus, while the hills and valleys below are still buried in darkness."—*Bowen.*

5 hours' ride over soft greensward, and through scenery like that of an English park, will bring the traveller from Nisvoro to *Elerigova*, a large Greek village (there are no Mahommedans scarcely in Chalcidice), whose houses are clustered on a slope above a little plain. Hence it is 6 hours to *Galatista*, the road passing through a wooded and hilly country, many parts of which are very picturesque. Galatista is a tolerably large town, and the seat of a Greek Bishop. 7 or 8 hours' ride hence over a dull undulating plain, with few houses, little cultivation and less wood (except round the village of Basilica), brings the traveller back to *Salonica*.

ROUTE 47.

TOUR OF THE MONASTERIES OF MOUNT ATHOS.

The complete tour of the monasteries of Mount Athos cannot be accomplished in less than a fortnight, starting from and returning to Erissó (Acanthus). But the principal convents can be visited in a week as follows:—

	Day.
From Erissó to Karyés, seeing *Khiliandarion* on the way . .	1
Visit Karyés and the neighbouring Convent of *Kutlumusi*, and then ride across the peninsula to the Convent of *St. Paul*. .	1
From St. Paul to *Laura* . . .	1
From Laura to the *Iberians*, by *Caracallus*, &c.	1
From the Iberians' Convent by *Constamonites, Zographus, Russicon*, &c., to *Esphigménu* . .	1
From Esphigménu and *Batopædion* back to Erissó . . .	1
	Days 6

Some travellers hire a decked boat at the town of the Dardanelles, and sail directly from thence to Mount Athos, coasting along its shore, and landing at the places best worth visiting. If the traveller comes from Constantinople, he should provide himself with a letter of recommendation from the Patriarch to the Monastic Synod. This document can easily be procured by all Englishmen recommended by the Ambassador or Consul-General. If the traveller comes from Salonica he should at least procure a letter of recommendation from the English Consul there. A full account of Mount Athos and of its monastic community will be found in Mr. Bowen's *Mount Athos, Thessaly*, and *Epirus*, p. 51 *seq.*, and in an excellent article in the *Christian Remembrancer* for April 1851.

Mount Athos, as well as the peninsula on which it stands (the ancient *Acte*), is now known throughout the Levant as the *Holy Mountain* (Ἅγιον Ὄρος, *Monte Santo*), from the great number of monasteries and chapels with which it is covered. There are 20 of these convents, most of which were founded during the Byzantine Empire, and some of them trace their origin to the time of Constantine the Great. Each of the different nations belonging to the Greek Church has one or more convents of its own; and the spot is visited periodically by pilgrims from Russia, Servia, Bulgaria, &c., as well as from Greece, Asia Minor, and Constantinople.

The length of the peninsula is about 40 miles, and its average breadth about 4 miles. It is rugged and intersected by numerous ravines. The ground rises abruptly from the isthmus at the northern end to about 300 feet, and for the first 12 miles maintains a tableland elevation of about 600 feet, for the most part beautifully wooded. Afterwards, the land becomes mountainous rather than hilly, two of the heights reaching respectively 1700 and 1200 feet above the sea. 4 miles farther S., on the eastern slope of the mountain ridge, but at a nearly equal distance from the E. and W. shores, is situated amidst vineyards and gardens, the town of Karyés or Karyæ, the capital of the Peninsula. Immediately S. of Karyés, the ground rises to 2000 feet, whence a rugged broken country covered with dark forests, extends to the foot of Mount Athos, properly so called, which rears itself in solitary magnificence, an insulated cone of white limestone, rising abruptly to the height of 6350 feet above the sea.

In very ancient times the peninsula of Acte was inhabited by Tyrrheno-Pelasgians, but several Hellenic colonies were planted along the coast. On the isthmus there stood Acanthus and Sane; and in the peninsula itself, there were five cities, Dium, Olophyxus, Acrothoum, Thyssus, and Cleonæ, and perhaps a few others. Slight vestiges remain of some of these towns. The Empress Helena, the mother of Constantine, is related by tradition to have been the first founder of Convents on Mount Athos. Succeeding emperors and other Christian princes adorned its valleys and woods with fair churches and monasteries, and many royal and imperial personages have retired to these peaceful abodes to enjoy repose after the turmoil of the world. The Holy Society owe the privileges which they enjoy under the Turks to the foresight of their predecessors in submitting, before the fall of Constantinople, to Mahomet II., who, in consequence, gave them his protection, which has been confirmed by the succeeding Sultans. The Community is allowed to maintain an armed guard of 40 or 50 Christian soldiers. The only Mahommedan allowed to reside within the peninsula is a Turkish officer, who is the means of communication between the Sultan and the Monks. Even he cannot have a woman in his house; all female animals being rigidly excluded. The general government of the Mountain is vested in the *Holy Synod of Karyæ* (Ἡ Ἱερὰ ἐν Καρυαῖς Σύνοδος), the Caput, or Hebdomadal Board of Mount Athos, as Karyés is the Washington of these Monastic United States. The Synod consists of 20 deputies, one from each convent, chosen by annual election; and, besides these, of 4 "Presidents of the Community" (Ἐπιστάται

τοῦ Κοινοῦ), in whom the duties of administration are vested. These Presidents are taken from four different monasteries each year, so that in five years the cycle allows each of the 20 monasteries to name a President. There is a regular meeting of the whole Synod of 24 once a week; at other times, the Presidents form a managing committee. One of the four takes precedence of the others, according to a fixed rotation, and is styled for his year of office, "the First Man of Athos" (ὁ Πρῶτος τοῦ Ἄθωνος). This monastic congress superintends the civil affairs of the Mountain, takes cognizance of any matter in which the whole community is interested, and assesses on each convent its share of the tribute paid to the Porte in the place of all other taxes. It is a yearly sum of about 1500*l.*, which amounts to a capitation-tax of about 10 shillings, as the present number of the monks averages 3000. Each convent has a number of lay-servants (called κοσμικοί, literally *men of the world*) attached to it, and who are drawers of water and hewers of wood —Gibeonites and Nethinim—for their brethren. Almost every comer is received as a Monk, or Caloyer, in one or other of the convents, and if he brings with him a sum equivalent to about 15*l.*, he is exempt from menial service and from bodily labour on the convent lands. Only a small number of the whole body ever take Holy Orders; for though priests are exempt from all menial offices, still the duties of the Church service are so onerous that most prefer remaining simple Caloyers—the name given to all the inmates of the convents who have sworn to observe the statutes. For 3 years the new comer is a Probationer (δόκιμος), after which he is admitted Father, or *good elder* (καλόγηρος), on vowing obedience to the superiors, and to the rules of monastic discipline and asceticism.

The Synod, as has been said, directs the *general* interests of the Community; the revenue and internal government of each separate convent being entirely its own concern, as is the case with the colleges at Oxford and Cambridge. Most of the monasteries have estates in various parts of the Turkish dominions, as well as on the peninsula. 10 out of the 20 are *Cœnobia* (κοινόβια), and the other moiety are *Idiorhythmic* (ἰδιόρρυθμα), (GENERAL INTRODUCTION, *m.*) In the Cœnobia every single member is clothed, and lives on the same fare in the common hall or refectory (Τράπεζα); and the government is strictly monarchical, being administered by an Abbot (Ἡγούμενος), elected by the Society for life, and confirmed by the Synod at Karyæ and by the Patriarch at Constantinople. The Abbots are generally chosen, not so much for their piety or learning, in which qualities most of the monks are pretty nearly equal, but for their capacity of taking care of the worldly prosperity of the convent and its estates. On the other hand, the idiorhythmic convents are not *monarchies*, but, as the monks told Mr. Bowen, *constitutional states* (συνταγματικά). These last are under the administration of *Wardens* (Ἐπίτροποι), two or three of the Fathers annually elected, like the officers of an English college, and who have authority to regulate only the finances and general expenditure of the Society. In the idiorhythmic convents bread and wine alone are issued from the refectory to all the members of the Society, who add to these *commons* in their own cells what each can afford to buy, each being nearly as much his own master as are the Fellows of Colleges at Oxford and Cambridge. The refectories or halls are mostly on the same plan, being large rooms, with tables all around. While the monks sit at meat, a deacon generally reads from a pulpit a passage from the Gospel, with a commentary in modern Greek.

Like the refectories, the churches in the convents are all on the same plan, being of the graceful Byzantine architecture, rich with domes, pinnacles, frescoes, mosaics, relics, ancient plate, and pictures of saints. Mr. Bowen says:—"At many of the convents of Mount Athos the monks gave me very curious woodcuts, representing the appearance of the buildings some centuries back, since which time they have

changed but little. Some of them are representations of attacks from Saracen corsairs; at whom the cannon in the towers are firing, with their muzzles pointed *straight up in the air;* and monks of gigantic size are hurling stones from the battlements, while saints and angels are taking part in the *mêlée*, and whales and sharks are swallowing up the vanquished and drowning infidels. The perspective and proportions of these woodcuts are very Chinese; but the massive walls and fortress-look of the convents remind me of the description in *Marmion* of the monasteries of Lindisfarne:—

> 'And needful was such strength to these,
> Exposed to the tempestuous seas,
> Scourged by the winds' eternal sway,
> Open to rovers fierce as they.'

The cannon belonging to the monks of Mount Athos were taken from them by the Turks in 1821, as the Community made common cause with the Greek insurrection, and in consequence had 3000 Turkish soldiers quartered upon them until 1830. These unbidden and unwelcome guests do not appear to have done much wanton mischief, but the expense of maintaining them for nine years was almost ruinous, and many of the convents are only now beginning to recover from it."

Besides the twenty great convents, there is a very large number of places of ascetic retirement (Ασκητήρια, corrupted into σκήτια) in all parts of the peninsula, which bear the same relation to the monasteries as the halls at Oxford bear to the colleges. Every nook and corner of the mountain is also filled with cells or hermitages (κελλεῖα), and with little chapels and oratories.

The libraries of the convents of Mount Athos are mere closets, where the books are stowed away without the slightest care for their arrangement or preservation. In none of the monasteries do any of the monks make use of their books; "one part of us are praying, while the others are working in the fields" (ὁι μὲν προσευχόμεθα, ὁι δὲ ἐργαζόμεθα), being the reply given when a recent traveller inquired if there were any learned men among them. We should remember, however, that the primitive idea of monasticism was simply retirement from the world for the purpose of devout contemplation. This idea is still to a certain extent realised in the Greek monasteries; learning and intellectual exercises belong to the Western orders. We must recollect, moreover, that men resorted to Athos, not for rest for the soul merely, as of old, but for tranquillity of the body and security from the infinite exactions and indignities of the Turkish rule. Most of the convent libraries are of the same character; they contain many handsome editions and MSS. of the Fathers; but they are generally very poor both in classics and in general literature. At the present day comparatively few of the Greek clergy are acquainted with the Fathers of their own church, and still fewer with the classical literature of their ancestors. The libraries of Mount Athos have been well ransacked by Mr. Curzon (whose clever and amusing work, 'The Monasteries of the Levant,' may be consulted on this subject), and previously by Professor Carlyle and Dr. Hunt in 1801. The latter gentlemen state that the MSS. at that period amounted to 13,000, but that few of them were classical, and those few of slight value. They found, however, many curious and valuable ecclesiastical MSS. On the whole, it is possible, though not probable, that systematic researches in the convents of Mount Athos might discover some of the hitherto lost works of ancient writers.

After this general description of Mount Athos, we shall proceed to chalk out an itinerary, starting from Erissó (Acanthus). It is, perhaps, the best course for the traveller to repair in the first instance to the monastic capital Karyés, which is 6 or 7 hours from Erissó, and there to present his credentials to the synod. A circular letter of recommendation will then be given him to all the convents, and he will also be provided with mules, guides, &c. He will be everywhere received with much kindness and simple courtesy, lodged in the chief room of the monastery, and entertained

with fish, vegetables, rice dressed in various ways, cheese, sweetmeats, fruits, and very fair wine, made on the mountain. The monks seldom have meat to give a stranger, as they rarely eat it themselves; their spare diet, long church services, and oft-recurring fasts, making the pulses of men of 30 beat as if they were 60. The services in the convent churches last 6 or 7 hours every day; on great festivals and fasts 11 or 12 hours, or even more, out of the 24. The monks seldom sleep more than 5 or 6 hours: going to their cells at 8 or 9 in the evening, they are roused at 2 A.M. by the beating of the sounding-board (*σήμαντρον*). Most of them never taste flesh-meat at all; on 159 days in the year they have but one meal; and at this, eggs, cheese, wine, fish, milk, and oil are forbidden them (though allowed on the remaining days), and their diet consists merely of vegetables and bread boiled in water. On no day have they more than two meals. Detailed information on all these points is given in the 'Christian Remembrancer' for April, 1851. It is to be observed that the carnivorous traveller may purchase meat in the bazaar of Karyés, as also an occasional *cock* from the neighbouring islands (no *hens* are allowed); and that he may carry his own larder with him in his tour round the peninsula.

At night the traveller's couch will be spread with quilts and coverlets on the divan where he sat at dinner. The nightly incursions of *whole families* of certain insects will make him regret that the good fathers have been unable to exclude *all* female creatures of every kind and race from the holy peninsula. Breakfast will be served in the morning of nearly the same materials as dinner. On departure, each guest should make a small present to the lay-servants immediately attached to his service. In the smaller monasteries of the East—as at St. Bernard's and elsewhere in the West—it is also usual to leave a present for the monastery itself, at least equal to what would have been paid for similar accommodation at an inn; but the large revenues of the monks of Mount Athos enable them to exercise hospitality without expecting such contributions from their guests.

Half an hour after leaving Erissó the road passes one of the convent-farms (*Μετόχια*), situated on the brow of the low ridge which separates the plain of Erissó from the vale of *Próvlaka*, as the peasants call the narrowest part of the isthmus; evidently a modern corruption (the accusative being, as usually in Romaic, substituted for the nominative) of *Proaulax* (*Προαύλαξ*), *the canal in front of Mount Athos*, excavated by Xerxes for the passage of his fleet. The features and breadth of this neck of land are accurately described by Herodotus (vii. 22),—"the isthmus is about 12 furlongs across; it consists partly of level ground and partly of low hills." The site of the canal is a hollow between natural banks, and several artificial mounds and substructions of walls can be traced along it. It does not seem to have exceeded from 40 to 60 feet in width, and it has been nearly filled up again with soil in the course of ages. As, however, no part of its level is 100 feet above the sea, and as its extent across the isthmus is only 2500 yards, it might be removed without much labour. Such a work would be a great boon to the trading craft of these parts; for such is the fear entertained by the Greek sailors of the strength and uncertain direction of the currents round Mount Athos, and of the gales and high seas to which its vicinity is subject, that scarcely any price will tempt them during the winter months to sail from one side of the peninsula to the other. Xerxes, in the opinion of Colonel Leake, was justified in cutting the canal, the work being very easy from the nature of the ground. Great losses had been experienced by the Persian fleet off Athos on a previous expedition; and Xerxes had at his disposal vast numbers of men, among whom, too, were Babylonians and Egyptians experienced in such undertakings. The circumnavigation of the neighbouring promontories of Sithonia and Pallene was much more easy, as they afford some good harbours.

For 2 hours beyond the canal the isthmus consists of low undulating

ground without much wood. There are hereabouts several convent-farms, with good buildings, herds of cattle, substantial fences, and other signs of neatness and industry. In fact, in the East now, as in the West during the middle ages, monasteries are the chief agricultural seminaries, the principal encouragers and examples of industrial progress. The superintendents of these farms are all Caloyers, with lay-servants (κοσμικοί) under them.

About 3 hours from Erissó, a steep but low ridge of hills stretches across the peninsula from sea to sea. Surmounting this natural barrier of the Holy Mountain by a zig-zag path, the traveller soon reaches the station of the frontier-guards, where a few soldiers of the armed body which the holy community maintains in its pay are stationed to keep out robbers, women, and female animals of all kinds. No mare, cow, she-cat, hen, &c., has been from immemorial custom admitted into the precincts of the Holy Mountain. This rigorous rule takes its origin partly from superstition and partly from policy. Many of the monks revere Athos as a place sanctified by many miracles, and which would be profaned, like St. Senanus' island, in Moore's *Irish Melodies*, by the presence of a woman; but the more intelligent among them consider the prohibition necessary only for the maintenance of ascetic discipline. It is said, however, that the sanctuary has been violated of late years, and that the fair intruders were two of our own countrywomen, who landed for a short time from a yacht off the coast.

From the station of the frontier guard it is 3 or 4 hours' ride to *Karyæ* or *Karyés*. If the traveller pleases he may visit the monasteries of *Khiliandarion*, *Batopædion*, and *Esphigménu*, on the way. The most northern part of the peninsula consists of hills intersected by deep valleys, down which torrents flow to the sea, the shore of which is beautifully indented by the most charming little bays. The hills are covered around with the fragrant and feathery Isthmian pine, and with every variety of shrub and flower. As we advance farther the foliage of the N. and the S. is blended in glorious variety, the olive with the oak, and the orange with the pine. Vineyards and gardens surround Karyæ, and the hazel (λεπτοκαρυά) from which the town probably derives its name, is also very common. This tree is cultivated for the sake of the nuts, which form the chief export of the peninsula. Every one will recollect Mr. Curzon's humourous description of the zeal with which one of the abbots pressed upon his notice the superior quality of his nuts.

Karyæ covers a large space in the midst of wooded declivities. The Parliament-house of the Monks is a moderate sized room, round three sides of which the deputies sit cross-legged on a divan, while at the fourth are ranged the secretaries and other attendants. Each of the 20 monasteries has a lodge at the metropolis, for the reception of its deputy when he comes up to parliament, and of those of the younger monks who are attending the school which the Community has of late years established here—a step in the right direction. Ancient Greek, history, geography, &c., are taught by competent masters brought from Greece, and paid with tolerable liberality. Strangers will be as hospitably received in one of the lodges as in the convents themselves.

The principal church of the monastic capital (called τὸ Πρώτατον) is said to be the oldest edifice on the mountain, and is well worth a visit. The bazaar at Karyæ resembles those of the other small towns of Greece. Flesh-meat is sold here, as well as groceries, articles of clothing, &c. The traveller will be struck with the spectacle of a town without women, and of a market without noise. He will do well to purchase here a few crosses and other specimens of the curious wood-carving of the inmates of the convents and hermitages.

Each traveller must be guided by his own taste, and the length of time at his disposal, as to which of the monasteries he will visit. The most convenient course will be to give a short description of each, beginning at the N.E. and ending with the N.W. ex-

tremity of the peninsula. We repeat that it will require at least a fortnight to explore *all* the 20 monasteries, but the chief of them can be seen in a week. 10 are on the E. and 10 on the W. side of the promontory.

1. *Khiliandarion* (χιλιανδάριον) is the most northern of the monasteries on the E. side of the peninsula. It is situated nearly a mile from the sea, in a vale watered by a torrent, and surrounded by pine-clad hills. The monks here are almost all Servians or Bulgarians, and a dialect of Slavonian is the only language spoken in the convent or used in the church service. Most of the monks are utterly ignorant of Greek. The name of this monastery is said (with little probability) to have been derived from its having been originally built for 1000 inmates (χίλιοι ἄνδρες). The library is not extensive, and consists entirely of Slavonian books. In the muniment-room of this, as of some of the other convents, are preserved very ancient and curious charters and deeds of gift from Greek emperors and princes of Servia and Bulgaria, as well as *firmans*, promising protection, &c., from successive Sultans and Viziers. The pile of buildings is very extensive and picturesque, and this convent is one of the highest in estimation and wealth of the whole number. The original founders were two Servian ascetics; but the principal benefactor was Stephen, king of Servia, and son-in-law of the Emperor Romanus.

2. *Esphigménu* (Ἡ Μονὴ τοῦ Ἐσφιγμένου) is at the distance of half an hour from Khiliandarion, and is situated on the edge of the sea, at the mouth of a torrent in a little narrow valley, from which *compressed* position the name is taken. Part of the convent was once crushed by the fall of some overhanging rocks, and now it is being gradually undermined by the water. This monastery was founded by Theodosius the younger, and his sister Pulcheria, in the 5th century; but it was afterwards restored in the 11th.

3. *Batopædion* (Βατοπαίδιον), pronounced *Vatopethi*, is 2 hours from the last-mentioned convent. It is the largest of all the monasteries, except Laura. Its name is said by the monks to be derived from the following legend. The Emperor Theodosius was passing the promontory of Mount Athos with his fleet, when a sudden storm—so common in these seas—arose, and the galley in which his child was embarked, foundered. But the Holy Virgin—that "Star of the Sea"—rescued the royal infant from the waves, and placed him under a bush (βάτος) in the valley, when he was soon discovered by the afflicted Emperor, who had been driven into the little bay, where he afterwards erected a splendid monastery as a thank-offering, and called it "the Bush of the Child." Such is the legend, invented, perhaps, to account for the singular name. The learned German traveller, Dr. Ross, believes that the name should be written Βατοπέδιον, and translates it *Dornenfeld*, i. e. *the thorny mead*. At all events, severer history records that this convent was founded by Constantine the Great, and was only restored by Theodosius, after it had been devastated by Julian the Apostate. It counts several emperors among its benefactors; one of whom, John Cantacuzene, ended his days here in the monastic garb. The monastery, with its lofty towers and battlements, its massive portals and iron gates, its numerous turrets and domes, many of them painted with variegated colours—looks much like a feudal fortress of the middle ages, or like one of the old fortified villages still to be found among the roots of the Alps. It is beautifully situated on a commanding height, separated from the shore of the sea by slopes, covered with plantations of olives and oranges. On the Holy Mountain, as elsewhere, the founders of monasteries have usually shown great taste in the selection of their sites.

On a hill, near Batopædion, are the extensive and picturesque ruins of a college, now deserted, but which, during the last century, when under the direction of the learned Eugenius Bulgari of Corfu, attained such reputation that more scholars resorted to it from all parts of the Levant than the building could lodge. But notwithstanding the advantages which a healthy situation, beautiful scenery, and perfect se-

clusion, seemed to promise in Mount Athos, as a place of education, the friends of learning among the Greeks were soon obliged to apply their exertions elsewhere. The ignorant are generally persecutors of knowledge; the college was viewed with jealous eyes by all the vulgar herd of Caloyers; and there were other objections to the Holy Peninsula, which, combined with the former, proved at length the ruin of the institution. Of late years, however, as we have seen, the community have established a school at Karyæ, but only for the education of the younger monks themselves.

4. *Kutlumush* (Κουτλουμοῦσι) is about 2½ hours from Batopædion, close to Karyæ, and in the most cultivable part of the peninsula, among gardens, vineyards, olive plantations, and cornfields. This is the smallest of all the convents, not containing above 30 caloyers. It was founded during the reign of Andronicus the Elder (A.D. 1283-1328) by Constantine, a noble of the Turkish family of Kutlumush, related to the Seljuk Sultans. His mother was a Christian, and on her death he embraced Christianity, and became a monk of Mount Athos.

5. *Pantokrator* (Ἡ Μονὴ τοῦ Παντοκράτορος), "the Monastery of the Almighty," is situated near the eastern shore of the peninsula, between Batopædion and the Monastery of the Iberians. It was founded in the 13th century by Alexius, the general of Michael Palæologus, who recovered Constantinople from the Latins.

6. *Stauronikétes* (Ἡ Μονὴ τοῦ Σταυρονικήτου) is not far from the last-mentioned convent; and was founded about A.D. 1540, by a Patriarch of Constantinople, in honour, as the name implies, of "Him who conquered by the Cross."

7. The *Monastery of the Iberians* (Ἡ Μονὴ τῶν Ἰβήρων) is 2 hours from Karyæ, and on the eastern shore of the peninsula. It derives its name from having been founded by some pious and wealthy Iberians, under the charters of the Emperor Basil II. (A.D. 976—1025). Iberia was the ancient name of the country between the Black and Caspian seas, now called Georgia. This monastery is 3 hours' ride from Batopædion, and the small convents of *Stauronikétes* and *Pantokrator* lie near the route. From the Iberians' to *Laura*, it is a beautiful ride of 5 hours, passing the Convents of *Philotheus* and *Caracallus* on the way.

8. *Philotheus* (Ἡ Μονὴ τοῦ Φιλοθέου) was founded in the 10th century by a certain Philotheus, in conjunction with two other persons.

9. *Caracallus* (Ἡ Μονὴ τοῦ Καρακάλλου) was founded in the 11th century, during the reign of Romanus Diogenes, by a certain Antonius, the son of a Roman Prince, named Caracallus.

10. *Laura* (Ἡ Λαύρα) is the largest of all the 20 Monasteries, and is situated at the southern extremity of the peninsula. The term *Laura*,* in ecclesiastical Greek, signifies *a convent;* and the title was applied, *par excellence*, to the first in size and dignity among the monasteries of the Holy Mountain.

Laura was originally the retreat of Athanasius, a hermit who lived in the 10th century; but it was subsequently enlarged and enriched by the munificence of many emperors and other benefactors. Though ranking first of all the monasteries in dignity, it is now inferior in wealth to several others, because its property was chiefly situated in southern Greece, and was confiscated under the government of Count Capo d'Istria. The solitude and silence of its vast quadrangles speak to its poverty and decay. Among the rocks and woods around are scattered many cells and hermitages dependent on it. Like the other convents, Laura has the appearance of a fortified village, and is entered by a long, winding, vaulted passage, guarded by several massive

* Λαῦρα, in ancient Greek, is "a lane," the Latin *angiportus*. Hence the term came to be applied in ecclesiastical Greek to "monachorum cellæ, quæ cum sejunctæ sunt, vias et angiportus quodammodo formant." (Ducange, Gloss. Welcker refers λαβύρινθος to the same root.) So Dr. Wordsworth derives the etymology of Laurium, the mine district of Attica, from "a place of lanes" (λαυρεῖον), that is, a mine of shafts cut into streets, like a catacomb.

iron gates. At the small harbour below is the arsenal (ἀρσανᾶς) or port for the galleys and boats of the monks, with a tower for their protection from corsairs. Here Mr. Curzon landed on his visit to the peninsula. Directly above Laura rises the peak of Mount Athos, crowning the scene in a very imposing manner; and consisting towards the summit of a white conical rock, broken with precipices, and offering a striking contrast to the rich dark foliage of the ridges below. On the highest pinnacle is placed a little chapel, dedicated to the Transfiguration, in which, as in the church on the summit of Mount San Salvador (Istone) in Corfu, a service is annually performed on the festival of that mystery, August $\frac{6}{19}$. The ascent can be made in one day from Laura, returning at night, and the splendid panoramic prospect from the summit will, in clear weather, amply repay the fatigue.

From Laura we proceed northward along the western side of the peninsula, where the scenery is of a more stern and gloomy character than on the eastern coast. Perhaps this fact is not without its influence on the monks themselves, for the convents on the western are noted for a still more ascetic rule than those on the eastern shore of Mount Athos.

It is 5 hours from Laura to St. Paul; the path in many places is a mere cornice running along the face of the cliff, but not dangerous to the sure-footed mules, with which the traveller is supplied in all the convents.

At some distance from St. Paul, the route passes *St. Anne*, which is an *asceterion* (ἀσκητήριον), or place of ascetic retreat, dependent on Laura. Below St. Anne the cliff juts out into the Singitic Gulf, and was anciently called *the Nymphæum*. The Church of St. Anne, surrounded by a cluster of small houses, and nestling in a hollow of the rocks at some distance above the sea, is just such a place as we may suppose to have been dedicated to the Nymphs—those fairies of classical mythology. A grove of trees flourishes round the church, and from a spring high up on the face of the cliff, water is brought to irrigate the shrubs and flowers, in long aqueducts, made of the hollowed trunks of trees. The Church of St. Anne is noted for possessing, in a silver case, set with precious stones, the left foot of that Saint, "a most miraculous and odoriferous relic" (λείψανον παναθαύμαστον καὶ εὐῶδες), as it is called in a curious work published at Venice, in 1701, by one John Comnenus, and entitled "The Pilgrim's Guide of the Holy Mountain," (Προσκυνητάριον τοῦ Ἁγίου Ὄρους). If the traveller is anxious to see this relic, the Caloyers, having first lighted candles, and put on their full canonicals, will draw forth the ghastly and shrunken sinews, which they devoutly kiss.

11. *St. Paul* (Ἡ Μονὴ τοῦ Ἁγίου Παύλου) was originally founded for Servians and Wallachians, and takes its name, *not* from the Apostle Paul, but from one of its own chief benefactors,—a son of the Emperor Maurice (A.D. 582-620.) But the monks in this convent are now nearly all natives of the Ionian Islands, chiefly Cephalonians, and consequently under the protection of the English Consul at Salonica. Several of them speak Italian, and the traveller will observe various little signs of occidental civilization here.

It is 4 hours from St. Paul to Karyæ, a striking route, leading across the central ridge of the peninsula. The three following convents are not far from St. Paul, and also on the western coast of the peninsula.

12. *St. Dionysius* (Ἡ Μονὴ τοῦ Διονυσίου) was founded, A.D. 1375, by Alexius III., Emperor of Trebizond, at the instance of Dionysius, then Archbishop of Trebizond.

13. *St. Gregory* (Ἡ Μονὴ τοῦ Γρηγορίου) was founded by a saint of that name in the 14th century, during the reign of John Cantacuzene.

14. *Simopetra* (Σιμόπετρα, *i. e.* Σίμωνος Πέτρα) is not far from St. Paul, and derives its name from its position on a cliff overhanging the sea, and from its founder, the hermit, Simon, who flourished in the 13th century.

15. *Xeropotamos* (Ἡ Μονὴ τοῦ Ξηροποτάμου) is so called from a torrent, dry in summer, which flows past the con-

vent into the Singitic Gulf. The monks consider the Empress Pulcheria to have been their founder.

16. *Russicon* (*τὸ Ρουσσικὸν Μοναστήριον*) is a convent originally founded in the 12th century, for Russians alone, but where the majority of the calòyers are now, Greeks. It has two Churches, in one of which the service is performed in Slavonian, in the other in Greek. In Khiliandarion and in Zográphus, Slavonian only is used.

17. *St. Xenophon* (*Ἡ Μονὴ τοῦ Ξενοφῶντος*) is so called from its founder, a Greek Saint, of the 11th century.

18. *Docheiareion* (*Ἡ Μονὴ τοῦ Δοχειαρείου*) was founded during the reign of Nicephorus Phocas, by a monk named Euthymius, who had been *Receiver* (*Δοχιάρης*) of Laura.

19. *Constamonites* (*Ἡ Μονὴ τοῦ Κωνσταμονίτου*) is a small convent founded, according to the most probable account, in the 11th century; but also said to derive its name from Constans, son of Constantine the Great (quasi *Κώνσταντος Μονὴ*). It is situated in a rocky romantic wilderness to the left of the road between Karyæ and Zographus.

20. *Zographus* (*Ἡ Μονὴ τοῦ Ζωγράφου*) is a convent of Servian and Bulgarian monks, founded by several Slavonian nobles in the 9th century, during the reign of Leo the Philosopher. The church is noted for a miraculous picture of St. George, which conveyed itself from Palestine without human aid, like the Sacred House of Loretto. The monks declare it to have been painted by divine will, and not by the hands of men, whence the monastery was dedicated to the Zographus, or *Painter*. There is a small hole near the eyes of this picture; and the good fathers relate the following legend, probably invented to account for it long after it was made—just as Niebuhr conjectures that many of the stories in Roman history were framed to account for names already given. Once on a time a free-thinking bishop came here from Constantinople, and doubting the divine origin of the painting, struck his finger in derision through it;—when, wonderful to tell! he was unable to withdraw the presumptuous member from the sacrilegious hole, and was at length obliged to have it cut off.

Zographus is situated in an inland valley, at some distance from the sea, and is the most northern of the convents on the western side of the peninsula. It is 2 hours from hence across the central ridge of Esphigménu, whence the traveller can return in 4 or 5 hours to Erissó (Acanthus).

"It has been our object in these pages to exhibit Mount Athos neither as an idealist might wish to view it, nor as an humorist might be apt to caricature it, but in its own mixed character of beauty and grotesqueness, ignorance and religion. Much that is laughable on paper fails to provoke a smile when it is acted in simplicity and seriousness before our eyes. Nor do we believe that any traveller of ordinary intelligence would return from the mountain with a ludicrous impression predominant in his mind. The picturesque tourist will reap no small pleasure from wandering among its woods and glens, and peeping into the quaint and quaintly peopled buildings with which they are spotted. The antiquarian will revel in a perfect cabinet of Byzantine monuments, charters, and imperial seals, illuminated manuscripts, elaborate reliquaries, paintings, forms of architecture, and the like, which he might search the world in vain to parallel. To the ecclesiastical student belong the incongruities; but to him also belongs the greatest share of interest. He will find the religion of the middle ages still living and breathing in the 19th century, with its many miracles, its simple credulity, its cumbrous ceremonial, its dense ignorance. He will see the long services of the Eastern church fully and reverently performed by congregations in which many cannot perfectly understand them. He will see a severe rule followed by all; a severer one attempted by some, and admired by those whose aim is below it. He will see peasants where he looked for monks; and then discover those to be monks whom he had judged to be peasants. He will find no theologians, yet all orthodox; zeal and readiness to defend the faith without weapons of learning; and at last, in spite of all ap-

parent decline, and laxity, and ignorance, and superstition, he will recognise in the monastic peninsula the very heart and kernel of the Eastern church."—*Christian Remembrancer* for April 1851.

ROUTE 48.

SALONICA TO SCUTARI, BY MONASTIR, ELBASSAN, AND CROIA.

This is a very interesting route, and will lead the traveller through some of the finest scenery and most famous spots of Macedonia, and of northern or Illyrian Albania. It follows partly the Via Egnatia of the Romans. It *can* be accomplished in a week, as it is a *menzil* road, and there is rarely any difficulty in procuring tolerable horses; but 10 days or a fortnight may profitably be devoted to it.

The following is an approximation to the time required by a traveller proceeding at a moderate speed:—

	Hours.
Salonica to Yenidje (Pella)	10
Vodhena (Edessa)	9
Ostrovo	4
Monastir (Pelagonia)	9
Resna	6
Akhrida	4
Kukussa	11
Elbassan	10
Tyrana	10
Croia	7
Alessio	8
Scutari	7

Making in all about 10 or 12 days.

Travellers may take this way of returning from the East. There are steamers from Syra and Constantinople to Salonica, and also from Cattaro to Trieste—Cattaro being only 3 days' journey from Scutari (Route 39). Before starting, the traveller had better—besides his regular Turkish passports—procure letters of recommendation from the English consul at Salonica to the governors of Monastir, Elbassan, and Scutari.

Leaving Salonica by the Vardári gate, we reach in 4 hours—riding over an undulating plain—a long wooden bridge over the broad *Vardari* river, the ancient *Axius*. Thence we continue, chiefly over a level country, for 6 hours more, and then arrive at

Yenidje or *Janmitza*, not far from the remains of Pella, the birth-place of Alexander the Great, and long the residence of the ancient Macedonian kings. Yenidje is a good specimen of Macedonian town-scenery, being situated in groves of rich foliage, overtopped by shining white minarets, with here and there a few mosque domes, begirt with tall dark cypresses. There is a tolerable *khan* here.

After leaving Yenidje we continue to ride over the central plain of Macedonia, through much the same scenery as before, backed by the high stern mountains beyond. Cultivation increases as the road approaches the valley of the *Karasmak** or *Mavronéro* (the ancient Lydias), which it crosses by a bridge. Thenceforward the country becomes more and more thickly studded with groups of planes and various other trees, until the traveller comes in sight of

Vodhena (9 hours), the ancient *Edessa*. A more beautifully situated place can hardly be imagined. An amphitheatre of mountains forms the background of the picture, while in front the town stands on a long ridge of wooded cliff, with mosques and minarets sparkling above, and waterfalls glittering down the hill side, not unlike, as Mr. Lear observes, the Cascatelle of Tivoli. The road ascends from the plain to the town, under spreading walnut and plane trees shading the winding paths and rushing streams. From the proud height on which this ancient city stands, the combination of wood, plain, and mountain is most lovely; and when the atmosphere is clear, and all the majesty of Olympus and the Gulf of Salonica are visible, few scenes in Greece possess such beauty and grandeur. It was a fitting home for that royal house of Macedon, destined to conquer the Eastern world.

Ægæ and Edessa are, no doubt, to be considered as identical, the former being

* *Karasmak* is the Turkish, and *Mavronero* the Greek name. Both words signify *Blackwater*.

probably the older form of the name. It was the original centre of the Macedonians, and the residence of the royal house; and, though the seat of government was afterwards transferred to Pella, in the plains below, yet Edessa always remained the national sanctuary, and the burial place of the kings. From its commanding position on the Egnatian Way, and at the entrance of the passes into Illyria and Upper Macedonia, this town continued to be of importance under the Roman and the Byzantine Emperors, when its name was changed to Vodhena (Βοδηνά). Notwithstanding its ancient importance, the remains of antiquity are few; the site, from its natural advantages, has been always occupied by a town, and new buildings have caused the destruction of their predecessors. A remnant of the Hellenic fortifications may be observed in the wall of one of the modern houses on the edge of the cliff; and many scattered fragments have been discovered in the town, among which are some inscriptions of the period of the Roman Empire.

From Vodhena to *Ostrovo* is 4 hours. The route lies at first through a narrow cultivated valley, on the left bank of the Karasmak, or Lydias. Then, crossing the river, it rapidly ascends the mountain-side, and the whole pass to Ostrovo is full of wild beauty. Looking back over Vodhena, the great plain of Macedonia is unrolled like a map as far as the hills about Salonica.

Ostrovo is a little village by the side of a mountain-lake. It possesses a small khan, which will suffice for a mid-day halt, but should be avoided for night quarters. The scenery all around is magnificent.

Hence the road to Monastir lies round the head of the lake; and then mounts upwards by a zigzag path, whence there is many a wide and brilliant view. For 2 hours more we proceed by brushwood-covered hills to some bleak downs, where we pass a village on the left. Half an hour farther is a magnificent view of another lake, that of *Castoria*, the ancient *Celetrum*. The lake is 6 miles long and 4 broad. The town and fortress of Castoria stand on the site of Celetrum, that is, on a peninsula running out into the middle of the lake. The decayed fortifications are of Byzantine construction; and Anna Comnena has given an accurate description of the place as it appeared in A.D. 1084. It would be worth while to diverge from the direct route between Ostrovo and Monastir for the purpose of examining this curious and picturesque town. Such a deviation would not require more than 2 additional days.

After losing sight of the lake of Castoria, the shores of which are beautifully indented and varied with promontories and bays, while the lines of the hills on all sides are exceedingly graceful, we proceed for 3 hours over bare slopes, unbroken by the least variety of interest. The village of *Tilbeli*, 6 hours from Ostrovo and 3 from Monastir, boasts a tolerable khan. For 2 hours more the road leads over desolate uplands, stony and treeless; and then it descends to the great plain of Monastir or Bitolia—the military centre and capital of modern Macedonia and northern Albania, and placed near the site of the ancient Pelagonia. After the desolate country through which he has lately passed, the traveller will find the white minarets and extensive gardens and buildings a refreshing sight, as the city seems to expand on his approaching the high mountains at the foot of which it is built.

Monastir (or Bitolia) contains about 14,000 inhabitants, and is the metropolis of these remote provinces, a pre-eminence justified by its commercial activity and prosperity. An *English Consul* resides here, and quarters can be procured in private Christian houses as well as in the khans. Monastir is also a place of great importance, as commanding the direct entrance from Northern Albania into Macedonia, and as a military position from which Thessaly and Epirus are also accessible. There is a garrison of regular Turkish troops; and, after passing through so wild and thinly peopled a region, "you are bewildered by the sudden re-appear-

ance of a civilization which you had apparently left for ever — reviews, guards, bands of music, pashas, palaces, and sentry-boxes, bustling scenes, and heaps of merchandise await you at every turn."—*Lear.* The glitter of outward appearance is usually exchanged on entering Eastern towns for squalor and wretchedness; and the traveller is, therefore, agreeably surprised at the great extent of barracks and other public buildings at Monastir; at the width and good pavement of the principal streets, and at the general cleanliness and neatness of the houses. The bazaars are handsome, and crowded with buyers and sellers. The Turks resident in Monastir are for the most part either military or officials. Greeks and Bulgarians form the majority of the inhabitants. There are a few Albanians, and a considerable number of Jews. The peasantry in the northern districts of Macedonia are chiefly of Bulgarian race and language, though they belong to the Greek Church. Hence that region does not come within the scope of the present work (see HANDBOOK FOR TURKEY).

"The natural beauties of Monastir are abundant. The city is built at the western edge of a noble plain, surrounded by the most exquisitely shaped hills, in a recess or bay formed by two very high mountains, between which magnificent snow-capped barriers is the pass to Akhrida. A river runs through the town, a broad and shifting torrent, crossed by numerous bridges, mostly of wood, on some of which two rows of shops stand, forming a broad covered bazaar. The stream, deep and narrow throughout the quarter of private houses and palaces, is spanned by two good stone bridges, and confined by strong walls; but in the lower or Jews' quarter, where the torrent is much wider and shallower, the houses cluster down to the water's edge with surprising picturesqueness. Either looking up or down the river, the intermixture of minarets and mosques with cypress and willow foliage form subjects of the most admirable beauty."—*Lear.*

After leaving Monastir, 5 hours are consumed in winding through two valleys or passes shut in between lofty hills. Then the road—a wide stony track—emerges into a valley, which opens into a plain, disclosing at its southern extremity a bright lake walled in by lofty mountains. Westward, the charming village of Peupli or Presba, embosomed in plane and chesnut, and spangled with two or three glittering minarets, enlivens the scene with all the characteristic loveliness of Eastern landscape.

Resna, about 6 hours. It is 4 hours from hence to Akhrida, over the central ridge of the Pindus chain. We climb by a constantly winding staircase round the eastern side of the pass; and from the summit we look back over "the lake of Peupli to plains beyond plains, and hills, and Olympus beyond all; the whole seen through a frame, as it were, of the gnarled branches of silver-trunked beeches crowning the ridges of the hills, whose sides feather down to the lake in folds of innumerable wood screens."

Less than ½ an hour is occupied in crossing the summit of the pass — a narrow, rocky upland, interspersed with stunted beeches. Soon a new world charms the eye; and on arriving at the western or Illyrian face of the ridge, the plain and lake of Akhrida burst, as it were, into existence; "bright, broad, and long, lies the great sheet of water—the first of Grecian lakes—and on its edge the fortress and town of Akhrida (in form singularly resembling the castle rock of Nice in the Sardinian States), commanding the cultivated plain which stretches from the mountains to the shores of the lake." The descent from the pass is very steep; and the road then leads over a fertile tract of gardens and pasture land to the town of

Akhrida, which preserves the name of the ancient *Akhris*, on the *Lake Lychnitis*. The town is built at the northern end of the lake, on three sides of the Castle-hill, and along the margin of the water. The fortress, towering over the houses, and commanding a splendid prospect, contains the residence

of the governor of the district. Among his train will be remarked many of the crimson-vested Ghegs of Illyrian Albania. This costume is the most splendid of the splendid Albanian dresses. The lake is surrounded by mountains on all sides; far away, at its southern end, glitter the white walls of the convent of *Naum*, 6 hours' journey from Akhrida.

From Akhrida to Elbassan the road lies westward by the shore of the lake, and in 2 hours reaches *Struga*, a picturesque village, not far from the egress of the river Drin, the ancient Drilo, which flows into the Adriatic near Alessio. From hence we proceed through groves of chesnut until, quitting the vicinity of the lake, we toil for 3 hours up a pass, walled in by low hills covered with stunted oaks. A tedious descent succeeds, and then 2 hours of a narrow dull valley. A khan, 7 hours from Akhrida, is convenient for the mid-day halt. The surrounding country is desolate and almost uninhabited. After passing a range of low hills, we come to the valley of the *Skumbi* (the ancient Genusus), a stream winding through rugged scenes of crag and forest. 3½ hours from the khan mentioned above we cross the river on a high single arch, and ascend the heights on the left bank, where is placed the straggling village of

Kukussa, 11 hours from Akhrida. There is a khan here which must serve as night-quarters.

Hence it is 10 hours to Elbassan. The route continues to ascend on the left bank of the Skumbi, and advances by precipitous paths along the mountain-sides. There is a mid-way khan about 5 hours from Kukussa. Hence, after 3 hours of winding along frightful paths at the edge of precipices and chasms, and through scenery of the same rugged character, we descend to the valley, and cross the Skumbi, here a formidable stream, by one of those lofty one-arched bridges so common in Turkey. 2 hours more are occupied in threading a pass between rocks, admitting only a narrow pathway beside the stream. After 1 hour's further ride through widening uncultivated valleys Elbassan is in sight, among rich groves of olives on a level plain, through which the Skumbi, now an unobstructed broad river, flows to the Adriatic. The same deceptive beauty throws its halo over Elbassan as over most other Oriental towns: they are wretched and forlorn within, as without they are picturesque and graceful.

Elbassan, 10 hours from Kukussa. This is probably the representative of the ancient Albanopolis, so called from the neighbouring tribe of Albani, who may perhaps have given their name to Albania, just as an Epirot tribe, the Græci, has given its name to Greece. The modern Elbassan is singularly picturesque in its outward appearance. A high and massive wall, with a deep outer moat, surrounds a quadrangle of dilapidated houses; at the four corners are towers, as well as two at each of the four gates. All these fortifications are of mediæval construction, and are now entirely dilapidated. Indeed few places can afford a more utter picture of desolation than Elbassan; though the views from its broad ramparts are perfectly exquisite. The suburbs are scattered over a large extent of ground; and there is a curious old bridge, full of irregular arches, over the river.

After threading a variety of lanes and gardens, the road from Elbassan northward to Tyrana winds through the narrow valley of a stream tributary to the Skumbi; then it ascends the face of the mountain which separates the territory of Elbassan from that of Tyrana. The views from the summit, both northward and southward, are exceedingly grand. Thence the road descends to a broad undulating valley. Afterwards it continues for 2 hours along the banks of a torrent enclosed between fine rocks. Then, fording the stream, it gradually descends over low hills to the plain of Tyrana. In front, the long rugged range of the Croia mountains is magnificently interesting from picturesqueness and historical associations. Here was the country which gave birth to *George Castriot*, better known by his Turkish name of *Skanderbeg;* and here he made his last gallant stand against the Infidels.

Tyrana, 10 hours from Elbassan. This small Albanian town contains one

or two remarkably picturesque mosques, and its immediate neighbourhood is delightful. There are several khans; and quarters may also be procured, as elsewhere, in private houses. By the direct road Tyrana is not more than 7 or 8 hours from Alessio; but every traveller should diverge from the straight path to visit Croia, the city of Skanderbeg.

Leaving Tyrana, the road proceeds northward by a broad green path, and through a wide valley. At 4 hours' distance it reaches a khan, whence the path to Croia diverges on the right, and occupies about 3 hours more. It ascends to the town by a winding path through woods, and then by a sharp climb up the great rock round which the houses cluster and hang.

Croia, 7 hours from Tyrana. "Few prospects are more stately than those of this renowned spot; and perhaps that of the crag, with its ruined castle projecting from the great rocks above, and lording over the spacious plain country north and south from Scodra towards Durazzo, reminded me more of Olévano, that most lonely landscape in a land of loneliness, than any place I ever saw. At the base of this isolated rock lies the town—a covered semicircular line of bazaars; and overlooking all is the Bey's palace, and a tall white minaret against the blue sky."—*Lear*. (For the history of Skanderbeg, see *Gibbon*.)

It takes 3 hours from Croia to regain the regular post-road, and 5 hours more, through tracts of wooded country, to *Alessio*, the ancient Lissus (Route 38). From hence it is 7 hours to *Scutari*, or *Scodra* (Route 38).

ROUTE 49.

SALONICA TO CONSTANTINOPLE.

There are steamers once or twice a-week, stopping at the Dardanelles and Gallipoli, and reaching Constantinople in 36 hours. By land the journey will occupy from 6 to 8 days at least.

	Hours.
Clisali	7
Buyuk Beshek	2
Kutchuk Beshek	1½
Orphano	8
Khan Kunarga	4
Pravista	2½
Cavalla (Neapolis)	3
Ferry over the Nestus, or Karasû	4
Yenidje	4
Gummurjine	8
Phereh	16
Kishan	8
Malgara	4
Yenigik	8
Rhodosto	4
Eski Erekli	9
Selivria	3
Buyuk Tchedmadjeh	6
Kutchuk Tchedmadjeh	3
Constantinople	3
	107½

Leaving Salonica by the eastern gate, the road passes close to a large tumulus, and some remains of antiquity. It then passes through a defile, at the summit of which are seen the ruins of a fortress, and part of an aqueduct,—thence, as it crosses a plain, the small *Lake of St. Basil* is seen to the right. Quitting this plain, we ascend some hills S.E. and reach

Clisali, 7 hours.

The road now crosses a fertile level. Two remarkable natural rocks rising perpendicularly from the plain look like Cyclopean ruins. The road passes between them, and descends to the lake of *Bolbe*.

Buyuk Beshek, or Greater Beshek (called by the Greeks *Besíkia*), 2 hours, is a town, situated on the lake, commanding a beautiful view, and on the site of the ancient Bolbe. Coasting the shores of the lake, we arrive at

Kutchuk Beshek, Little Beshek, 1½ hr. The view here is beautiful, and the town, situated on a promontory, has something of the character of Swiss scenery. The road enters a defile after passing the extremity of the lake. Right, are the ruins of a monastery. The rocks rise to an immense height, and are covered with plane-trees and oak.

A khan is reached in 1½ hour. (From this place it is 16 hours to Mount Athos.) The road proceeds along the

shore, and doubling a point of land, the N.E. side of the *Sinus Strymonicus* comes in view. On the opposite side of the gulf are the ruins of Amphipolis, near the village of *Neochorio*.

The river Strymon, the boundary of Macedonia and Thrace, is crossed by a flying bridge. The road now passes through the ruins of Amphipolis, consisting chiefly of walls more of Roman than of Greek masonry. The remains of an aqueduct and traces of the Acropolis may be seen. Amphipolis was a colony of Athens, and played a conspicuous part on the stage of ancient history. It was situated on an eminence on the eastern bank of the Strymon, just below its egress from the *Palus Cercinitis* (also called *Lake Prasias*), and about 3 miles from the sea. The Strymon flowed almost around the town, whence the name *Amphipolis*. At an earlier period it was called the *Nine Ways* (ἐννέα ὁδοί), from the many roads which met here, and it belonged to the Edonians, a people of Thrace. These barbarians frustrated the earlier attempts of Aristagoras of Miletus and of the Athenians to plant an Hellenic colony in this important position; but the Athenians at length effected a settlement in B.C. 437. The city surrendered to Brasidas B.C. 424, but Thucydides, the historian, saved the port *Eion*, at the mouth of the Strymon. He was exiled by his countrymen for not saving Amphipolis also. The Athenians sent an expedition to recover the city in B.C. 422, which failed; Cleon and Brasidas were both killed in the battle. Amphipolis was annexed to his dominions by Philip of Macedon, in B.C. 358. The Romans made it the capital of one of the four districts into which they divided Macedonia. It was situated on the Via Egnatia, between Thessalonica and Constantinople. *Serres* is 9 hours N.W. of the site of Amphipolis.

Orphano, 8 hours. It is situated at the foot of one side of a ridge, and Palæo Orphano on the other. It is a poor village, with a small fortress on the side of the hill. Numbers of fine ancient medals and coins have been found here. The road now lies E.N.E. over a plain, which is highly cultivated. Many Turkish villages and fountains are seen.

Khan of Kunarga, 4 hours. The mountains left are high and massy. Near Kunarga are fragments of ancient columns, which are also visible in the Turkish cemeteries near the road. At the end of the plain are six or seven fountains upon one spot. Leaving these, a paved road ascends a hill, whence there is a fine view of *Pravista* in a defile, and beyond it of the great plain of *Serres*, which supplies Salonica with her exports of cotton and tobacco. Serres contains 20,000 inhabitants, and is on the site of the ancient *Sirrhæ*.

Pravista, 6 hours. A dirty, wretched town. The road descends into the plain of Serres, crossing it from S.W. to the N.E.; left are the mountains of Drama, near which are situated the ruins of *Philippi*, consisting of the ruins of an amphitheatre, a number of Soroi, the colossal remains of a temple of Claudius, and some enormous marble columns. The celebrity of Philippi as the scene of St. Paul's imprisonment with Silas A.D. 53, and his having addressed an epistle to its inhabitants, will cause the place to be regarded with feelings of no common interest. Here also Octavianus and Antony gained their celebrated victory over Brutus and Cassius in B.C. 42. Philippi is called by the Turks *Felibejik*.

Cavalla, 3 hours from Pravista. This place was *Neapolis*, where St. Paul landed, after his voyage from Troas, from the island of Samothrace. It is situated on a promontory, with a port on each side; hence its advantageous situation as an emporium of maritime commerce, which is now confined to the exportation of cotton and tobacco. A large aqueduct on two tiers of arches still remains; it conducts water from Mount Pangæus to the citadel. Two precipices of this mountain advance so near the sea as to form narrow defiles, the passages of which were once closed and defended by walls. Opposite is the island of Thasos. The celebrated Mehmet Aly, Pasha of Egypt, was a native of Cavalla.

The road now ascends a part of Mount Pangæus by a paved way, with a fine view of Neapolis. Left, the top of the hill is covered with ruined walls, and the ancient aqueduct here crosses the road. We descend by a paved road, and see S.E. the Isle of Thasos, E. the high top of Samothrace, and S. Mount Athos. Leaving the bay, we cross another mountain, and see as we deseend an ancient gateway.

The road now traverses a dreary plain to

The *Ferry of the Nestus*, or *Karasú*, 2 hours.

Yenidje, in Greek *Iannitza*, 4 hours,—a town of 200 houses. 2 hours from Yenidje the sea enters the plain by a narrow mouth, and forms a salt-water lake. At the northern extremity of it is a picturesque ruin of an abbey or monastery of great magnitude. Fragments of Grecian sculpture have been found here. The lake was the *Palus Bistonis*. Left, is the range of Rhodope.

There are many cemeteries and tombs of Turkish saints on this part of the route. The wells in Thrace are frequently curious, consisting of an arch, whence a covered flight of 10 or 15 steps leads to the level of the water. 1½ hour from Gummurjine we pass some ruins.

Gummurjine, 8 hours, is a large town of 4000 houses, carrying on an inland commerce in corn, tobacco, cotton, and wool. The road hence traverses a dreary plain for 2 hours, and arrives at a bridge of 8 or 9 arches. 1½ hour farther it reaches an ancient bridge of 8 arches, over a small river. Farther on, the road ascends a mountain in an easterly direction.

This wild region is on the heights once inhabited by the Cicones, who assisted Priam against the Greeks. In this mountain pass the road is frequently paved, being the old *Roman Highway* from Rome to Constantinople. A fine view presents itself of the Egean, and the isles of Samothrace, Imbros, and Lemnos; and 1 hour before reaching Pherek there is another fine prospect of the Gulf of Ænos with Samothrace and the islands of the Egean.

Pherek, 16 hours, situated on the E. side of Mount Serrium. This town was within the district of the Cicones.

¾ hour hence we arrive at the *Maritza* (the Hebrus), which formerly divided the Cicones and the Apsynthii. The great maritime plain watered by the Hebrus was called *Doriscus*, from an ancient town on the neighbouring coast. On a part of it the forces of Xerxes were reviewed previous to their descent upon Greece.

We continue over the same plain to

Kishan, 8 hours. Situated at the E. extremity of the plain of Hebrus, near the termination of the chain of Rhodope, Kishan carries on considerable inland commerce. A hilly and stony road leads to

Malgara, 4 hours.

This part of Thrace resembles the steppes of Southern Russia; it contains large tumuli, similar to those seen in Tartary. A hilly and dreary road leads to

Yenigik, 8 hours; and then to

Rhodosto (4 hours), the ancient *Bisanthe*. This is a large town on the Propontis, or Sea of Marmora. It contains no antiquities. The road lies over the same bleak country to

Eski Erekli, 9 hours. Tumuli are in sight the whole way. 2 hours before reaching Eski Erekli, to the right, are the ruins and the port of the ancient *Perinthus*. The place is called *Bayuk Erekli*, and the port is fit for large vessels. Leaving Eski Erekli, the old Roman road, paved with black marble, is in many parts entire.

Selivria, 3 hours. Here there is a bridge of 30 arches. The road now lies along the shore of the Propontis.

Buyuk Tchedmadjeh, or the *Great Bridge*, 6 hours, has a series of 4 stone bridges, over which, and along the paved way, the road passes the town by a lake. The harbour is spacious.

Kutchuk Tchedmadjeh, or *the Little Bridge*, 3 hours. A village by the seaside, surrounded by marshes, and liable to malaria. It commands, however, a fine view of the Sea of Marmora. Hence to Constantinople is 3 hours.

Constantinople (HANDBOOK FOR TURKEY).

ROUTE 50.

SCUTARI TO CONSTANTINOPLE.

	Hrs.
Tyrana	18
Elbassan	11
Akhrida	18
Monastir	12
Perlepi	8
Kiuprili	12
Komanova	9
Egri Palanka	12
Kustendil	6
Dubnitza	6
Banja	11
Tatar Bazarjik	9
Philippopolis	5
Hermanli	14
Adrianople	14
Eski Baba	10
Tschorlu	10
Selivria	8
Constantinople	12

There is a road from Scutari by *Prisrend*, which joins the high road at *Komanova*. It is 6 hours shorter than the other, but is very bad and mountainous. The road between Scutari and Monastir is described in Route 48; for the remainder of the route here given, see HANDBOOK FOR TURKEY. It is a wearisome journey, and like the preceding route, will hardly repay the traveller. He had better proceed in all cases *by sea* from Constantinople to Salonica, and thence chalk out his further travels in these provinces.

NOTES OF A VISIT TO MAINA IN 1844.

(See Section II., Route 17.)

"The most curious part of my Greek tour as yet has been Maina, a district resembling no other part of the civilised world. It is, at least in its wilder parts, covered with feudal towers. Around each tower a village has arisen, built by persons anxious to avail themselves of the protection of the chief, composed partly of his kindred, partly of his vassals, and all assuming his name, so that they form a distinct clan. Every village is at feud with its neighbour, and every tower contains a chief, who lords it, more or less, over the adjoining territory. In the towns, as for instance at Kita, the system is most curious. Kita is the city of towers. These towers are at constant war with each other, and a system of vindictive hostility prevails, though now declining, such as no other part of the world can present. An idle taunt, an imprudent boast on the part of a clansman, is sufficient to embroil two clans; the offending individual is slain on the spot, and the family of the murdered man, instead of claiming redress by legal means, lies in ambush for the murderer, or any of his family, and assassinates him. Another death is then required as an expiation by the aggressive clan, and thus a system of endless retaliation begins, and men lie in ambush for hours, sometimes for days together, insensible to cold, hunger, and fatigue, whilst waiting to assault an enemy whom, perhaps, they have never seen, and who is an enemy simply because he belongs to a particular clan. To such an extent is this system of vengeance carried, that men have sometimes remained for years in their tower, never venturing to quit it, because they belonged to a particular clan, and were consequently marked out as objects for certain destruction. I was told of men who had been born in their tower, married in their tower, lived to the age of seventy, and died in their tower, without ever having once ventured to quit it. Conceive such an unparalleled state of things. I saw myself two unhappy gentlemen walking along the battlements of their tower, which they never quitted, and, I was told, could never venture to quit. Their relative had been betrothed to the daughter of a neighbouring chieftain. Another chief carried her off, and their relative, according to the usage of the country, assassinated him, but being less powerful fled to Zante; his family, however, do not venture to leave their tower, as, if they did, certain destruction would await them. According to Maina custom, two, and sometimes four, men walk these towers night and day, for the double purpose of guarding against any hostile attack, and of shooting any rival clansman that might happen to pass beneath, and this, of course, in the towns is frequent. The towers constructed for defence are, as you may suppose, sombre enough; they are lofty, with many loopholes to fire from, with scarcely any windows, and those half blocked up with stones. One creeps through a door made designedly so low, that entrance into the tower is a matter of difficulty. One then stands in a lofty room arched over, a winding staircase runs up one side of the tower, and is so narrow, that a man can only ascend with great caution, as there is no balustrade: this leads to an opening in the arched roof, and then ladders conduct through two successive stories to the battlements, so you may conceive these towers are almost impregnable. But if the towers are sombre, as indeed might have been expected from the purposes for which they were constructed, the villages are stern, gloomy, and even awful in their appearance. The streets consist of high walls of stones, piled upon each other; the windows high, infrequent, small, and,

like those in the towers, half blocked up with stones; no door opening into the street, but the path to the house leading almost under ground, between dreary piles of stone, through a very low entrance into a court, purposely encumbered with defences and obstructions of every kind, and commanded by loopholes, &c. Then, when arrived at the house, you have to ascend either a heap of stones, or steps most rudely constructed, to the door, which is extremely low, in one sense of the word, being sometimes not three feet high, yet placed so far above the base of the house as almost to touch the roof. Creeping in through the door, you descend again, and find yourself on the floor of the apartment; and these strange entrances sometimes usher you into spacious rooms. Everything, in short, is constructed with reference to defence, marks a state of habitual hostility, and impresses the mind with an idea of gloom, and sadness, and stern existence, that can scarcely be conceived. I was obliged to take a large escort, and was accompanied by a Maina noble, sent with me by the governor, as he was a chief well known, and one who enjoyed a terrible reputation, having killed numbers in ambush. As a proof of the very different light in which the Mainotes view a species of assassination which we should hold in horror, when I asked him how many men he had killed in ambush, he replied, "It would not be delicate or becoming in me to tell you." I was struck with an instance of the strange operation which this most extraordinary system has had in fettering the natural powers of the mind. When near Cape Matapan, I asked a peasant some question of local interest, which any one acquainted with the locality must necessarily be supposed to know. He could not however answer my question, and, on my expressing surprise, replied, "How should a man know anything about the country who has been shut up in a tower all his life?" The Mainotes have, however, great virtues. The chiefs treated me in their towers with unbounded hospitality, a virtue not much in fashion in other parts of the Morea; their women were never injured in their most sanguinary wars, and an insult offered to a stranger under their protection is a most inexpiable cause of feud. The state of things I have described is, however, breaking down, and will soon disappear, at least to a great extent; the government are moving heaven and earth to put it down, and by the assistance of the great chiefs, whom they are buying over, will ultimately succeed. They attempted it at first most injudiciously, and sent a Bavarian army into the country, who were beaten, obliged to surrender, stripped, and publicly sold by the Mainotes, some at fivepence, others at twopence a-head: a creditable transaction for the royal house of Bavaria. A government man now quakes at the very name of Maina. However, while I was there, the government troops, for the first time, were obtaining some advantages. About a fortnight before I came, some of the clans burst like a flood on Marathonisi, took the town, and seized the government chest; but they afterwards were defeated, and many towers were destroyed while I was there.

INDEX.

ABACUS.

A.

Abacus, 24.
Abadia, 364.
Abæ, 216, 219.
Academy. See Ancient Athens.
Acadhimia, 196.
Acanthus, 417, 419.
Acarnania, abundance of game in, 80; mountains, 95, 116.
—— and Ætolia, Tour in, 245.
Achaia, 120.
Acharnæ, 204.
Achelous, river, 81, 90, 108, 232, 247, 249; source, 407; good shooting at the mouth, 81.
Acheron, river, 115, 388, 390, 391.
Acherusian plain, 388, 390.
Achmet-Aga, 227.
Acrata, 297; Khan of, 242.
Acræphium, 231.
Acroceraunian Mountains, 63, 402; a week's tour in the, 403.
Acro-Corinthus, 123, 125, 126; Byron's description, 123.
—— Nauplia, 258.
Acropolis of Amphipolis, 433. Anthedon, 229. Argos, 263. Athens, 126, 137, 139, 141, 143. Axos, 359. Bathrotum, 381. Calydon, 248. Cardamyle, 276. Chæronea, 213. Corinth, 123. Daulis, 215. Eleusis, 244. Hyrtakina, 369. Lamia (Zeitun), 218. Larissa, 263. Leuctra, 276. Monembasia, 273. Mt. Panætolium, 246. Mt. Viena, 246. Mt. Zygos, 245. Mycenæ, 261. Orchomenus, 216, 296. Phalasarna, 367. Platæa, 212. Porta, 251. Salona, 236. Salonica, 414. Samos, 339. Sicyon, 243.
Acrothoum, 419.
Acte, 75, 207, 415.
Actia, 385.
Actiacus, 385.
Actica, 207.
Actium, 115, 385; remains of, 248.
Actius, 385.
Adam, Sir F., statue of, at Corfu, 65.

ÆGEAN.

Adamopulos, Yani, (travelling servant,) 129, 130.
Ægæ, 242, 428.
Ægaleos, Mt., 205.
ÆGEAN SEA, islands of the:—geographical position, 303; tour in, 114; Syra best head-quarters, 304; steamers, accommodation for travellers, &c., 304; Admiralty Charts, 342.
Islands belonging to Greece.
Amorgos (Amorgo), 321.
Anaphe (Nanfio), 321.
Andros (Andro), 312.
Ceos (Zea), 313; Helena, or Macris (Macronísi), 314; Gyaros (Gioura, Joura), 314; Belbina (St. George), 314.
Cimolos (Argentiera), 317.
Cythnos (Thermia), 314.
Delos (Dili), 307. Icos (Chiliodromia), 127; Xeronísi, Pipéri, Jura, Pelagonísi, 327.
Ios (Nio), 319.
Melos (Milo), 317; Anti-Melos, 319.
Myconos (Mycono), 311.
Naxos (Naxia), 322; Donussa, Keros, Mácares, Heraclea, Skinussa, 323.
Oliaros (Antiparo), 325; the Grotto, 325.
Paros (Paro), 323; churches, 324; marble quarries, 324; Parian Chronicle, 324.
Peparethos, Scopelos (Scopelo), 328; Glossa, 328.
Pholegandros (Polycandro), 319.
Sciathos (Sciatho), 328.
Scyros (Scyro), 326; Scyropulos, Chamelonnesos, 327.
Seriphos (Serpho), 315.
Sicinos (Sicino), 319.
Siphnos (Siphanto), 316.
Syros, Syra (Sira), 306; Old Syra, 307.
Tenos (Tino), 310.
Thera (Santorin), 320; Therasia, 321.
Islands belonging to Turkey.
Astypalæa (Stampalia), 341.
Calymna (Calimno), 340.
Carpathos (Scarpanto), 347.
Casos (Caso), 348.
Chalce (Chalki), 343.
Chios (Scio), 334; "Homer's School," 335; sufferings in

ÆGEAN.

the War of Independence, 336.
Cos (Stanco), 341; Admiralty Charts, 342.
Crete (Candia):—History, actual condition, population, &c., 349; at the outbreak of the Revolution, 350; Sphakia, 351; tragedy of Murnies, 352, 354; statistics, 354; religion, &c., 354; Excursions: Khania, Canea, (residence of the British and other consuls,) 355; Khania by the Bay of Suda, Aptera, &c., to Rhithymnos, 356; Rhithymnos by Axos and Tylissos to Megalo-kastron, 358; Megalo-kastron by Arkhánes, Kani Kastelli, Sarko, &c., back to Megalo-kastron, 361; Megalo-kastron by Khersónesos, Spinalonga, &c., to Hierápetra, on the S. coast of the island, 362; Hierápetra along the S. coast of the island, and then by the ruins of Gortyna to Rhithymnos and Khania, 363; Khania through the W. districts of Crete, including Sphakia, 364. St. Paul's visit to Crete, 372.
Icaria (Nicaria), 337; Corassiæ, Corseæ Insulæ (Phurni), 337.
Imbros (Imbro), 331.
Lemnos (Stalimene), 330; women, 331; St. Strates, 331.
Leros (Lero), 340.
Lesbos (Mytilene, Metelin), 331; residence of a British consul, 331.
Nisyros (Nisyro), 342.
Patmos (Patino), 339; church and library, 340; grotto where St. John is said to have written the Apocalypse, 340.
Psyra (Psara), 332; destroyed in the War of Independence, 333, 334.
Rhodos, Rhodes (Rodi), 344; residence of a British consul, 344; historical notice, 344-346; the Colossus, 345; connexion with the Knights

of St. John, siege by Solyman, 345; climate, 346; the city, 346; excursion round the interior, 347.
Samos (Samo), 337.
Samothrace (Samothraki), 329.
Syme (Symi), 343.
Telos (Episcopi), 343.
Tenedos (Tenedo), 331; Lagussæ (Rabbit Islands), 331.
Thasos (Thaso, Tasso), 329.

Ægeus, 151.
Ægiale, 321.
Ægilia, 98.
Ægilips, 89.
Ægina, 253. The Town, 254. Library, 254. Lazzaretto, 254. Temple of Jupiter Panhellenius (or Minerva), 254. Æginetan marbles, 255.
Æginium, 408.
Ægira, 242.
Ægium. See Vostitza.
Ægospotami, battle of, 199.
Æmesidemus, birthplace of, 360.
Ænos, Mt., 73, 95.
Æolus, 111.
Æsculapius, 193, 217, 256, 324, 342.
Æthalia, 335.
Æthræa, 344.
Aetó, 251.
Ætolia, mountains of, 95, 116.
Ætolia and Acarnania, Tour in, 245.
Aetos, 83, 86; valley, 251.
—— to Alyzea, 251.
Afales, 89.
Agá, 28.
Agamemnon, 260; tomb of, 261.
Aganippe, Fountain of, 212.
Agathussa, 343.
Aghios Petros, 248.
Agíru, 67.
Agolonitza, 292.
Agora, Athenian, 180, 187; Hippodameian, 201; of Tithorea, 217.
Agræan Hills, 23.
Agrapha, mountains of, 50, 247.
Agraulium, 147.
Agraulos, Grotto of, 147, 155.
Agribitiana, 365.
Agriculture, 109.
Agúzi, 370.
Akhrida, Akhris, 430.
Akkotzeli, 410.
Akrata, 296.
Akroteri, 355, 365.
Akroteria, 95.
Aktè, 366.
Albani, 431.
Albania:—present division, 49, 398, 400; population, 375; skeleton tours, 380; directions for travelling, accommodation, &c., 379; passports, 8, 376; boats and packets, 376; money, 376; shooting, 69, 376; Lear's sketches of Albanian landscape, 1, 395, 403, 404, 405, 432.
Albanians:—origin, 47; districts occupied by, 106; language, 49, 378; tribes, 49; character, 50, 106, 108, 376; costume, 45, 378; manners, 377, personal appearance, 378; dances, 378.
Albanitæ, 48.
Albanopolis, 431.
Alcæus, birthplace of, 332.
Alcimus, 201.
Alcyonian Lake, 259.
Alessio, 400.
Alexander the Great, birthplace of, 413.
Alexander of Corfu (travelling servant), 130.
Alexander, Fort, 78.
Alexius, Emperor, 400.
Ali Tchélebi, 119, 293.
Alika, 269, 275.
—— to Tzimova, 276.
Ali Pasha of Joannina, 382, 383, 395; his history, 396.
Alitsópulo, 357.
Aliveri, Gulf of, 221.
Alpheus, river, 23, 289, 291–293.
Alphitopólis, 200.
Alyzea, 251.
—— to Aetos, 251.
Amaliopolis, 410.
Amantia, 397.
Amaxichi, 77; olive-wood and festas, 77.
Ambracia, 389.
Ambrakia, 247.
Ambrysos, 216, 240.
American female schools at Athens, 131.
Amnátos, 364.
Ampelakia, 206, 411.
Ampelia, 226.
Ampelússa, 364.
Amphiaraus, 221.
Amphiclea, 227.
Amphimalla, Amphimallion, 357.
Amphipolis, 433.
Amphiprostyle-tetrastyle, 156.
Amphissa, 236.
Amphites, river, 289.
Amphitrite, 307.
Amphrysus, 240.
Amyclæ, 271, 272.
Amygdalo, 368.
Amaceium, 147.
Anactorium, 248, 385.
Anagyrus, 208.
"Anastasius," portrait of the Greeks from, 107.
Anatolico, 232, 249.
Anchesmús, 137.

Andítalo, 292.
Andocides, 198.
Andritza, 224.
Andritzena, 291.
—— to Kalabryta and Megaspelæon, 293.
Andronicus Cyrrhestes, Horologium of, 178.
Andrussa, 281.
—— to Nisi, 282.
Angels, church of the (Athens), 134.
Anhydrus, 203.
Anoge, 81, 83, 89.
Anopæa, 216, 238.
Anópolis, 371.
Antæ, 24, 483.
Anthea, 282.
Anthedon, 229.
Anthemura, 338.
Antinous, 265.
Antiochus Epiphanes, 191.
Antipater, 200.
Antipatria, 398.
Antipaxo, 70.
Antipho, birthplace of, 220.
Antiquities, Ephor or Conservator of, at Athens, 135.
—— at Corfu, 57.
Antirrhium, 120.
Antissa, 332.
Antisthenes, 197.
Antivari, 401.
Aöus, river, 396, 398; source, 407.
Apelauron, Mt., 259.
Apelles, birthplace of, 342.
Aphrodisium, 190, 197, 200.
Aphytis, 416.
Apodíto, 364.
Apokórona, 356.
Apokuro, Lake of, 245.
Apollo, 80, 205, 237, 369, 319; Ægletes, 321; Epicurius, 288, 291; Lycius, 197; Smintheus, 313.
Apollo and Pan, Cave of, 147.
Apollonia, 362, 398.
Aposelémi, river, 362.
Apostoli, 221.
Apsus, river, 398.
Apsynthii, 434.
Aptera, 357.
Aqueduct of Hadrian, 196; Nicopolis, 387.
Arachne, Mt., 257.
Aráchova, 238.
Aracthus, river, 289; source, 407.
Aracynthus, Mt., 232, 245.
Arádena, 372.
Aratus, 200.
Araxus, 293.
Arcadia:—hills, 23; central plain, 264; town, 288, 361, 362.
Arcesine, 328, 348.
Arch, true principle of the, known to the ancient Greeks, 27, 250, 272.

ARCH.

Arch of Augustus, and of Constantine, Salonica, 414; of Hadrian, 191.
Architochus, birthplace of, 323.
Archipelago, 303.
Architectural terms, 24.
Architecture:—Byzantine, 35. Corinthian, earliest authentic instance of, 191. The three Grecian orders, 26. Hellenic, 24; remains of Hellenic Military in Cephallenia, 71; Messene, 280; Phigaleia, 290. Tenian, 311.
Architrave, 24.
Archon, 29.
Arcudi, 89.
Areopagus, Court, 102, 193; hill, 137.
Areopolis, 275.
Arethusa, Fountain of, 86, 87.
Argonauts, 330.
Argos, 262. Acropolis, 263. Theatre, 263. Roman ruin, 263. Temple of Venus, 263. Cave of Apollo, 263, 264.
—— to Athens, 113.
—— to Mycenæ, 262.
—— to Nauplia, by Tiryns and Mycenæ, 259.
—— plain of, 262; (Casos), 348.
—— Amphilochicum, 247.
—— (Calymna), 348.
—— (Nisyros), 348.
Argostóli, 74, 116; curious phenomenon—the sea flowing into the land, 75.
Argyro Kastro, 394.
Aria, 257.
Arion, birthplace of, 332.
Aris, river, 282, 283.
Arisbe, 332.
Aristomenes, 281.
Ariston, birthplace of, 323.
Aristotle, 197; birthplace of, 418.
Arkádi, 361.
Arkássa, 348.
Arkhánes, 361.
Armatoles, 30.
Armenopoulos, 105.
Army, 104.
Armyró, 357, 362, 410.
Arnaout Belgrade, or Beligrad, 398.
Arnaouts, 48, 50, 51.
Arne, 213.
Aroanius, river, 296.
Arsenal, 104.
Arsinöe, 363.
Arta, 389; river, its source, 407.
Artemira, Mt., 346.
Artemis Encleia, 189; Laphria, 248; Leros, 340; Munychia, 201; Propylæa, 206; Tauropolium, 337.
Artemisium, 228.
Arundel Marbles, 324.
Arví, 363.

ATHENS.

Ascension, chapel of the, at Corfu, 67.
Ascra, 212.
Asine, 259.
Askýfo, 370, 371.
Asomato, 275.
—— to Port Kaio, 276.
Asómatos, 364.
Asopos, 273.
Asopus, river, 211, 212, 221.
Asphaltum of Selinitza, 402.
Aspis, 263.
Aspraspitia, 236.
Aspri Ruga, 405.
Aspropotamo, river, its source, 407.
Assembly of the Ionian Islands, 56.
Assos, 73.
Astacus, 250, 251.
Asteris, 89.
Astros, 268, 298.
Asty. See Ancient Athens.
Astypalæa, 339, 342.
Atabyros, 346.
Aterra, 73.
Athamania, 407.
Athena Archegetis, 179; Chalinitis, 125; Nike, 155; Polias, 171, 174.
Athens the best head-quarters for a traveller, 16; enjoys a drier atmosphere than any other province, 108.
Modern Athens, 129.
Plan for the disposal of four days in Athens and its vicinity, 136.
Hotels, 129. Lodging-houses, 129. Coffee-houses, 129. House-rent, 129. Travelling Servants, 129.
The "West End" of Athens—residence of the English Minister, 129. Principal thoroughfares, 133. Shops, 130. Population, 130; its heterogeneous composition, 134. Women, 134; Maid of Athens, 135.
Acropolis, 136. Palace, 133. Senate, 133. Chamber of Deputies, 133. University, 132; Library, 132. Observatory, 133.
Cathedrals, the Old and the New, 134. Churches, 134. English Church, 130. Protestant Cemetery, 131.
Schools:—Normal, 132. Polytechnic, 132. American Female, 131. Infant, 132. Risari Ecclesiastical Seminary, 132. Gymnasium, 132.
Coins, choice collection of, 132. Booksellers, 130. Maps, 130.
Bankers, 130. Physicians and Surgeons, 130. English teacher of Modern Greek, 130.

ATHENS.

London Custom-house agents, 130.
Relics of Mediæval Athens, 134.
Character of the Athenians, 134.
Ancient Athens:—Situation, 137. Influence of the soil and climate upon the buildings of the city and the manners of its ancient inhabitants, 137. Byron's description of an Athenian sunset, 138. Dr. Holland's picture of Athens, 138. Athenian landscape, 138. History of the *City*, 139-142. Divisions, *extent*, *population*, &c., 142.
Chapel of St. George, 137.
Lycabettus, 137, 202.
Acropolis, 137, 139, 141; restored, 143. Its topography, 143. Finest views of, 144. Before the Persian invasion, 145. Ground-plan of the Acropolis and the immediate neighbourhood, 146. M. Beulé's excavations, 146, 149. Fountain Clepsydra (Empedo), 147. Cave of Apollo and Pan, 147. Pelasgicum, 144, 147. Caverns in the Long Rocks, 147, 148. Grotto of Agraulos, 147, 155. Temples: Minerva, 145-147; Nike Apteros (Victory without Wings), 148, 151, 155, 156; Augustus and Rome, 153. Eleusinium, 148. Clmonium, 148, 154. Dionysiac Theatre, 148, 192, 193. Propylæa, 149, 152, 156-158. Account of Pausanias, 151. Pedestal of Agrippa, 151. Pinacotheca, 151, 157. Remarkable absence of parallelism among the several buildings, 152. Gigantomachia, 154. *Parthenon* (Hecatompedon), fine view of, 154; ground-plan, 158; its architects, 159; extensive prospect from the western steps, 160; Pronaos and Naos, 161, 164; statue of Minerva, 153, 155, 162; Opisthodomus, 164; Posticum, 164; measurements of the Parthenon, 164; pediments, 165; metopes, 166; Panathenaic Frieze, 167; remarkable deviation from rectilinear construction, 168; historical notice, 170. *Erechtheum*, 154, 170; its foundation connected with the origin of the Athenian religion, 170, 171; existing ruins, 172; restoration by M. Tetaz, 172; ground-plan, 173; Temenos, 175. Pre-

ATHENS.

sent state of the Acropolis, 176.
Asty (Lower town), its topography, 176. Positions of the Gates in ancient Athens:. Acharnian, 177; Ægeus, 178; New Agora, 179; Diochares, Diomeia, Dipylum, 177.; Equestrian, 178; Erian, 177; Heptachalchon, Ionian, Melitian, Piræic, Sacred, 178. Chronology of the buildings in the Asty, 178. Horologium of Andronicus Cyrrhestes (Tower of the Winds), 178. Athena Archegetis (Gate of the New Agora), 179. Gymnasium of Hadrian, 180; of Ptolemy, 181. Theseum, 182; sculptures, 183; National Museum, 185. Nymphæum (Hill of the Nymphs), 185. Pnyx, 137, 185; Bema, 186. Agora, 187; Ceramicus, 187, 196. Museum, 137, 188; Monument of Philopappus, 189. Fountain of Callirrhöe (Enneacrunus), 189. Panathenaic Stadium, 189. Olympieum, 190. Arch of Hadrian, 191. Choragic Monument of Lysicrates, 191. Prytaneum, 191. Lenæum, 192. Odeum of Pericles, 192; of Herodes or Regilla, 193. Dionysiac Theatre, 148, 192; from a coin, 193. Areopagus, 137, 193; its connexion with St. Paul, 194. Academy, 196; Müller's grave, 196. Aqueduct of Hadrian, 196. Lyceum, 197.
Piræus and the Port Towns, 197. Dráko, 197, 200. Stratiotiki (Zea), 197, 200. Fanári, 197. Phalerum, 197. Munychia, 197, 198, 200. Emporium, 197, 200. Hetionia, 198, 201. Phaleric wall, 198. Long walls, 142, 198, 199. Cantharus, 197, 200. Macra Stoa, 200, 201. Deigma Stoa, 200. Alphitopôlis, 200. Kastélla, 198, 200. Tomb of Themistocles, 201. Phrearrhys, 201. Karaiskáki's Monument, 201.
Environs of Athens.—Mt. Pentelicus (*Ital.* Mendeli, Penteli), 202. Hymettus (*Ital.* Monte Imetto, M. Matto), 203. Phyle, 203. Pass of Daphne, Eleusis, &c., 205.
Athens and the Piræus; with their environs, 129.
Athens to Argos, 113.
—— to Chalcis direct, 223.
—— to Corfu, 114.
—— to Hydra, 114.

BATHING.

Athens to Lamia (Zeitun) by Marathon, Thebes, Delphi, &c., 209.
—— to Marathon, Rhamnus, Oropus, and Decelea, 113.
—— to Megara by sea, 243; by Eleusis, 244.
—— to Nauplia by Poros, Hydra, &c., 298.
—— to Patras, 112.
—— to Patras, by Corinth, Vostitza, Delphi, and Mesolonghi, 232.
—— to Sparta, 253.
—— to Sunium, 207.
Athos, Mt., 418. See Monasteries.
Athyto, 416.
Atoko, 89, 248.
Atreus, Treasury of, 261.
Attáni, 80.
Attica, tour in, 207.
Atzikolo, 289.
Aulémona, 97.
Aulis, 222, 224.
Aulon, 290, 298, 402.
Austria, Don John of, 91, 120.
Austrian Lloyd's Steam-packet Company, stations of their vessels, 122.
Authorities quoted, vi.
Avariko, 390.
Avdo, 311.
Avliké, 222.
Avlóna, 398, 402.
—— by Khimára to Butrinto, 403.
Axius, river, 413.
Axos, village and river, 359.

B.

Baba, 411.
Babáka, 269.
Babuliana, 368.
Bacchus, 243, 299, 323. Bacchus wine, 322.
Bacchylides, birthplace of, 333.
Bacon, Lord, on the Greeks, 45.
Bagalokhóri, 358.
Bakshish, 379.
Bala, Mt., 283.
Baldouni, 406.
Balimbey, 251.
Balyra, river, 283, 289.
Bank, National, 130.
Bankers at Athens, 130.
Baphyrus, river, 413.
Bardounióts, 272.
Bari, 208.
Barnabas, Mt., 220.
Baráti, 69.
Base (architectural), 25.
Basil, Emperor, 268.
Basiliká, 242.
Basiliké, 363; Bay, 76.
Bassa Maina, 268.
Basse, 291.
Bathing, sea, at Corfu, 67.

BLACK MOUNTAIN.

Baths:—Cythnos, 345; of Helen, 127; Lutráki, 123; Pythia's, 213, 237.
Bathy, 84.
Battles:—Actium, 385. Ægospotami, 199. Artemisium, 228. Chæronea, 214. Delium, 222. Lepanto, 91, 120, 235. Leuctra, 212. Mantinea, 265. Marathon, 210. Mycale, 337. Navarino, 32, 33, 285. Pharsalia, 410. Philippi, 433. Pydna, 413. Salamis, 205. Sybota, 69.
Battus, 320.
Bays:—Afales, 89. Alyzea, 252. Aulis, 224. Basiliké, 76. Butrinto, 69. Chieri, 93. Crissean, 237. Deep, 224. Dragomestra, 81, 250. Eleusis, 205. Frikés, 89. Gomenitza, 115. Govino, 67. Kitries, 277. Lutráki, 123, 126, 247. Melos, 317. Myconos, 312. Nauplia, 259. Navarino, 284. Palea Monembasia, 273. Pandeleimon, 250. Platia, 250. Poros, 72. Prevesa, 385. St. Minas, 225. Samos, 72. Thera, 321. Tragamesti, 81, 250. Vatika, 98. Vonitza, 248. Vurko, 225. Zante, 95.
Beads, Levantine habit of twirling in the fingers, 46.
Belesi, 294.
Belgrade, or Beligrad, the Arnaout, 398.
Belvedere, 293.
Bema, 36, 186.
Bendscha, river, 396.
Benizze, 66, 68.
Berat, 398.
—— by Apollonia to Joánnina, 394.
—— to Joánnina by Premedi, 398.
Beratino, river, 398.
Berecynthos, 357.
Berenthe, 289.
Beshek, Buyuk, 432; Kutchuk, 432.
Beshkia, 432.
Boulé, M., his excavations at the Acropolis of Athens, 146 149.
Bia, Athanasius, 395.
Biános, 363.
Biennos, 363.
Billiard-table, bed laid upon the, a mark of distinction, 20.
Bisanthe, 434.
Bishops, 103.
Bitolia, residence of a British Consul, 429.
Bizani, Mt., 272.
——, Kalyvia of, 273.
Black, Professor, 130.
Black Mountain, 73.

BLACK WATER.

Black Water, 297.
Blitra, 273.
Boat-hire, 19, 305.
Boccale, 247.
Bocche di Cattaro, 401.
Böckh, 197.
Bœæ, 98.
Bœotia, plain of, 211.
Bœotians, Sepulchre of the, 214.
Boghaz, Great, 337.
——, Little, 337.
Bojana, river, 401.
Bolari, 269.
Bolbe, 432.
Bolissus, 335.
Bonaparte, Napoleon, his accurate knowledge of his resources, 73; his protection of Coray, 31; marble for his tomb in Paris supplied from the quarries of Mt. Marpessa, 324; belief of the Mainotes that the Bonaparte family belong to one of their clans, 276.
Bonaparte, Lucien, tomb of, 286.
Bonatti, Sig., 400.
Borasca, 58.
Borgo, 247.
Bortzi, 406.
Botzaris, Constantine, 234.
——, Mark, 234, 390.
Boudouri, 300.
Boza, 273.
Bracebridge, Mr. C. H., 330.
Braóna, 209.
Brasidas, 417, 433.
Bratzi, 211.
Brauron, 209.
Bridge, Byzantine, over the Arachthus, 289; of two rows of arches, one above the other (Crete), 357; ancient triangular, near Konstantinus, 289; Hellenic, near Xerócampo, 272.
Brilessus, 202.
Bryki, 269.
Budonitza, 287.
Budrum, 341.
Budua, 401.
Bullis, 397.
—— *maritima*, 403.
Bumisto, Mt., 247.
Bura, 240.
Buraicus, river, 240.
Busi, river, 290.
Buthrotum, 64, 69, 70, 381.
Butrinto, 64, 69, 70, 376, 381.
—— by Khimára to Avlóna, 403.
Buyourdí, 7, 8, 379.
Buyuk Tchedmadjeh, 434.
Byron, Lord, at the mouth of the Achelous, 90; in Athens, 135; in Cephalonia, 74; in the Morea, 51; at Tepeleni, 396; in a thunderstorm on the plain of Zitza, 382. His

CAPO DUCATO.

accurate knowledge of the Greek character, 90. His "Maid of Athens," 135. Lines on the Acro-Corinthus, 123; the Albanians, 50; Athens, 128; an Athenian sunset, 138; Greece, while subject to the Turks, 116; the Isles of Greece, 304; Marathon, 209, 210; Sunium, 208; Tepeleni, 396; the completion of his Thirty-sixth year, 234; Zitza, 382. His death, at Mesolonghi, 234.
Byzantine architecture, 35; a true Byzantine church, 35; churches at Athens, 134; at Daphne, 244, 245.

C.

Cabiri, 329, 331.
Cabrera, island, 287.
Cadi, 28.
Calamaki, 114.
Calamos, 89.
——, Mt., 317.
Calandria, 416.
Calauria, 301.
Calichiopulo, Lake, 66.
Callierates, 159.
Callidromos, 217.
Callimachus, 26.
Callirrhöe, Fountain of, 189.
Calliste, 320.
Calydna, 331.
Calydnæ, 340.
Calydon (Kurt-Aga), 248.
—— to Mesolonghi, 248.
Calypso's Grotto, 68.
Camari, 282.
Cambunian Hills, 22.
Camirus, 347.
Campbell, Col., 353.
Canaris, Constantine, 333, 336, 337.
Candia, town, 360.
Canea, 352, 355.
Canethus, 225.
Cantacuzene, John, 241, 408.
Cantar, 111.
Cantharus, 197, 200.
Capandriti, 222.
Capes:—Bianco, 68, 115. Cephalus, 315. Chamilò, 273. Colonna, 208, 337. Ducato, 76. Gallo, 287. Geladha, 247. Kremidhi, 273. Leftkimo, Leftimo, 67, 68, 115. Leucimne, 67, 68, 115. Malea, Matia, 98, 273. Matapan, 275. Papa, 293. Rhion, 297. Santa Maria, 317. Scala, 72. Spada, 365. Sphinári, 367. Viscardo, 73. Xyli, 273.
Caphyæ, 296.
Capital (architectural), 25.
Capo Bianco, 68, 115.
—— Ducato, 76.

CATTARO.

Capo d'Istria, Count Augustine, 100.
——, Count John, 31; elected President, 99, 301; assassinated, 100; his grave, 100.
Capotes, 45, 119.
Cardachio, Fountain of, 66.
Cardamyle, 269, 276, 335.
Carea, 413.
Carnus, 89.
Carthæa, 313.
Caryatid, 25.
Carystos, 226.
Casa, Khan of, 207.
Cassander, 200.
Cassandra, 413.
—— promontory, 415.
Cassation, High Court of Appeal and, 102.
Cassiope, 64.
Cassope, 388.
Cassópo, 64.
Castalian Fountain, 236, 237.
Castel Belvedere, 364.
—— Lastua, 401.
—— Tornese, 95, 295.
Castellaes, 227.
Castello Temenos, 361.
Castles:— Actos, Actó, 251. St. Angelo (Corfu), 67. Arcadia, 288. Argos, 263. Argyro Kastro, 394. Assos (Cephallenia), 73. Astypalæa, 341. Budonitza, 217. Butrinto, 70, 381. Chalcis, 225. Cos, 342. Dhomoko, 410. Durazzo, 400. Eleusis, 206. Exoburgo, 311. Grabúsa, 356. Lady Irene, 245. Kalamata, 283. Kapsáli, 98. Karytena (the residence of Colocotroni), 289. Lamia (Zeitun), 218. Lesbos, 353. Mistra, 266. Monembasia, 272. Morea, 120, 297. Nicopolis, 387. Paramythia, 388. Parga, 392. Patras, 117-119. Phyle, 204. Piadha, 256. Pylos, 286. Rhodes, 346. Roumelia, 120. St. George (Cephallenia), 75. Sálona, 236. Scutari, 401. Scyros, 326. Spinalonga, 356. Suli, 115, 388, 390. Thaumaci, 410. Ulysses (Ithaca), 86. Vonitza, 247. Zante, 95.
Castor and Pollux, 147.
Castoria, 429.
Castrádes, 65, 66.
Castri, 236.
Castriót, George, 48; birthplace of, 431.
Castritza, 406.
Castron, Lemnos, 330.
Cataract, near Paulizza, 290.
Cathedrals:— Athens, 134. Candia, 360. Corfu, 65. Patras, 119. Tenos, 310.
Cattaro, 401.

CATULLUS.
Catullus, 322.
Cavalla, birthplace of Mehmet Aly, Pasha of Egypt, 433.
Cavea, 25.
Caverns, caution against entering, 202.
Caves:— Acropolis of Athens, 147, 148. Ægina, 255. Apollo, Argos, 263, 264. Apollo and Pan, 147. Corycian, 239. Crete, 356, 362. Delphi, 237, 238. Dionysiac Theatre, 192. Eumenides, 195. The Forty Courts, 239. Hercules, 297. Hercules Buraicus, 240. Kalabryta, 295. Mt. Bizani, 272. Mt. Hymettus, 208. Mt. Melidóni, 358. Mt. Skroponeri, 230. Nemean lion, 297, 298. Œniadæ, 250. Parnassus, 216. Pylos, 286. Sálona, 236. Sta. Sophia, 98. Velitza, 217.
Cean Laws, 313.
Cecropium, 174.
Celetrum, 429.
Cella, 25.
Celydnus, river, 405.
Cemetery, Protestant, at Athens, 131.
—— of the Delians, 310.
Cenchreæ, 127.
Census of Attica by Demetrius Phalereus, 142.
Centaurs, 409.
Ceos, 211.
Cephallenia (Cephalonia), outline of its history, 72; curiosities, 72, 75; productions, 73, 74; excursions, 73, 74.
Cephalus, 71.
——, Cape, 315.
Cephisia, 202.
Cephissus, river, 137, 199, 202, 217, 223, 230.
——, plain of the, 219.
——, Eleusinian, 207, 244.
Ceramicus, 187, 196.
Ceremonies:—Marriage, 46; funeral, 47.
Ceres, 117, 206, 299; statue of, 206; well of, 118.
——, Eleusinian, 244.
——, Mycalessia, 229.
—— and Proserpine, 189.
Cerigo. See Cythera.
Cerigotto, 98.
Cerularius, 34.
Cervantes at Lepanto, 91.
Cervi, 98.
Cettigne, 401.
Chæronea, 213. Sepulchre of the Bœotians — the marble lion, 214.
Chalcidice, 415.
Chalcis, 224; the only place in the Kingdom of Greece where Mahommedan families remain, 225.
—— to Athens direct, 223.

CICONES.
Chalcis to Marathon, 220.
—— to Œreos (Eubœa), 227.
—— to Thebes, 224.
—— to Thebes, by Lukisi and Kokhino, 229.
Chalia, 229.
Chamber of Deputies, 133.
Chamilo, Cape, 273.
Champlitte, 294.
Chaon, Mt., 259.
Chapels:—Athens, 157. Corfu, 67. Santa Maura, 77.
Character of the Greeks, 42, 105.
Charadra, 221.
Charadrus, river, 210, 388.
Chares of Lindus, 345.
Charts, Admiralty, indispensable to a visitor of the Ægean, 342.
Charvati, 260.
Chassia, 204.
Chasteiis, 204.
Chelmos, Mt., 295.
Chelonáki, 284.
Chians, character of, 106.
Chieri, Bay of, 93.
Childe Harold a good pocket companion in Greece, 47; his voyage in the Ionian Sea, 115.
Chimæra, site of, 406.
Chimariots, 50.
Chora, 294.
Choragic Monument of Lysicrates, 191.
Chryso, 216, 236.
—— to Lebadea, 216.
Chrysovitzi, Mt., 251.
Church, General, 76.
Church, present condition of the Greek, 34, 102; main points of difference between the Greek and the Roman and English Churches, 34.
Churches and chapels, Greek, 35.
Churches:— Andrussa, 281. Arta, 389. Asomato, 275. Astypalæa, 341. Athens, 130, 134, 180, 205. St. Basil, 258. Cape Matapan, 275. Chæronea, 214. Chalcis, 225, 226. Chryso, 236. Corfu, 65. Crete, 356, 365. Daphne Monastery, 244, 245. Delos, 311. Delphi (Castri), 237. Hydra, 300. Kardhitza, 231. Katokhi, 249. Livadiani, 372. Megaspelion, 241. Meteora, 408. Mt. Athos, 426, 427. Myconos, 312. Nauplia, 258. Old Syra, 307. Palea Episcope, 394. Paros, 324. Patmos, 340. Pholegandros, 319. Rhodes, 347. Salonica, 414. Sclavo-Khorio, 272. Stavroménos Pétros, 190. Tanagra, 222. Tegea, 264. Zante, 94.
Cicones, 434.

CONVENTS.
Cimolian earth, 317.
Cimonium, 148, 254.
Cirrha, 236.
Cisterns, ancient: — Chalcis, 226; Crete, 357.
Cithæron, Mount, 23, 207.
Clarenza, 95, 295.
Cleitor, 294.
Cleomedes, 341.
Cleon, 433.
Cleonæ, 297, 298, 419.
Clepsydra, fountain, 147, 280.
Clergy, learning of, 36, 102.
Climate of Greece, 9, 408.
Climax, mountain-track, 264.
Clisali, 432.
Clitorium, 295.
Clothes, travelling, 6.
Cnemis, Mt., 216.
Cnossos, 349, 360.
Coæ vestes, 342.
Coal, 109.
Cocytus, river, 388, 392.
Codrington, Admiral, 285.
Cœnobia, 35, 420.
Coinage, national, 110.
Coins, choice collection at Athens, 132; of Carthæa, 313; Crete, 349; Œniadæ, 250; the Republic, at Piadha, 256; Rhodes, 347; Samos, 338.
Colocotroni, 279, 299; his residence, 289.
Colonna, Cape, 208, 337; harbour (Cythnos), 315.
Colonnato, 111.
Colonus, hill of the sacred, 196.
Colossus of Rhodes, 345.
Columns, The, 291.
Combotecra, Nicholas, (travelling servant,) 130.
Commerce, 44, 104.
Conduriotti, George, 299, 300.
Conon, 199.
Constantine Bey, 269.
Constantine, Fort, 76, 78.
Constantine Porphyro-Genitus, 268.
Constantinople to Salonica, 432.
—— to Scutari, 435.
Consul, Austrian, at Durazzo, 400.
——, British, at Bitolia, 429. Crete, 355. Joánnina, 384. Lesbos, 333. Monastir, 429. Morea, 119. Rhodes, 344. Salonica, 415. Syra, 307.— *Vice-Consuls* at Mesolonghi, 234. Prevesa, 384. Sayáda, 381. Scutari, 400.
Contadino, 80.
Contoporeia, 297.
"Contumacy," 69.
Convents:— Amorgos, 322. Andrussa, 281. Cephallenia, 72, 74. Corfu, 67, 68. Crete, 355, 356. Exoburgo, 312. Megaspelion (Megaspelæon).

COPÆ.

240. Mount Hymettus, 203. Mount Skopos, Zante, 95. Naum, Albania, 431. Naxos, 323. Parnassus, 215. Phaneromene, 243.
Copæ, 231.
Copaic lake, 18, 212, 230.
Corassiæ, 337.
Coray, 31; his birthplace, 335.
Corcyra (Corfu): — Inns, 60. Post-office, 59.
Historical notice, 61. Electoral divisions, 67.
First approach, 63. Landing-places, 64. Government House, 64. Citadel, 64; splendid view, 65. Cathedral, 65. Church of St. Spiridion, 65. Garrison church, 65. University, 57. Garrison Library, 60. Theatre, 60. Esplanade, 64. Strada Marina, 66. Race-course, 66. Olive-groves, 67. Festa, 67. Suburbs of Manduchio and Castrades, 65. Shooting, 69. Excursions, 67.
Corcyreans, 400.
Coressia, Coressus, 313.
Corfu. See Corcyra.
Corfu, University of, 57.
Corfu to Athens, 114.
—— to Joannina by Delvino and Zitza, 381.
—— to Joannina by Sayáda and Philátes, 381.
Corinth: — Inns, 124. Malaria, 124. Historical notice, 124. Acro-Corinthus, 123; Byron's description, 123; splendid panoramic view from the summit, 125, 126. Roman remains, 125, 127. The seven Doric columns, 125. Fountain of Pirene, 125, 126. Isthmus, 126; Isthmian Sanctuary, 127; traces of the old wall, and of the canal, 127; the Diolcos, 127.
Corinth, Gulf of, 120.
Corinth to Megara, 243.
Corinthian Order, 26.
—— architecture, earliest authentic instance of, 191.
—— temple, Melos, 318.
Corn trade, 44; Mr. Mongredien's Report on, 104.
Cornice, 25.
Coron (Corone), 287.
Coronea, 213.
Corsæ Insulæ, 337.
Corycian Cave, 239.
Corycos, 367.
Coryphasium, 284.
Cosmi, 349.
Cossutius, 191.
Costume of Maina, 277.
Costumes, Greek, 45, 119, 135.
Cottages of the peasantry, 21.
Couchaud, 134.

DALMATIA.

Coulia, 399.
Courier, a regular Athenian, preferable, 8.
Court of Appeal and Cassation, 102.
Cranae, 274.
Cranii, 71.
Crathis, river, 242, 296.
Cressida, Fountain of, 66.
Cretan Labyrinth, 360.
—— Sea, 303, 362.
Cretans, 106.
Crissa, 216, 236.
Crissæan Bay, 237.
—— Gulf, 120.
—— Plain, 236.
Crocyleia, 89.
Croia, 432.
Crommyon, 243.
Crucifix, novel, 355.
Ctesibius of Alexandria, 179.
Ctesiphon, birthplace of, 360.
Cthonius, 343.
Currant magazines, 96, 121.
—— vine, cultivation of, 73, 83, 96, 117, 120, 122, 123.
Curzolári Islands, 90, 120.
Curzon, Mr., his reason why Franks are seldom molested in the East, 3.
Customs of the Greeks, 45, 46.
Cyathis, 72.
Cyclades, 303, 306.
Cyclopes, 260.
Cyclopean masonry, 24; best example in the ruins of Tiryns, 24, 259, 260. Argos, 262. Arta, 589. Cephallenia, 72. Dadi, 217. Delphi, 238. Delvino, 381. Gradista, 397. Ithaca, 86. Leucas, 79. Nauplia, 259. Salonica, 414. Thuria, 282. Vlithiás, 369.
Cycnias, Mt., 311.
Cydias, birthplace of, 314.
Cydonia, 355.
Cyllene, 95, 295.
——, Mount, 23.
Cynætha, 295.
Cynosarges, 197.
Cynoscephalæ, 410.
Cynthus, 92.
——, Mt., 310.
Cynurians, 37.
Cyparissia, 338.
Cyparissia (Arcadia), 288.
—— to Tripolitza, 288.
—— through Arcadia and Elis to Patras, 290.
Cypselus, 75.
Cytæum, 362.
Cythera (Cerigo), outline of its history, 97; productions and curiosities, 98.

D.

Dadi, 217.
Dafnides, 359.
Dalmatia, 401.

DIOLCOS.

Damala, 301.
Danaus, 264.
Dance, national, 46, 67; torch-light, at Cythnos, on Easter Day, 315.
Daouli, 264.
Daphne, pass, 205, 244; monastery, 205, 244.
Daphni, 272.
Dardanelles, Little, 120.
Dascalion, 89.
Daskalio, 317.
David, M., his statue of Mark Botzaris, 234.
Davlia (Daulis), 215.
Decca, Sta., 68.
Decelea, 204, 223.
Deep Bay, 224.
Deigma Stoa, 200.
Deiras, 263.
Dejanira, 248.
Deliklibaba, 284.
Delisi, 222.
Delium, 222.
Delphi, 236. Castalian Fountain, 237. Gymnasium, 237. Stadium, 237. Temple of Apollo, 237. Monastery of St. Elias, 238.
Delphi, ridge of, 227.
Delphinium, 221, 335.
Delviniáki, 381.
Délvino, 381, 399, 406.
—— by Durazzo to Scutari, 399.
Demarch, 101.
Deme, 101.
Demeter (Ceres), Hierum of, 206.
Demetrias, 410.
Demetrius Phalereus, his census of Attica, 142.
Demetrius Poliorcetes, 200, 410.
Demi, vestiges of, near Hymettus, 203.
Demosthenes, 199; scene of his death, 301.
Dendrinos, 83.
Deputies, Chamber of, 133.
Deropoli, 394.
——, river, 394-396.
Dervenakia, 297.
Dervish-Agú, 196.
Dexía, 84.
Dhikova, vale, 275; river, 275.
Dhomoko, 410.
Dhry, 269.
Dhryalo, 269.
Dia, 322, 360.
——, Mt., 322.
Diagoras, birthplace of, 318.
Diana Agrotera, 190; Amaryzia, 226; Hermione, 299; Laphria, 227; Limnatis, 273.
Dibáki, 364.
Dicæarchus, 192.
Dictynnæan Promontory, 365.
Dictynnæon, 365.
Dimitzána, 296.
Diolcos, 127.

DION CASSIUS.
Dion Cassius, 385.
Dionysiac Theatre, 148, 192, 201.
Dionysias, 322.
Dionysius Periegetes, 328.
Dionysus, 343, 322.
Dioscuri, Temple of the, 447.
Dipteral, '25; pseudo-dipteral, 183.
Dirce, river, 211.
Distances, how measured, 111.
Distimo, 240.
Distomo, 216.
Diun, 413, 419.
Divided Way, 216.
Dockyard, 104.
Dodona, 381, 406.
Dogs, caution respecting, 87, 404.
Dollar, 110, 111.
Dorian Hexapolis, 344.
Dorians, 349.
Doric Order, 26; columns, the seven, at Corinth, 125; temple at Kleitor, 295.
Dorieus, 344.
Dorion, 290.
Doriscus, 434.
Doro Passage, 312.
Douglas, Sir Howard, obelisk in honour of, at Corfu, 65.
Drachma, 110.
Drachmáno, 216, 219.
—— to Molo, 219.
Dradziátes, 403.
Dragoman, 8, 17.
Dragomestre, 81, 250, 251.
Drakanon, 337.
Dráko, 197, 200.
Drakóna, 370.
Dramali Pasha, 297.
Dramia, 357.
Dramisi, 222.
Dramistás, 388, 389.
Drapaniá, 365.
Drasch, 400.
Drepane, 61.
Drepanon, 357.
Dress, national, 45, 67; of the Mussulman women at Délvino, 399.—See Costume.
Drilo, river, 400, 431.
Drin, river, 400, 431.
Drymádhes, 405.
Dryusa, 338.
Dukádhes, 404.
Dulcigno, 401.
Dulichium, 71, 90.
Dulópolis, 368.
Duraessi, 400.
Durali, 272, 273.
—— to Marathonisi, 273.
Durazzo, residence of an Austrian consul, 400.
Dyme, 118, 293.
Dyrrachium, 400.
Dzidziffi, 370.

ERGOTELES.
E.
Earthquakes, precautions against, 77; frequent in Zante, 93.
Ecclesiastics, Greek, primitive appearance of, 36.
Echinades, 89, 120.
Echinusa, 317.
Edessa, 428.
Edonians, 433.
Education, progress of, 31, 44, 57, 131.
Eels of the Copaic lake, 18, 230.
Eetionia, 198, 201.
Egnatian road, 48.
Egripo, 224.
Elaphonesi, 98.
Elatea, 216, 219; plain, 217.
Elatus, Mount, 95.
Elbassan, 431.
Elerigova, 417, 418.
Eleusis, 205, 206, 244; bay, 205.
Eleusinian Mysteries, 206, 244.
Eleusinium, Acropolis of Athens, 148; of Pausanias, 189.
Eleutheræ, 207, 211.
Eleutherna, 359.
Eleuthero-Lacones, 106; 268.
Elis, 293.
Elixus, river, 313.
Elyros, 368.
Empedo, 147.
Emporeion, 348.
Emporium, 197, 200, 343.
Encheleovivari, 80.
Endelos, 337.
Enipeus, river, 409, 413.
Enneacrunus, 189.
Enneakhoria, 367.
Enneapylon, 145.
Entablature, 25.
Entasis, 169.
Epakto. See Naupactus.
Epaminondas, 212, 280, 287, 289; spot where he fell, 265.
Epánokhorion, 370.
Eparch, Eparchy, 101.
Epea, 287.
Epidamnus, 400.
Epidaurus, 255.
—— Limera, 273.
Epirus, 75.
Episcopé, 264, 363.
Episkopí, 357.
Episkopianó, 362.
Erasinus, river, 259.
Erasistratus, birthplace of, 313.
Erechtheus, or Erichthonius, 140, 170.
Erechtheum. See Acropolis of Athens.
Erekli, Eski, 434.
——, Buyuk, 434.
Eresus, 332.
Eretria, 226.
Ergasteri, 370.
Ergoteles, birthplace of, 360.

FOUNTAINS.
Ericho, 403.
Ericúsa, 68.
Eridanus, 203.
Erimo-kastro, 212.
Erissó, 417.
Ermitza, river, 245.
Erymanthus, Mt., 23; river, 294.
Esculapius, 193, 217, 324, 342.
Etcocretes, 363.
Eubœa, 224.
Eudemia, 327.
Eumæus, 21, 82, 84, 87.
Eumenides, Cave of the, 195.
Euripus, river, 212, 222, 225; bridge, 222, 225.
Euroclydon, 373.
Eurotas, river, 266, 272, 273, 279.
Evantha, 235.
Evas, Mount, 23, 280.
Evenus, river, 232, 248.
Evil eye, 46.
Exarch, 56.
Exarcho, 219.
Exoburgo, 310, 311.
Exoge, 83, 88, 89.
Expenses, travelling, 16.

F.
Fabvier, Col., 337.
Fano, 68.
Fastigium, 25.
Felibejik, 433.
Festas:—Amaxichi, 77. Corfu, 47, 67.
Festivals:—St. Andrew of Patras, 118. St. Dionysius of Zante, 94. Santa Maura, 77.
Fez, 45.
Fire-arms, certificate necessary to legalize possession of, 19.
Firmán, 8, 379.
Fish, 18, 72.
Fishing by torchlight, 72.
Fluting, 25.
Food of the lower classes, 46, 109.
Fortifications, remains of, in the Pass of Daphne, 205.
Forts:—Arta, 389. Castel Tornese, 295. Chæronea, 213. Chalcis, 225. Clarenza, 295. Corfu, 64, 65. Coron, 287. Eleutheræ, 211. Lebadea, 213. Maina, 276. Mesolonghi, 232. Mycenæ, 261. Nauplia, 257, 258. Navarino, 284. Paxos, 70. Rhodes, 347. Santa Maura, 76-78. Tiryns, 260.
Forty Saints, 406.
Fountains:—Aganippe, 212, Arethusa, 86, 87. Ariadne, 323. Callirrhöe, 189. Cardachio, 66. Castalian, 236, 237. Clepsydra, 147, 280. Cressida, 66. Dionysius, 288. Enneacrunus, 189. Hierá-

FRAGOLA.
petra, 372. Inopus, 309. Kanina, 403. Leucas, 79. Livadianá, 372. Megalokastron, 360. Murí, 371. Paros, 324. Pirene, 125, 126. Rodování, 369. Selviti, 360. Syra, 307. Tatoe, 223. Thebes, 224. Vlike (Avliké), 222. "Water of the Stone," Crete, 364. White Water, 357.
Fragola, 398.
Frank, 3.
Franko Kastello, 371, 374.
Fré, 370.
Fresco at Athens, 134.
Frieze, 25.
Frikés, 88, 89.
Funeral ceremonies, 47.
Fustanelles, 45.

G.

Gaidharonisi, 229.
Gaiduropolis, 357.
Gaio, Port, 70.
Galatista, 418.
Galaxidi, 216, 235.
Galéne, 361.
Galleys, ancient, coasting boats of the present day similar to, 84.
Gallo, Cape, 287.
Game, abundance of, 17; great variety in Acarnania, 80; in Eubœa, 227.—See Shooting.
Gardiki, 395.
Gargaliano, 288.
Garuna, Pass of, 68.
Gaston, 294.
Gastuni, 293, 294.
Gate of the Lions, Mycenæ, 261.
Gates in ancient Athens, 177.
"Gates," (a pass in Crete,) 373.
"Gates," the, near Thebes, 224.
Gaudos, 352.
Gaurion, 242.
Geladha, Cape, 247.
Genusus, river, 399, 431.
Geographical outline of Greece, 22.
Geology, 108.
Geranea, Mt., 23, 223.
Germanos raises the standard of the Cross and of independence, 31, 119, 241.
Gharázo, 359.
Gheges, 49, 50; country of the, 399.
Ghyphto-castro, 207, 211, 245.
Giant's Tomb, 363.
Gigantomachia, 154, 183.
Glaucus, river, 293.
Gligoráki, Antony, 268.
Glizani, 382.
Glossa, 402.
Glyky, 388, 392.

GREECE.
Gold, alluvial, at Scyros, 326; mines, Thasos, 329.
Golo 410.
Gomáti, 417.
Gomenitza, 394; bay, 115.
Goni, 371.
Gonies, 360.
Gomus, 411.
Gordon, General, his History of the Greek Revolution, 94, 107.
Gortyna, 349, 364.
Gortys, 289.
Govino, Bay of, 67.
Gozo, 352.
Grabása, 367.
Graces, Hieron of the (Orchomenus), 215.
Gradista, 397.
Grammatico, 220.
Grave of Penelope, 87.
Gravia, 216.
——to Salona, 216.
Grease spring of Zante, 93.
Grecian architecture, Orders of, 26.
Greece, works on, vi.; outline of Greek history, 27; origin of the term "Greeks," 47; geographical outline, 22; an accurate idea of its geography essential to the study of its history, 23; under the Latin Princes, 28; Turkish conquest, 28; insurrections of 1770 and 1821, 31; the Hetairia, 31; recognition of its independence by the Porte, 32; reflections on the War of Independence, 32; probable effects of the struggles of Modern Greece, 1; chief places where the Hellenic race has maintained itself, 106.
Greece, Kingdom of:—Historical sketch and actual condition, 99. Othe proclaimed King, 100; signs the Constitutional Charter, 100. Limits of the new state, 99; total surface, 109.
Titles of honour, 103.
Mode of reckoning time, 110.
Government and territorial division, 102. Revenue, 101. Justice, 101. Religion, 34, 102. Public instruction, 103, 231. Press, 104. Progress of education, 31, 44, 57. Army and navy, 104. Dockyard and arsenal, 104. Militia, 104. Police, 104. Mercantile navy, commerce, 44, 104. Merchants, 104. Climate, soil, &c., 9, 108. Agriculture, 109. Manufactures, 109. Vegetable products, 18, 108. Geology, 108. Money, 7, 59, 110. National Bank, 130. Weights and measures, 111. Post-office system, 109.
Most convenient way to explore, skeleton tours, 111. Passports, 8. Travelling, 1-21. Packets, &c., 4, 5, 109, 110, 114. Roads, 15. Inns, &c., 20, 111. Shops, servants, &c., 111.
Personal appearance of the modern Greeks, 106. Language, 36, 106. Popular poetry, 29, 30. Architecture, 24. Character, 42, 105-107, 134. Manners and customs, 45, 46. National dance, 46, 67. National dress, 45, 119. Festas, 67. Peasantry, 67, 68, 109.
Greece, Eastern, peopled by the Hellenic stock, 106.
Greece, Northern, grand tour of, 112, 114; character of the people, 106, 107; nomes comprised in, 101.
Greece, Western, mountainous parts peopled by the Hellenic stock, 106.
Greek history, outline of, 27.
Greeks, origin of the term, 47; how they attained perfection in the elegant arts, 141; their portrait while under the Turkish yoke, 107; personal appearance of the modern, 106.
Gregale, 373.
Grivas, Theodore, 78.
Gropius, the Austrian Consul, 214.
Grotto of Agraulos, 147, 155; Antiparo (Oliaros), 325; Calypso's, 68; in Crete, 356; the Golden, Pholegandros, 319; of the Nymphs, 84, 317; where St. John is said to have written the Apocalypse, 340.
Guardiano, 14, 69.
Guildford, Earl of, 57, 83.
Guiscard, Robert, 62, 73, 400.
Gulfs:—Aliveri, 221. Avlóna, 402. Bocche di Cattaro, 401. Contessa, 417. Corinth, 120. Crissæan, 120. Kisamos, 365. Pagasæan, 229, 410. Rhizonic, 401. Saronic, 244. Strymonic, 417, 433. Therma, 413. Toronaic, 416. Volo, 229, 410.
Gum mastic, 335.
Gummurjine, 434.
Guria, 249.
Gúrnes, 362.
Guves, 362.
Gymnasium, the institution described, 181.
Gymnasia:—Athens, 132; Delphi, 237; of Hadrian, 180; of Ptolemy, 181.

GYMNASIA.

GYPSUM.

Gypsum hills, 402.
Gyræ, 314.
Gyros, 371.
Gythium, 110, 265, 271, 274; valley, 273.

H.

Hades, rivers of, 392.
Hadrian, Aqueduct of, 196; Arch of, 191; Gymnasium of, 180; Inscription in honour of, at Delphi, 237.
Hadrianopolis, 196.
Haghia Kyriaké, 271.
—— Marina, 217.
Haghios-Mamas, 416.
Haliacmon, river, its source, 407; ferry, 413.
Halicarnassus, 341.
Halicyrna, 248.
Halipedum, 198.
Halisarna, 342.
Halonnesus, 327.
Hansen, the architect, 132.
Harbours:—Aghios Petros, 248. Amorgos, 322. Argostóli, 74. Aulis, 222. Bathy, 84. Calymna, 341. Cerigo, 97. Clarenza, 95. Cythnos, 314, 315. Fair Havens, 364, 366, 372. Gaurion, 312. Hellenemum, 76. Hydra, 300. Hyllaic, 66. Ieos, 327. Ios, 320. Kalamáki, 127. Kremidhi, 273. Leros, 340. Lesbos, 333. Methone, 98. Myconos, 312. Naupactus, 121. Navarino, 286. Oropus, 221. Pandeleimon, 250. Panormos, 311. Paros, 324. Patmos, 340. Pelodes Limen, 69. Peparethos, 328. Platia, 250. Reithrum, 89. Rhenea, 310. Rhodes, 347. Samos, 72. Scandea, 97. Seriphos, 316. Sicinos, 319. Siphnos, 316. Sweet, 115, 390, 392. Syme, 341. Syra, 307. Tenos, 311. Thera, 320. Vostitza, 121. Xyli, 273. Zante, 94. See Ports.
Harma, 204.
Harvest-time in Greece, 108.
Health, maxims for the preservation of, 10.
Health-officer, 14, 69.
Hebræokastron, 315.
Hebrus, river, 434.
Hecatompedon (Parthenon). See Acropolis of Athens.
Helen, Bath of, 127.
Helena, 209.
Helice, 122, 240.
Helicon, Mount, 23, 108.
Heliconiades, 240.
Helisson, river, 289.
Hellanicus, birthplace of, 332.
Hellenes, character of, 42.
Hellenic race, chief places

HILLS.

where it has maintained itself, 106; features preserved in the modern Psariots, 106.
Hellenic bridges:—Crete, 357. Xerócampo, 272.
Hellenic masonry, 24. Arcadia, 288. Argos, 262, 263. Asomato, 275. Hyrtakina, 369. Melos, 318. Messene (splendid example), 24, 280. Monembasia, 273. Olympia, 292. Paros, 324. Passava, 274. Salonica, 414. Vitylo, 276.—*Irregular* Hellenic, 24. Buthrotum, 70. Cephallenia, 71.
Hellenitza, Mt., 280.
Hellomenum, 76.
Hellopia, 383.
Helos, 272.
—— to Monembasia, 272.
Hephæstia, 330.
Hera, 213, 262.
Heraclea, 72, 362.
Heræa, 294.
Heræum, 262, 338, 339.
Hercules Buraicus, Cave of, 240.
Hercyna, river, 213.
Hermæ, 181.
Hermaia, 296.
Hermes, 296; Tallæan, 358.
——, hill of, 89.
Hermione, 299.
Hermopolis, 307.
Herod the Tetrarch, 342.
Herodes Atticus, 193, 202; tomb of, 190.
Hesiod, residence of, 212.
Hetairia, 31.
Hexamili, 227, 243.
Hexapolis, the Dorian, 344.
Hexastyle, 25.
H. Georgis, 294.
Hiedecic, Gen., 43.
Hiera, 325.
Hierápetra, 363.
Hierapytna, 363.
Hieron, 256. Sanctuary of Æsculapius, 256. Theatre, 256. Stadium, 257.
Hieron of the Graces, 215; Muses, 212; Trophonius, 243.
Hierum of Demeter (Ceres), 206.
Hill, Rev. J. H., 231.
Hills:—Aetos, 86. Agrapha, 50. Ægræan, 23. Anchesmus, 237. Arcadian, 23. Areopagus, 137. Cambunian, 22. Colonus, 196. Córonon, 323. Elis, 293. Euboean, 23. Gypsum, 402. Hermes, 89. Hypatus, 224. Kalogheritza, 226. Karababa, 224. Karus, 79. Karyopoli, 275. Kastélia, 398, 200. Kumaro, 274. Lycabettus,

IN ANTIS.

137. Mars, 194. Museum, 137. Nymphs, 185. Oros, 253. Passava, 274. Pnyx, 137. Porta, 251. Sinmata, 224. Skarus, 79. Spartovuni, 246. Sphynx, 211. Toumessus, 224. Valto, 246. Zalongo, 388
Hippocrates, birthplace of, 342.
Hippodameian Agora, 208.
Hippodamus of Miletus, 199, 201, 344.
Hippola, 275.
Histi, 337.
Histiæa, 228.
History, outline of Greek, 27.
H. Jannis, 294.
Holland, Dr., his picture of Athens, 238.
Holy Saviour, Order of, 203.
Homer, accuracy of his descriptions, 82, 88; "School" of, 86, 88, 315; legend of his death and burial at Ios, 319, 320. "Grave" of, 320.
Horologium of Andronicus Cyrrhestes, 178.
Horse-hire, 15.
Hotels, 20.
Hyampolis, 216, 219.
Hybrias, 349.
Hydra, 299.
—— to Athens, 114.
Hydramon, 357.
Hydriots, 106.
Hydrussa, 310, 313.
Hyle, 232.
Hyliea, Lake, 230.
Hyllaic harbour, 66.
Hymettus, 23, 202, 203.
Hypæthral, 25.
Hypatus, 224.
Hypsilanti, Prince Demetrius, monument to, at Nauplia, 258; defence of Argos, 264.
Hypsus, Hypsi, 274.
Hyria, Lake of, 245.
Hyrie, 91.
Hyrtakina, 369.
Hysiæ, 264.

I.

Ialysus, 347.
Iardanos, 365, 370.
Ibrahim Pasha, 233, 241, 265, 281, 284, 287, 288.
Icarian Sea, 303.
Icarus, 337.
Iconostasis, 36.
Ictinus, 159, 291.
Ida, Mt., 23, 349.
Idiorhythmic monasteries, 35, 241, 420.
Ilissus, 137, 202, 203.
Illyricum, 398.
Inachus, river, 262.
Inakhorion, 368.
In antis, 182.

INDJE KARASU.

Indje Karasû, river, its source, 407 ; ferry, 413.
Inia, 211.
Inns, 20, 111 ; bargain for beds and meals necessary, 117.
Ino, Lake of, 273.
Inopus, Fountain, 309.
Inscriptions : — Anaphe, 321. Andros, 312. Antiparo, 325. Axos, 359. Chæronea, 214. Crete, 358. Delos, 309, 310. Delphi, 237. Gradista, 397. Hymettus, 208. Kyparisso, 275. Palæa Achaia, 293. Sclavo-Khorio, 272. Siphnos, 316. Tanagra, 222. Tegea, 264.
Insect tribes of Greece, 18.
Instruction, public, 103.
Interpreters, 8, 17.
Introduction, letters of, 7.
Iolcos, 410.
Ion, birthplace of, 335.
Ionian Islands : — Historical sketch and actual condition, 53 ; government, 55 ; titles of honour, 57 ; public institutions, 57 ; education, 57 ; character of the inhabitants, 57 ; military and commercial importance, 57, 58 ; garrison, 58 ; climate, soil, &c., 58 ; manufactures, 59 ; packets, 59 ; money, 59 ; shops, servants, &c., 60 ; inns, &c., 60.
Ionic Order, 26.
Iphigenia, 224.
Ipos, 370.
Ipso, 68.
Ira, 281, 288, 290, 291.
Irene, Castle of Lady, 245.
Iron, 109.
Isboros, 418.
Isis, 217, 299, 310.
Islands, Ægean. See Ægean Sea.
Islands, nomes comprised in the, 101 ; character of their inhabitants, 106, 107 ; costume, 45. Ægilia, 98. Ægina, 253. Aktê, 366. Anatolico, 232, 249. Antipaxo, 70. Arcudi, 89. Asteris, 89. Atoko, 89, 248. Cabrera, 287. Calamos, 89, 252. Calauria, 301. Carnus, 89, 252. Ceos, 211. Cephallenia, 71. Cerigo, 97. Cerigotto, 98. Cervi, 98. Clauda, 373. Corcyra, 61. Corycæ, 367. Cranae, 274. Curzolári, 90, 120. Cyclades, 303, 306. Cythera, 97. Echinades, 89, 120. Elaphonesi, 98. Fano, 68. Gaidharonisi, 229. Gozo, 373. Hydra, 106, 299. Ionian. See Ionian Islands. Ithaca, 81. Kalamo, 248. Kastus, 89. Kurzolári, 90, 120. Leucadia, 75. Liûs, 98. Long, 209. Macri, 90. Marathonisi, 274. Megalonesi, 366. Meganesi, Meganesion, 78, 89, 248. Merlera, 68. Momembasia, 272. Mylæ, 366. Naxos, 106. Œnussæ, 98. Othonûs, 68. Paxos, 70, 115. Petalâ, 90, 250. Petalîda, 366. Petzæ, 299. Poros, 301. Porphyris, 97. Porri, 98. Prasonîsi, 98, 366. Prodano, 288. Prote, 288. Psyttalea, 205. Rhenea, 310. Salamis, 206, 244. Salmatraki, 68. Santorin, 106. Sapienza, 98, 287. Sâzona, 403. Spetzia, 106, 299. Sphacteria, Sphagia, 284, 286, 287. Sporades, 303 ; Northern, 326. Stag, 98. Strivali, 97. Strophades, 97. Swine, 68, 69. Sybota, 68, 69, 115. Syra, 106, 304. Taphus, 78, 89. Tenos, 106. Thasos, 433, 434. Vido, 64. Zacynthus, 91.
Ismenus, river, 211.
Issa, 331.
Isthmian games, 124.
Isthmus of Corinth, 126.
Istône, 64, 68.
Isus, 230.
Itch Kali, 258.
Ithaca, its classical associations, 81 ; its identity with the Ithaca of Homer, 84 ; government, 83 ; productions, 82, 83 ; population, 82 ; clans, 83 ; state of education in, 83 ; ancient cemetery, 86 ; excursions, 86.
Ithome, Mt., 23, 280 ; ascent, 281.
Iulis, 313 ; the colossal lion, 313 ; ancient road from Iulis to Carthæa, 313.

J.

Jannitza, 428, 434.
Joánnina, 382. Residence of a British Consul, 384. Coulia and Litharitza, 383. Scene of Ali Pasha's murder, 383.
Joánnina to Berat by Apollonia, 394 ; by Premedi, 398.
—— to Corfu by Philâtes and Sayâda, 381 ; by Zitza and Délvino, 381.
—— to Larissa, 406.
—— to Parga by Dramisiûs and Suli, 389.
—— to Prevesa by Suli and Nicopolis, 384 ; by Arta, 388.
Judges, 102.
Juge d'Instruction, 102.
Juno, 213, 262.
Jupiter Æneslus, 73 ; Arbios, 363 ; Nemea, 298 ; Olympian, 292 ; Panhellenius, 254.
Justices of the peace, 102.

K.

Kacaletri, 288, 291.
Kacratos, river, 362.
Kaio (Quaglio), Port, 275, 276.
—— to Alika, 276.
Kakaboulia, 268, 269.
Kakiona, 269.
Kaki-scala, 243.
Kakon Oros, 362.
Kakorema, 288.
Kakós drómos, 404.
Kako-Suli, 388, 390.
Kakotſkhi, 370.
Kalabáka, 408.
Kalabryta, 295 ; river, 240.
Kalamæ, 282, 283.
Kalamâki (station of the vessels of the Austrian Lloyd's Steam-packet Company), 123, 127, 243 ; excursion to Corinth, 123 ; the harbour, 127.
Kalamás, river, 69, 381.
Kalamata, 110, 271, 283.
—— to Cyparissia (Arcadia) by Pylos (Navarino), 283.
—— to Sakona and Messene, 283.
—— to Sparta : through Maina, 268 ; by Messene, 279 ; over Mt. Taygetus, 279.
Kalamo, 221, 248.
Kalamyde, 369.
Kalandri, 202.
Kalarytes, 52.
Kalé Aktê, 366.
Kalentzi, 211.
Kalepa, 355.
Kalerghi, 368.
Kalesia, 362.
Kalkitza, Mt., 250.
Kalogheritza, 226.
Kaloskopi, 293.
Kalpaki, 296, 398.
Kalutzi, 397.
Kalyvia, 238.
Kamára, river, 365.
Kamari, 242.
Kamarina, 388.
Kamenitza, river, 293.
Kampiá, 371.
Kámpos, 371.
Kamposelórakhos, 367.
Kandili, 251.
Kani Kastelli, 361.
Kanina, 403.
Kántanos, 369, 370.
Kantsillières, 365.
Kapeleti, 293.
Kapnicaréa (Athens), church of, 134.
Kapsa, 296.
Kapsáli, 97, 98.
Kapurna, 213.

KAPURNA.

Kapurna to Scripu, 215.
Karí, 203.
Karababa, 224.
Karabias, 83.
Karabunar, 399.
Karabusa, 367.
Karagol, 68.
Karaiskáki's monument, 201.
Karasmak, river, 413.
Karasú, river, 434.
Kardhitza, 230, 231.
Karés, 371.
Karinia, 269.
Karkadiotissa, 361.
Karnesi, 296.
Karpenisi, 234, 247.
Kartero, 362.
Karus, 79.
Karvunari, 397.
Karyés, Karyæ, 419.
Karyopoli, 275.
Karytena, the residence of Colocotroni, 289.
—— to Kalabryta and the Styx, 296.
Kasidi, 243.
Kastaniotissa, 228.
Kasteliana, 364.
Kastel-Keraton, 363.
Kastélla, 198, 200.
Kastri, 299.
Kastron, Melos, 318.
Kastus, 89.
Katabóthra, 75. Cephissus, 230, 231. Copaic Lake, 230, 231. Joánnina, 383. Lykuria, 295. Mantinea, 296. Mount Phicium, 231.
Katacolo, 293.
Kataito, 69.
Katarina, 413.
Katokhi, 249.
Kato Ruga, 290.
Katuna, 247, 251.
Katzánes, 295.
Kavaya, 399.
Kavo-Grosso, 275.
Kavro-khori, 362.
Kavósi, 366.
Kekhropulo, 248.
Kenkres, 127.
Kephalés, 369.
Kepháli, 368.
Kephalovrysis, 373.
Kerámia, 370.
Keramúti, 368.
Kerata, Mt., 226, 244.
Keratia, 208.
Khadji Mikhali, 374.
Khádros, 369.
Khamalévri, 358.
Khan, Khanji, 20, 379.
Khans:—Achmet-Aga, 227; Acrata, 242, 297; between Akhrida and the Skumbi, 421; near Alessio, 400; Antivari, 401; Baldouni, 406; between Berat and Karabunar, 399; Bitolia, 429; Kasa, 207; Daouli, 264;

KOPHINOS.

Drachmáno, 219; between Durazzo and Alessio, 400; Five Wells, 389; Gravia, in Doris, 216; Jannitza, 428; Karabunar, 399; Klisura, 399; between Klisura and Berat, 399; Krya Vrysis, 266; Kukussa, 431; Kunarga, 433; near Kutchuk Beshek, 432; Kyria, 406; the Lady's, 406; Malukassi, 407; Megara, 243; Miska, 284; Molo, 218; Monastir, 429; Ostanitza, 398; Ostrovo, 429; Palæa Achaia, 293; Pendepigadia, 389; Philiotico, 296; between Platamona and Katarina, 413; Premedi, 398; Sakona, 280; Sálona, 236; Sparta, 266; near Tepeleni, 399; Thebes, 211; Tilbeli, 429; foot of Mt. Tomaros, 399; Trikhani, 407; Tyrana, 422; between Tyrana and Croia, 432; Tscherni, 399; Vurlia, 266; Xerovaltó, 394; Yenidje, 428; Zygos, 407.
Khandax, 349.
Khania, 352, 353, 355.
Kháraka, 364.
Kharatch, 28.
Kharia, 269.
Kharidjis, 379.
Khelmos, Mt., 294.
Khersónesos, 362.
Khierasovo, 245.
Khimára, 403, 405, 406.
Khodja-bashi, 29, 379.
Khora, 339.
Kiapha, 390.
Kidros, 413.
Kiepero, 406.
Kiflanika, 269.
Kikhrianika, 269.
Kilo, 111.
Kimaros, 367.
Kineta, 243.
Kirphis, Mt., 239.
Kísamo-Kastélli, 365, 366.
Kisamos, 366.
Kishan, 434.
Kislar Aga, 358.
Kita, 269, 275.
Kitries, 276; beauty of the women, 277.
Kleitor, 295, 296.
Klephts, 29, 118.
Klima, 364.
Klimovo, river, 407.
Klisura, 288, 399.
Knighthood, Orders of, 57, 103.
Kokhino, 230.
Kokinimilia, 228.
Kokla, 212; river, 288.
Komanova, 435.
Konispolis, 125.
Konstantinus, 289.
Kontokynéghi, 369.
Kophinos, Mt., 364.

LAKES.

Korax, 87.
Kóstos, 371.
Kotronaes, 274.
Kranidi, 299.
Krápi, 370.
Kravasaras, 247.
Krelianika, 269.
Kremidhi, Cape, 273.
Krimnos, 269.
Kroniac Mountains, 292.
Krustoghérako, 368.
Krya Vrysis, 266.
Krysovitza, 407.
Ktypa, Mt., 224, 229.
Kughni, 390.
Kukussa, 431.
Kulumi, 269.
Kulári, 206, 243.
Kumaro, 274.
Kumi, 226, 227.
Kunarga, 433.
Kunoné, 367.
Kunos, 269.
Kuphalatós, 370.
Kurkulus, 228.
Kurmulides, 351.
Kurna, 357.
Kurt-aga, 248.
Kurtzolari, 250.
Kurvalónes, 365.
Kurzolári, 90, 120.
Kuskuni, 269.
Kutchuk Tchedmadjeh, 434.
Kutomula, 213.
Kutri, 366.
Kutzava, 279.
Kuvelo, 245.
Kyparisso, 275.
—— to Asomato, 275.
Kypula, 269.
Kyria Eugenia, 246.
—— Irene, 245.

L.

Labyrinth, Cretan, 360.
Lacedæmon. See Sparta.
Ladon, river, 294, 295, 296.
Laertes, garden of, 88.
Lágrona, 208.
Lagussæ, 331.
Lakes:—Akhrida, 430. Alcyonian, 259. Apokuro, 245. Bolbe, 432. Butrinto, 69, 381, 406. Calichiopulo, 66. Castoria, 429. Celetrum, 429. Cephallenia, 72. Copaic, 18, 212, 230. Hylica, 230, 232. Hyria, 245. Ino, 273. Joánnina, 383. Katokhi, 249. Kurna, 357. Lapsista, 382. Lezini, 249. Likeri, 230, 232. Linovrokhi, 248. Livádi, 230, 232. Livari, 381, 406. Lychnitis, 430. Ostrovo, 429. Paralimni, 230. Phonia, 296. Prasias, 433. St. Basil, 432. Senzina, 230, 232. Stymphalus, 284. Taki, 266. Tri-

LAKI.

chonis, 245. Valto, 247. Vulkaria, 247. Zygos, 245.
Láki, 370.
Lala, 294.
Lalande, Capt., 302.
Lamia (Zeitun), 218.
—— to Athens by Delphi, Thebes, Marathon, &c., 209.
—— to Larissa, 409.
Lampe, 157.
Langadiá, 296.
Lango, 341.
Language: — Observations on the modern Greek, 36; styled Romaic, 37; a dialect of the old Hellenic, 37; pronunciation, 39; grammar, 40; of the present day almost identical with the dialect of Xenophon and Demosthenes, 377; places where it is spoken with the most purity, 106.—Tzakonic dialect, 37; district where it is still spoken, 268.—Next to Greek, Italian most generally useful in the Levant, 17.
Lantern of the Archipelago, 97.
Lappa, 357.
Larissa, 203, 409.
—— to Joánnina, 406.
—— to Lamia (Zeitun), 409.
—— to Salonica, 410.
—— to Volo and Armyró, 410.
Larissus, river, 293.
Larma, 231.
Larymna, 230, 231.
Larysium, 254.
Las, 274.
Lassithi, 363.
Lastos, 348.
Latin Princes of Greece, 28.
Laurium, high road from Athens to, 208.
Laws:—Civil, 101; criminal, commercial, and correctional, 102; military, 102.
Lazzarettos, the best, in the Levant, 14. Ægina, 254. Castel Lastua, 401. Syra, 307.
Lear, Mr., sketch of Albanian landscape by, 1; his advice respecting outfit, 6. See Albania.
Lebadea, 212.
—— to Chryso, 246.
—— to Leuctra, 212.
—— to Thermopylæ, 218.
Leben, 364.
Lebidi, 296.
Lechæum, 122.
Leeches, an article of export, 18.
Leeves, Mr., 228.
Lefkimo, Leftimo, 67, 68, 215.
Leigh Hunt on Greek sailors, 305.
Lelantum, 226.
Leleges, 75.

LIVADA.

Lemon-groves: — Cos, 342. Naxos, 322. Poros, 301.
Lemont, M., 228.
Lenæum, 192.
Lents in the Greek church, four in the year, 21.
Leon, 313.
Leondári, 268, 279.
—— to Mavromati, 280.
Leonidas at Thermopylæ, 217; his "tomb," 267.
Leonidi, 37.
Lepanto, battle of, 91, 120, 235. See Naupactus.
Lepenu, 246, 247.
Lepton, 110.
Lernean Marsh, 259, 264.
Lesch, 400.
Leschæ, 181.
Lessa, 257; river, 256.
Letrini, 294.
Letters of introduction, 7.
Leucadia (Santa Maura), outline of its history, 75; present condition, 76; the Forts, 77; the Lagoon, 78; ruins of the ancient Leucas, 79; productions, 78; frequency of earthquakes, 77; excursions, 79.
Leucadian Apollo, 80.
Leucæ, 356.
Leucas, 75, 78; ruins of the ancient city, 79.
Leucates, 76.
Leuce, 88.
Leucimne, 67, 68, 215.
Leucophrys, 331.
Leuctra, 212, 276.
—— to Lebadea, 212.
Leuka, river, 293.
Leuterochori, 413.
Levant, grand tour of the, 9; best Lazzarettos, 14.
Levetsoba to Marathonisi, 278.
Levinge, Mr., his apparatus for protection from vermin, 5.
Lezini, 250.
Liakura, 239.
Liapes, 49.
Liátes, 405.
Libanova, 413.
Libochovo, 394.
Libraries: — Ægina, 254. Athens, 132. Mt. Athos, 421. Corfu, 57, 60. Patmos, 340.
Lido, 76.
Likeri, Lake, 230, 232.
Limêni, 278, 276.
Limnæa, 371.
Limnea, 247.
Limona, 273.
Lindus, 347.
Linguetta, La, 403.
Linovrokhi, Lake, 248.
Lion, colossal, near Nauplia, 257.
Lissos, 368.
Lissus, 400.
Livadá, 368.

MAITLAND.

Livádi, Lake, 230, 232.
Liús, 98.
Livadhaná, 372.
Livitazza, 69.
Lixúri, 71, 75.
Locri Ozolæ, 121, 235, 236.
Long Island, 209.
Long Walls of Athens, 142, 198.
Longos, 415.
Lord High Commissioner, powers of, 56.
Luggage, 5.
Lukianá, 370.
Lukisi, 229.
Lukovo, 406.
Lundra, 397.
Lundschi, 397.
Luro, 388; river, 388.
Lussákies, 366.
Lussnja, 399.
Lútra, 363.
Lutráki (station of the vessels of the Austrian Lloyd's Steam-packet Company), 122, 251; excursion to Corinth, 123; the bay, 123, 126, 247.
Lutziana, 251.
Lycabettus, 117, 202.
Lycæus, Mount, 23, 281, 289.
Lyceum, 197.
Lydias, river, 413.
Lygourio, 256, 257.
Lykuria, 295.
Lyons, Capt., 302.
Lyrnessus, 331.
Lysicrates, Choragic Monument of, 191.
Lytto, 362.
Lyttos, 362.

M.

Macaria, 331.
Macedonia, 413-415; population, 375; barrier between Macedonia and Thessaly, 413.
Macra Stoa, 200, 201.
Macri, Theodora, 235.
—— island, 90.
Macris, 209, 335.
Macryplagi Mountains, 280, 282.
Mænalus, Mount, 23, 266.
Magnesia, 416.
Maid of Athens, 135.
Mail, interior, 109, 110.
Maina, 268; government and boys, 268, 269; blood feuds, 270; every house a fortress, 270; towers, 274. Notes of a visit to, in 1844, 476.
—— Bassa, 268; Mesa, 269.
Mainotes, character of, 29, 106, 268; mountains occupied by, 106.
Maitland, Sir T., his administration of the Ionian Islands, 55; temple in memory of, at Corfu, 65; monumental bust of, at Zante, 94.

MAKERIANA.

Makerianá, 368.
Makhala, 247, 251.
Makhera, 251.
Makrimoros, Pass of, 246.
Makron Teikhos, 360.
Malakassi, 407.
Malaria, 13, 124.
Malathria, river, 409, 413.
Malaxa, 357.
Malea, Malia, Cape, 98, 273.
Malgara, 434.
Malta, village, 276.
Mandianikà, 228.
Mandráki, 343.
Mandri, Port, 209.
Manduchio, 65.
Manners of the Greeks, 45.
Mantinea, 264, 265, 296; spot where Epaminondas fell, 265.
Manufactures, 109; silk gloves and stockings, Tenos, 311.
Maps, 57.
Marathon, 210. Tomb of the Athenians, 210.
—— to Chalcis, 220.
Marathona, 209.
—— to Thebes, 210.
Marathonisi, town, 110, 274; island, 274.
—— to Passava, 274.
—— to Scutari, 274.
Marble work, Tenian, 311.
Mardonius, 223.
Margariti, 394.
Marianá, 271.
Maritza, river, 434.
Markopulo (Attica), 209; (Eubœa), 221.
Marmara, 323.
Marmari, 275.
Marpessa, Mt., 324.
Marriage customs, 46.
Mars' Hill, 194.
Martini, 230, 231.
Masonry of the ancient Greeks, 24. See Cyclopean, Hellenic, Pelasgic, and Polygonal Masonry.
Matapan, Cape, 275.
Matium, 360.
Maurer, M. von, 102.
Mauromichàli, Constantine, 100.
——, George, 100, 258.
——, Pietro, 100, 269, 276, 278, 299.
Mauronero, river, 413.
Mavrocordato, 232.
Mavromati, 271, 280.
—— to Andrussa, 281.
Mavronero, river, 216.
Mavrovuni, 274.
Mavro-vuno, 203.
Mavrozumeno, river, 283, 289.
Mazi, 295, 296.
Mázo, 369.
Mázoma, 387.
Measures and weights, 111.
Mecyberna, 416.
Megáli Panaghia, church of, 180.
Megálo-kástron, 352, 360.

MIDEA.

Megalonesi, 366.
Megalopolis, 268, 289.
Meganési, or Meganesion, 78, 89.
Meganisi, 248.
Meganites, 121.
Megara, 243.
—— to Athens: by sea, 243; by Eleusis, 244.
—— to Corinth, 243.
Megaspelion (Megaspelæon), Convent of, 240.
—— to Kalabryta and Andritzena, 292.
Melamphyllus, 338.
Melas, river, 216.
Meleager, 340.
Mombliarus, 321.
Mendeli, 116, 202.
Menecrates, tomb of, 66.
Menidhi, 204.
Menzil, 8, 15, 379.
Merchants, Greek, their history, progress, and position, 104.
Merdites, 49.
Merit, Order of, 103.
Mertera, island, 68.
Merope, 316.
Meropis, 341.
Mesa Maina, 269.
Mesará, 363, 371.
Mese, 67.
Meskla, 370.
Mesogæa, 209.
Mesóghia, 366.
Mesokhorio, 364.
Mesolonghi, 116, 232; residence of a British Vice-Consul, 234; the siege, 232-234; death of Byron at, 234.
Mesolonghi to Calydon (Kurt-Aga), 248.
—— to Vonitza and Prevesa, 245.
—— to Vonitza, by Œniadæ, Porta, and Katuna, 249.
Messa, 275.
Messapium, 229.
Messapius, Mt., 224.
Messaria, 315, 337.
Messene, 280.
Metagenes, birthplace of, 360.
Metallon, 364.
Metaxata, 74.
Meteora, 408.
Methana, 256.
Methone, 98, 413.
Methymna, 332, 333, 365.
Metokhi, 293.
Metókhia, 241.
Metope, 25.
Metropolis, 247.
Metzovo, 50, 52, 406, 407.
Mezapo, 275.
Minulis, capture of, by Lord Nelson, 300; destroys the Hellas frigate, 302; his tomb, 300.
Micon, 183.
Midea, 257.

MONASTERIES.

Migonium, 274.
Mikra Kalimene, 321.
Milton's summary of the climate, scenery, and associations of Athens, 137.
Mina, 269.
Mines: — Alum, Melos, 327. Gold and Silver, Siphnos, 316. Pitch, Selinitza, 402. Sulphur, Melos, 327.
Minerva, 145-147, 153, 155, 162, 179, 224, 245, 254, 299.
Minoa, 273, 321, 363.
Minos, 349.
Minyæ, 330.
Minyas, Treasury of, 216; tomb, 216.
Mirabello, 363.
Miraka, 292.
Mirdites, 402.
Miska, 284.
Mistra, 266.
Mnesicles, 156.
Mocenigo, Count, 54.
Mœrologists, 47.
Modon, 287.
—— to Coron, 287.
Molibo Pyrgo, 416.
Molivo, 333.
Molo, 216, 218.
—— to Drachmáno, 219.
Monasteries, Greek, 35, 102.
Actos, 251.
Anaphe, 324.
Athens:—Daphne, 205, 244. Holy Trinity, 204.
Corfu: — Palæocastrizza, 67. San Salvador, 68.
Crete: — Arkadi, 364. Arsáni, 358. Asómatos, 364. Elias, 357. Epáno-Siphes, 361. Gonia, 365. Katholicó, 356. St. Eleutherios, 355. St. George, 361. St. Nicholas, 373.
Delphi:—Panaghia, 237. St. Elias, 238.
Hydra, 300.
Lezini, 250.
Lygourio, 257.
Meteora, 408.
Mount Athos, tour of the Monasteries of:—St. Anne, 426. Batopædion, 424. Caracallus, 425. Constamonites, 427. St. Dionysius, 426. Docheiarcion, 427. Esphigménu, 424. St. Gregory, 426. Iberians, 425. Khiliandarion, 424. Kutlumush, 425. Laura, 425. Pantokrator, 425. St. Paul, 426. Philotheus, 425. Russicon, 427. Simopetra, 426. Stauroniketes, 425. St. Xenophon, 427. Xeropotamos, 426. Zographus, 427.
Mount Evas, 280, 281.
—— Helicon, 212.
—— Hypatus, 224.

MONASTERIES.

Monasteries—*continued*:—
Myconos, 311.
Parnassus, 217.
Patmos, 340.
Pollina, 398.
Port Kaio, 276.
Porta, 251.
Santa Maura, 80.
Sciathos, 328.
Scripu, 215.
Scyros, 326.
Siphnos:—The Fountain, 316. St. Elias, 316.
Sosino, 381.
Suda, 356.
Tragamesti, 251.
Vlokho, 246.
Vonitza, 247, 248.
Zagora, 212.
Monasticism, primitive idea of, 35.
Monastir, residence of a British Consul, 429.
Mené, 368.
Monembasia, 272.
—— to Phiniki, 273.
Money:—Circular notes, letters of credit, bills, 7; circulation in the Ionian Islands, 59; in the Kingdom of Greece, 110; in Albania, Thessaly, and Macedonia, 376.
Mongredien, Mr., his Report on the Corn Trade from the Mediterranean and Black Seas, 104.
Monoxylon, 232.
Montenegrins, 50, 401.
Monte Nero, 73.
Monuments:—Ancient Greek, Delos, 311; to Prince Demetrius Hypsilanti, 258; to Karaiskáki, 201; to Miaulis, 300; of Philopappus, 189. Sepulchral: the Marble Lion at Chæronea, 214; of the Greeks who fell at Thermopylæ, 217.
Morea, 253-301; English Consul, 119; Castle, 120, 297.
Moreots, character of the, 107.
Morosini, 200.
Morritt, Mr., 268, 276, 277.
Mosaic pavement at Ægina, 254; in the church of Megaspelæon, 241.
Mothon, 287.
Mothone, 287.
Mount Ægaleos, 205. Ænus, 73. Aliákes, 370. Anoge, 81. Apelauron, 259. Arachne, 257. Aracynthus, 232, 245. Artemira, 346. Athos, 418. Bala, 283. Barnabas, 220. Bizani, 272. Britessus, 202. Bumisto, 247. Calamos, 317. Chaon, 259. Chelmos, 295. Cithæron, 23, 207. Cnemis, 216. Cycnias, 311. Cyllene, 23. Cynthus, 310. Dia, 323. Dryscos, 382, 406. Elatus,

MULES.

95. Erymanthus, 23. Evas, 23, 280. Exoge, 89. Geranea, 23. Griva, 397. Helicon, 23, 108, 212. Hellenitza, 280. Hymettus, 23, 202, 203. Ida, 23, 349. Ithome, 23, 280; ascent, 281. Juktas, 361. Kalkitza, 250. Kendros, 370. Kerata, 206, 244. Khelmos, 294. Kirphis, 239. Kophinos, 364. Ktypa, 224, 229. Lacmos, 407. Liakura, 239. Lycæum, Lycæus, 23, 281, 289. Mænalus, 23, 266. Marpessa, 324. Melidóni, 358. Messapius, 224. Metzi-Kéli, 382, 406. Mycale, 337. Neium, 89. Neritos, 88. Nero, 73. (Eta, 22, 108, 217. Olonos, 293, 294. Olympus, 22, 411. Ossa, 22, 411. Othrys, 22. Palamede, 257. Panachaicum, 118. Panætolium, 246. Pangæus, 433. Parnassus, 23, 106, 108, 215; ascent, 216, 239. Parnes, Parnon, 23, 266. Parthenium, 264. Pentelicus, 23, 202. Phicium, 231. Phteroláko, 357. Pindus, 22, 23, 109; ascent of the central ridge, 407. Ptoum, 230, 231. Rhodope, 434. St. Elias, 275. St. Nicholas, 287. St. Stephen, 84. Sandameri, 293. Santa Decca, 68. Saos, Saöce, 330. Serrium, 434. Skopos, 92, 95. Skroponeri, 230. Soro, 224. Sphingium, 231. Taygetus, 23, 266, 268. Ten Saints, 68. Tetrazi, 288. Tomarus, 382. Tschika, 404. Varnava, 220. Velutzi, 251. Viena, 246. Vlokho, 246. Voidhia, 117, 118. Vumisto, 251. Za-longos, 92. Zia, 323. Ziria, 296. Zygos, 245, 407.
Mountains:—Acarnania, 95, 116. Acroceraunian, 63, 403. Ætolia, 95, 116. Agrapha, 247. Arcadia, 95. Black, 73, 95. Caramanian, 346. Chrysovitzi, 251. Croia, 431. Delphi, 227. Dictæan, 363. Drama, 433. Geranean, 23, 123. Icarian, 337. Katuna, 247, 251. Kroniac, 292. Macryplagi, 280, 287. Makhala, 247. Messenia, 95. Montenegro, 401. Nemertzka, 394. Olytzika, 388. Oneian, 123. Peloponnesus, 116. Pergandi, 251. San Salvador, 68. Stamna, 249. Varnaka, 247. White, 349, 371.
Muchli, 264.
Mudári, 371.
Mules not more sure-footed in mountainous districts than horses, 15; caution against their lying down suddenly in

NAXOS.

the middle of a river, 15, 16.
Müller, O. K., grave of, 196.
Munychia, 197, 198, 200.
Mure, Col., on the Acro-Corinthus, 123.
Muri, 371.
Murni, 357.
Murnies, 353.
Murto, 69.
Muses, Sanctuary of the, 212.
Museum, hill, 137, 188.
Museums:—Gymnasium of Hadrian, 181; National, of Athens, 185.
Mustapha Pasha, 234.
Mycale, Mount, 337.
Mycenæ, 260. Citadel, 261. Gate of the Lions, 261. Treasury of Atreus, 261.
—— to Argos, 262.
Mylæ, 366.
Myli, 259.
Mylopotamo, 358.
Mylopotamos, 98.
Myrina, 330.
Myrtoan Sea, 303.
Myrtos, 363.
Mytika, 252, 385; plain, 251.
Mytilene, 331, 332.
Mypoli, 207.

N.

Napier, Sir Charles, his summary of the Ionian character, 57.
Napoleon. See Bonaparte.
Napoli di Malvasia, 273.
—— di Romania, 257.
Narthex, 35.
Naupactus (*Ital.* Lepanto; *Gr.* Epakto): the battle, 91, 235; mediæval fortifications, 120; historical notice, 121.
Nauplia (Napoli di Romania): Inns, 257. Forts, 258. Church of St. Spiridion (scene of Capo d'Istria's assassination), 258. Monument to Prince Demetrius Hypsilanti, 258.
Nauplia, Synod of, 103.
Nauplia to Argos, by Tiryns and Mycenæ, 259.
—— to Athens by Hydra, Poros, &c., 298.
—— to Corinth by Nemea, 297.
—— to Patras, 297.
Nauplius, 257.
Nausicüe, 66.
Navale Ægiræ, 242.
Navarino, 284. The battle, 32, 33, 285. Navarino Vecchio, 286.
—— to Cyparissia (Arcadia), 288.
Navy, royal, 104; mercantile, 44, 104.
Naxos, Duchy of, 312, 318, 319, 320, 322; peasantry, 106.

NEA ERETRIA.

Nea Eretria, 226.
—— Kaïmène, 321.
—— Mintzela, 410.
Neæ, 331.
Neapolis, 433.
Neda, river, 290.
Negropont, 224.
Neium, Mount, 89.
Nelson, Lord, his treatment of Miaulis, 300.
Nemea, 297, 298.
—— by Corinth to Nauplia, 297.
Nemertzka, 394.
Nemesis, the Rhamnusian, 220.
Neochori, 395.
Neochorio, 433.
Neókastron, 284.
Neokhori, 249.
Neomaras, 346.
Neon, 217.
Neptune, 208, 240, 275, 299, 301.
Nericos, 75, 78.
Neritos, Mount, 84, 88.
Nero, Monte, 73.
Nesiotæ, 72.
Nessus, 248.
Nestus, river, 434.
Newton, Mr., British Consul at Lesbos, 333.
Nicephorus Phocas, 361.
Nicolochus, 252.
Nicopolis, 81, 115, 386. Aqueduct, 387. Palace, 387. Castle, 387. Stadium, 387. Theatres, 387.
Nike Apteros, Temple of, 148, 151, 155, 156.
Nikita, 416.
Nine Ways, 433.
Nireus, 343.
Nisi, 247; plains of, 282.
—— to Thuria, 282.
Nisvoro, 418.
Nisyros, 348.
Nithavri, 364.
Noel, Mr., 227.
Nointel, M. de, 325.
Nokiá, 365.
Nomarch, 101.
Nomes, Greece divided into ten, 101.
Nonacris, 296.
Nopia, 365.
Northern Greece, grand tour of, 112, 114; character of the people, 106.
Nymphæa, 341.
Nymphæum (Hill of the Nymphs), 185; (pitch formation on the banks of the Viosa), 402.
Nymphs, Grotto of the, 84.

O.

Oak's Heads, Pass, 207.
Oaths, judicial, 102.

OTHRYS.

Obol, 59.
Observatory at Athens, 133.
Odeum of Herodes or Regilla, 193; of Pericles, 192.
Odysseus, Gen., 147, 214.
Œdipus, 216; scene of his death, 196.
Œnia, (Œniadæ, 90, 249.
Œnöe, 207, 211, 319, 337.
Œnussæ, 98.
Œta, Mount, 22, 108, 217.
Œtylus, 276.
Ogla, 246.
Oke, 171.
Olcinium, 401.
Olenus, 293.
Olive, cultivation of the:—Amaxichi, 77. Avlóna, 402. Cephallenia, 73. Chryso, 236. Corfu, 67. Ithaca, 82. Leucadia, 77, 78, 79. Liátes, 405. Naupactus, 121. Naxos, 322. Parga, 392. Prevesa, 384. Sálona, 236. Sclavo-Khorio, 272. Zante, 95, 96.
Olonos, Mt., 293, 294.
Olophyxus, 419.
Olpæ, 247.
Olympia, 292; valley, 23.
Olympiad, dates of first and last, 292.
Olympieum, 190.
Olympiodorus, 200.
Olympus, Mount, 22, 411.
Olynthus, 416.
Omalos, 370.
Omer Vrioni, 232.
Onchesmus, 381, 406.
Onean Mountains, 123.
Onugnathus, 98.
Ophis, river, 265.
Ophiussa, 344.
Opisthodomos, 25.
Oracle of Trophonius, 283.
Orchestra, 25.
Orchomenus, 212; site of the Bœotian, 215.
Orders of Grecian architecture, 26; of Knighthood, 57, 103.
Oreatæ, 37.
Oreos, 228.
—— (Eubœa) to Chalcis, 227.
Oricum, 403.
Ormylia, 416.
Oropo, Oropus, 211, 221.
Oros, 67, 253.
Orphano, 423.
——, Palæo, 433.
Orpheus, tomb of, 413.
Orthúni, 370.
Ortygia, 308.
Osiris, inscriptions illustrative of the Egypto-Roman worship of, at Chæronea, 214.
Ossa, Mount, 22, 411.
Ostanitza, 398.
Ostrovo, 429.
Otho proclaimed King, 100.
Othonús, 68.
Othrys, Mount, 22.

PANTALEONE.

P.

Packets. See Steam-packets.
Pæonidæ, 204.
Paganiá, 69.
Pagasæ, 410.
Pagasæan Gulf, 229.
Painting, illustration of the polychromatic, of the ancients, in the University of Athens, 132.
Paintings:—Palace at Athens, 133. Church at Megaspelion, 241. Monasteries: St. Eleutherios, Crete, 353; Gonia, Crete, 365; Zographus, Mt. Athos, 427.
Palæa Achaia, 293.
Pálæologus, Andronicus, 241.
——, Constantine, 241.
Palæo Phanaro, 292.
Palæste, 405.
Palaia Kaïmène, 321.
Παλαιὸν κάστρον (Paleo-kastron), the common term for a "ruin" among the Greek peasants, 86. Cimolos, 317. Cythnos, 315. Ios, 320. Kacaletri, 288. Kandíli, 251. Kekhropulo, 248. Kísamo-Kastélli, 366. Klisúra, 289. Porta, 251. Rogdia, 362. Bay of Suda, 356.
Palamedes, 257.
Palása, 405.
Palati, 323.
Palatia, 348.
Pale, 71.
Palea Episcope, 394.
—— Lutra, 282.
—— Monembasia, 273.
Paleocaglia, 78.
Paleocastrizza, 67.
Palcopolis, 97, 265, 271, 274, 293, 362.
Palicars, 30.
Paliokhora, 269.
Pallantium, 264, 265.
Pallas, 327.
Pallene, 415.
Palombino, 24.
Palus Acherusia, 392.
—— Bistonis, 434.
—— Cercinitis, 433.
—— Nesonis, 411.
Pamisus, river, 280, 282; source, 283.
Panachaicum, Mount, 118.
Panactum, 205.
Panætolicon, 246.
Panætolium, Mt., 246.
Panaghiotti Kumunduro, 268.
Panathenaic Stadium, 189.
Pandeleimon, 250.
Pandroseum, 175.
Panopeus, 215.
Panormus, 73, 311, 406.
Pantaleone, San, Pass of, 67, 68.

PAPA, CAPE.

Papa, Cape, 293.
Papalíkos, 370.
Paralia, 199.
Parálimni, Lake, 230.
Paramythia, 368.
Parga, 115, 376, 392.
—— to Joánnina, by Suli and Dramisiás, 389.
Parian Chronicle, 324.
Parnassus, Mount, 23, 108, 215; chief place where the Hellenic race has maintained itself, 126; ascent, 216, 239; remains of the Via Sacra, 216; prospect from the summit, 239.
Parnes, Parnon, Mt., 23, 202, 266.
Paræckia, 323.
Paromia, 269.
Parthenium, Mt., 264.
Parthenon. See Acropolis of Athens.
Paisley, Mr., 356.
Passaron, 388, 389.
Passava, 271, 274.
—— to Marathonisi by Paleopolis, 274.
Passes:—Akhrida, 430. Askyfo, 370. Daphne, 205, 244. Dukádhes, 404. Garuna, 68. "The Gates," (Crete,) 373. Makrinoros, 246. Oak's Heads, 207. San Liberale, 73. San Pantaleone, 67, 68. Schiste, 216. Tempe, 411. Thermopylæ, 217, 218. Three Heads, 207. Tretus, 262. Tschika, 405. "The Turk's," (Crete,) 373. Zygos, 52.
Passports, 7, 8.
Patissia, 202.
Patradjik, 247.
Patras (*Gr.* Patræ; *Ital.* Patrasso):—Inns, 117.
Historical notice, 117.
Residence of the English Consul for the Morea, 119.
Castle, 117-119. Mount Voidhia, 118. Church of St. Andrew, 118. Site of the Temple of Ceres, 117. Well of Ceres, 118.
Population, 119. Manufactures, 119. Imports and exports, 120. Cultivation of the currant-vine, 117. Shooting, 119.
Patras to Athens, 112.
—— to Athens, by Mesolonghi, Delphi, Vostitza, and Corinth, 232.
—— through Elis and Arcadia to Cyparissia, 290.
—— to Nauplia, 297.
—— to Pyrgos by Gastuni, 294.
—— to Tripolitza, 295.
Paulizza, 290.

PHANEROMENE.

Pausanias, tour in the footsteps of, 114; his account of the Acropolis of Athens, 151.
Paxos (Paxo), 70, 115.
Peali, 264.
Peasantry: — condition, 106, 109; cottages, 21, 109; food, 46, 109; costumes, 67, 250; women, 65.
Pediás, 363.
Pediment, 25.
Pege, 358.
Pelagonia, 429.
Pelagus, 265.
Pelasgi, 144.
Pelasgia, 331.
Pelasgians, 330.
Pelasgic car drawn by oxen still used in Thessaly, 413.
Pelasgic masonry, 24; fine examples at Mycenæ, 24; at Athens, 145.
Pelasgicum, 144, 147.
Pelekánas, 363.
Pella, birthplace of Alexander the Great, 413.
Pelleka, 68.
Pellene, 242.
Pelodes Limen, 69.
Peloponnesians, character of, 106, 107.
Peloponnesus (Morea), 253; nomes comprised in, 101; grand tour of, 112.
Pemónia, 370.
Pendepigadia, 389.
Penelope, Grave of, 87.
Peneus, river, 22, 393, 411; source, 407.
Penrose, Mr., 175.
Pentele, Pentelicus, 23, 202.
Peparethus, 328.
Pera-Goní, 371.
Pérama, 358.
Pergamos, 365.
Pergandi, Mt., 251.
Peribolus, 25.
Pericles, 139, 253.
Perinthus, 434.
Peripteral, 25.
Peristyle, 25.
Perivolia, 364.
Perseus, 260.
Petalá, 90, 250.
Petalas, 83.
Petalhidi, 287.
Petalída, 366.
Pétres, 371.
Petzæ, 299.
Peúkos, Lower, 363.
Peupli, 410.
Phæacia, 66.
Phalanx, 104.
Phalasarna, 366.
Phalerian Wall, 142.
Phalerum, 197.
Phanári, Port, 115, 197.
Phanariots, 29, 106.
Phaneromene, Convent of, 243.

PHANIAS.

Phanias, birthplace of, 332.
Pharsalus, 409.
Pheneos, 296.
Phera, 321.
Pheræ, 283, 410.
Pherecydes, birthplace of, 306.
Phereh, 434.
Phersala, 409.
Phicium, Mt., 231.
Phidaro, river, 248.
Phidias superintends the building of the Parthenon, 159; statue of Minerva by, 152; of Jupiter at Olympia, 292.
Phigaleia, 290.
Philátes, 381.
Philia, 296.
Philiatra, 283.
Philip of Macedon at Chæronea, 214.
Philip, Portico of, Delos, 309.
Philippi, 433.
Philippo, 364.
Phiniki, 406; plains of, 272, 273.
—— to Durali by Cape Xyli, 273.
Philopappus, Monument of, 189.
Philopœmen, 281; his birthplace, 289.
Philus, 294.
Phioka, 292.
Phœnice, 331, 373, 406.
Phœnicus, 97.
Phœnix, city, 371.
Phonia, 294, 296.
Phorcys, 84.
Phormion, 249.
Phoroneus, 263.
Phreattys, 201.
Phurni, 337.
Phykias, 315.
Phyle, 203.
Piadha, the village where the first Greek Congress met, 255, 256.
Pictures in Greek churches, 36. See Paintings.
Pidhima, river, 282, 283.
Pierian region, 413.
Pietro Bey, 100, 269, 276, 278.
Pikernæs, 406.
Pilaster, 25.
Pileus, 85.
Pilieri, 405.
Pinacotheca, 151, 157.
Pinaka, 415.
Pindus, Mount, 22, 23, 109, 407.
Piræus and the Port-Towns, 197.
Pirene, fountain of, 125, 126.
Pisa, valley of, 292.
Pisistratus, 139, 140, 191.
Pitch-wells of Zante, 92.
Pitch-mines of Selinitza, 402.
Pittaeus, birthplace of, 332.
Pittákys, M., 135, 152.
Pityusa, 335.
Plakotos, 320.

PLATÆA.

Platæa, 212.
—— to Thebes, 211.
Platamona, 411, 413.
Platana, 212.
Platanaki, Monastery of, 224.
Platanià, 365.
Platia, 250.
Plato, 196.
Platza, 276.
—— to Skardamula, 276.
Pleistus, river, 237.
Plemmeliani, 370.
Pleuron, 235, 245.
Plutarch, birthplace of, 213; Throne of, 214.
Pnyx, 137, 185.
Pœcilum, 205.
Pœëessa, 315.
Pœkilassos, 373.
Poetry, popular, of Greece, 29, 30; native land of the Æolian school of Lyric, 332.
Police, 104.
Polighyro, 416.
Polin, 348.
Polino, 317.
Polis, 89, 357.
Politika, 226, 230.
Polyægos, 317.
Polyandrium of the Greeks who fell at Thermopylæ, 217.
Polybius, his birthplace, 289.
Polybotes, 342.
Polychromatic painting of the ancients, illustration of, 132.
Polychronopulos, Elias (travelling servant), 129, 130.
Polycletus, 256.
Polycrates, 338.
Polygnotus, 151.
Polygonal masonry, 24. Abæ, 219. Argos, 263. Axos, 359. Cephallenia, 72. Chryso, 236. Davlia (Daulis), 215. Delphi, 238. Leucas, 79. Mantinea, 265. Melos, 318. Mycenæ, 24. Œniadæ, 250. Porta, 251. Tanagra, 221.
Polyrrhenia, 366.
Pomoni, Demetrius, (travelling servant), 129, 130.
Pompey after Pharsalia, 412.
Poros, 104, 301; bay, 72.
Porphyris, 97.
Porphyro-Genitus, Constantine, 268.
Porri, 98.
Porta, 251.
Portico, 25; of Philip, Delos, 309.
Porto Leone, 197, 200.
Port towns of Athens, 142.
Ports:—Achilleion, 326. Ægilia, 98. Ægina, 254. Ægira, 242. Andros, 312. Arta, 388. Aulis, 222, 224. Bathy, 84. Calamitza, 326. Catena, 316. Cerigotto, 98. Dexia, 84. Dráko, 197, 200. Durazzo, 400. Eion, 433. Elis, 95, 295.

PROTE.

Epidaurus, 255. Forty Saints, 406. Frikes, 88. Gaio, 70. Galaxidi, 216, 235. Gomaros, 385. Iulis, 313. Kaio, Quaglio, 275, 276. Kalamáki, 127. Kapsáli, 97. Khania, 355. Lemnos, 330. Leone, 197, 200. Liméni, 271, 276. Lius, 98. Lutráki, 122. Lutrón, 352, 371, 373. Lyttos, 362. Mandri, 209. Marmari, 275. Mezapo, 275. Nauplia, 257. Œniadæ, 250. Oliaros, 325. Oreos, 228. Palea Monembasia, 273. Palermino, 406. Parga, 392. Perinthus, 434. Phanári, 115, 197, 390, 392. Phœnicus, 97. Phœnix, 352, 371, 373. Phorcys, 84. Polis, 89. Puria, 326. Pyrgos, 293. Raphti, 209. St. Irene, 315. Samos, 339. Santa Quaranta, 406. Schœnus, 127, 243. Stylidha, 218, 229. Tolon, 259. Trimpouchais, 326. Vathy, 275. Viscardo, 73. Poseidium, 337. Poseidon, 127, 307, 342. Posidio, Posidium, 348, 416.
Posin, 348.
Posticum, 25.
Post-office system, 109.
Potidæa, 415.
Præsos, 363.
Prasiæ, 209.
Prasonesi, 366.
Prasonisi, 98.
Pratique, 14.
Pravista, 433.
Precinctiones, 25.
Premedi, 398.
Presba, 430.
Presents, 7.
Press, the, 104.
Prevesa, 81; residence of a British Vice-Consul, 384.
—— to Joannina by Arta, 388; by Nicopolis and Suli, 384.
—— and Vonitza to Mesolonghi, 245.
Primate, 29.
Prinè, 357.
Prinus, 264.
"Prison of Socrates," 189.
Prisoners, only example in antiquity of a cartel for the exchange of, 345.
Prisrend, 435.
Proaulax, 422.
Prodano, 288.
Prodicus, birthplace of, 313.
Prodórmi, 368.
Proetus, 260.
Pronesiotæ, 72.
Pronesus, 72.
Proni, 72.
Pronia, 259.
Propylæa, 149-152, 156-158.
Prósnero, 370.
Prote, 288.

RHIUM.

Protogeron, 268.
Provisions, 20, 21.
Próvlaka, 422.
Provveditori, 53.
Prytaneum, 191, 192.
Psariots, character of, 106; have the characteristic Hellenic features, 106.
Pselorites, 364.
Pseudisodomum, 151, 181.
Psophis, 92, 294.
Psyttalea, 205.
Ptelià, 69, 311.
Ptolemy, Gymnasium of, 181.
Ptoum, Mt., 230, 234.
Ptychia, 66.
Punta, 248, 385.
Pydna, 413.
Pylos, 286.
Pyrasos, 410.
Pyrgo (Crete), 364.
Pyrgos of Alidhákes, 370.
—— (Crete), 362, 365.
—— (Inner Maina), 269, 275.
—— between Mt. Olonos and the Alpheus, 292.
—— (Thera), 321.
Pyrgos (Peloponnesus) to Patras by Gastuni, 294.
Pyrrha, 332.
Pyrrhic dance, 46, 67.
Pyrrhus, 389.
Pythagoras, birthplace of, 339.
Pythia's bath, 213.

Q.

Quarantine, 13, 69.
Quinine pills indispensable, 7, 13.
Quintal, 111.

R.

Racli, valley of, 72.
Raki, 20.
Rapanidi, 330.
Raphti, Port, 209.
Ravent, 381.
Rayah, 28, 31.
Recinto, 247.
Reithrum, 89.
Religion, 102, 109.
Reschid Pasha, 233.
Resident, powers of, 56.
Resna, 430.
Reveniko, 417.
Revenue, 101.
Revolution, General Gordon's History of the, 107.
Revolution, a model, 100, 133.
Rhamne, 370.
Rhamnus, 220.
Rhaucos, 362.
Rheiti, 205, 244.
Rhigas, 31.
Rhithymna, Rhithymnos, 352, 358.
Rhium, 118, 120.

RHIZA.

Rhiza, 355, 370, 371.
Rhizo-Kastron, 363.
Rhizoma, 370, 371.
Rhocca, 365.
Rhododaphne, 82.
Rhodope, Mt., 434.
Rhodosto, 434.
Rhœcus, 338.
Rhoka, 361.
Rhotes, 364.
Richard I. of England at Corcyra, 62.
Ricord, Adm., 302.
Risari Ecclesiastical Seminary, 132.
Rivers, probable cause of the want of navigable, 108. Achelous, 81, 90, 108, 232, 247, 249; source, 407. Acheron, 115, 388, 390. Alpheus, 23, 289, 291-293. Amphites, 289. Aöus, 396, 398; source, 407. Aposelemi, 362. Apsus, 398. Aracthus, 389. Argyro Kastro, 394. Aris, 282, 283. Aroanius, 296. Arta, its source, 407. Asopus, 211, 212, 221. Aspropotamo, 81, 90, 108, 232, 247, 249; source, 407. Axos, 359. Balyra, 283, 289. Baphyrus, 413. Bendscha, 396. Beratino, 398. Bojana, 401. Buraicus, 240. Busi, 290. Celydnus, 405. Cephissus, 137, 199, 202, 217, 223, 230; plain, 219;—Eleusinian, 207, 244. Charadrus, 210, 388. Cocytus, 388, 392. Crathis, 242, 296. Deropoli, 394-396. Dhikova, 275. Dirce, 211. Drilo, 400, 431. Driu, 400, 431. Elixus, 313. Enipeus, 409, 413. Erasinus, 259. Eridanus, 203. Ermitza, 245. Erymanthus, 294. Euripus, 218; the bridge, 222, 225. Eurotas, 266, 272, 273, 279. Evenus, 232, 248. Genusus, 399, 431. Glaucus, 293. Haliacmon, its source, 407; ferry, 413. Hebrus, 434. Helisson, 289. Hercyna, 213. Ilissus, 137, 202, 203. Inachus, 262. Indje Karasû, its source, 407; ferry, 413. Ismenus, 211. Kacratos, 362. Kakoreina, 288. Kalabryta, 240. Kalamáis, 69, 381. Kamára, 365. Karasumk, ferry, 413. Karasû, 434. Klinovo, 407. Kokla, 288. Ladon, 294-296. Larissus, 293. Lessa, 256. Leuka, 293. Luro, 388. Lydias, ferry, 413. Malathria, 409, 413. Maritza, 434. Mauronero, ferry, 413. Mavronero, 216. Mavrozumeno, 283. Melas, 216. Metzovo, 406. Mylopotamos, 98. Neda, 290. Nestus, 434. Ophis, 265. Pamisus, 280, 282; source, 283. Peneus, 22, 293; source, 407. Phidaro, 248. Pidhima, 282, 283. Pierus, 293. Pleistus, 237. Salamvria, its source, 407. Selinus, 240. Skumbi, 399, 431. Sperchius, 218. Strati, 369. Strymon, 433. Stymphalus, 259. Styx, 295; the Falls, 296. Südsuro, 363. Suli, 388. Thyamis, 69, 381. Triton, 362. Typhlós, 365. Vardari, 413. Viosa, 396, 398; source, 407. Vistritza, its source, 407; ferry, 413. Vuvó, 388, 392. Xerillo, 289. Zagori, 406.
Roads, 15.
Rodováni, 368.
Rogdia, 362.
Romaic, a name applied to the modern Greek language, 37.
Romaïka (national dance), 46, 67. Roman highway from Rome to Constantinople, 434.
Roman remains:—Argos, 263. Buthrotum, 70. Cephallenia, 72, 73. Corinth, 125, 127. Gythium, 274. Levetsoba, 271. Mesolonghi, 248. Neochori, 395. Nicopolis, 386. Palea Lutra, 282. Paleopolis, 274. Patras, 118. Punta, 248. Sparta, 266. Vathy, 274.
Romanates, 389.
Romans, the name by which the Greek peasantry generally style themselves, 37.
Romouni. See Wallachs.
Roppa, Val di, 69.
Roumelia, Castle of, 120.
Routes, List of, ix.
—— from England to Greece, 4.
Rumeliots, character of, 107.
Rustika, 357.

S.

Sacra, 212.
Sacred War, 236.
Sacred Way, 205.
Sagara, 212.
Sahta, 364.
Sailors, customs and language of modern, identical with those of ancient Greece, 19; their propensity for putting in at every port they approach, 305.
St. Andrew, town, Cimolos, 317; cathedral church, Patras, 118.
St. Angelo, castle, Corfu, 67.
St. Basil, village, Crete, 363; Mount Pergandi, 251.
St. Constantine, village, Crete, 357.

ST. CONSTANTINE.

St. Demetrius, village, Crete, 371, 372.
St. Dionysius of Zante, shrine of, 94.
St. Elias, hamlet, Stamna, 249.
St. Euphemia, village, Galaxidi, 235.
St. George, chapel, Athens, 137; castle, Cephallenia, 75; town, Scyros, 326.
St. Gerasimus, convent, 73.
St. Helena, town, Andritzena, 291.
St. Irene, village, Crete, 370.
St. Kyriakós, village, Crete, 368.
St. Marina, village, Crete, 365.
St. Mary's on the Rock, 189.
St. Michael and St. George, Order of, 57.
St. Minas, Bay of, 225.
St. Myron, village, Crete, 362.
St. Nicholas, harbour, 97; suppressed monastery, Mt. Helicon, 212; monastery, Sta. Maura, 80; town, Tenos, 310.
St. Nicodemus, church, Athens, 134.
St. Paul's visit to Crete, 372.
St. Photia, village, Crete, 364.
St. Ruméli, village, Crete, 373.
St. Spiridion, shrine of, 65.
St. Stephen, Mount, 84.
St. Theodore, church, Athens, 134.
Sakona, 280.
Salagora, 388.
Salamis, 244; strait where the battle was fought, 205; island, 206.
Salamvria, river, its source, 407.
Salganeus, 229.
Salmatraki, island, 68.
Salmone, 372.
Salona, 236.
—— to Gravia, 216.
Salonica (Thessalonica, Therma), 413. Residence of a British Consul, 415. Steamers, 415. Population, 414. Commerce, 415. Shooting, 415.
Citadel (the Seven Towers), 414. Propylæum of the Hippodrome (Incantadas), 414. Churches and mosques, 414. Gate of Vardar, or Vardári (Triumphal Arch of Augustus), 414. Arch of Constantine, 414.
Salonica to Mount Athos by Cassandra and back to Salonica, 415.
——to Constantinople, 432.
—— to Larissa, 410.
—— to Scutari, by Monastir, Elbassan, and Croia, 428.
Saltoná, 80.

SALTONA.

SALTPETRE.
Saltpetre made by boiling the earth, 272.
Salt-springs near the Pass of Daphne, 205.
Salt-works, Avlóna, 403.
Samaria, 373.
Same, 71, 72, 86.
Samos, 71, 72, 86.
Samuel the Caloyer, 391.
San Giovanni di Patho, 339.
—— Liberale, Pass, 73.
—— Pantaleone, Pass, 67, 68.
—— Rocco, chapel, Khania, 355.
—— Salvador, mountain-chain, 64, 68.
Sanctuary of Æsculapius, 256; of the Graces (Orchomenus), 215; the Muses, 212; Trophonius, 213.
Sandameri, Mt., 293.
Sane, 419.
Santorin, peasantry of, 106.
Sanudo, Marco, 322.
Santa Decca, 68.
—— Maria, Cape, 337.
—— Maura. See Leucadia.
—— Quaranta, 376, 406.
—— Rosa, Count, tomb of, 286.
—— Sophia, cave, 98.
Saos, Saöce, Mt., 330.
Sapienza, 98, 287.
Sappho, birthplace of, 332.
Sappho's Leap, 76, 79, 80.
Sarcophagus, ancient, discovered near Arvi, 363.
Sarfa, 348.
Sarko, 362.
Saronic Gulf, 244.
Sarpi, Fra Paolo, 53.
Sayádes, Sayáda, residence of a British Vice-Consul, 376, 381, 394.
Sázoma, 403.
Scala, Cape, 72; village, 283.
Scandea, 97.
Scanderbeg, 48.
Scaros, 321.
Scheria, 61, 66.
Schiste, Pass, 216.
Schœnus, Port, 127, 243.
School of Homer, 86, 88.
Schools, 103; at Athens, 131, 132; at Hermopolis, 307.
Schulemberg, Marshal, 62, 63; statue of, at Corfu, 65.
Scillus, 291.
Scirocco, 58.
Scironian Way, 243.
Sclavokhorio, 273, 272.
Sclavopula, 368.
Scodra, 400.
Scripu to Kapurna, 215.
Scutari (Scodra), residence of a British Vice-Consul, 400.
—— to Constantinople, 435.
—— to the Dalmatian Frontier and Cattaro, 401.

SISI.
Scutari to Delvino by Durazzo, 399.
—— to Salonica, by Croia, Elbassan, and Monastir, 428.
Sea-bathing, Corfu, 67.
Seaton, Lord, his administration of the Ionian Islands, 55.
Selinitza, 397; pitch-mines, 402.
Sélipo-Kastelli, 368.
Selinus, town, 328; river, 240.
Selivria, 434.
Seminary for the training of schoolmasters, at Athens, 132; Risari Ecclesiastical, 132.
Senate:—Athens, 133; Ionian Islands, 56.
Sengena, 231, 232.
Senzina, Lake, 230, 232.
Serails, 376.
Seraglio (currant magazines), 96.
Sepulchre of the Bœotians—the marble lion, 214.
Sepulchres, ancient, near St. Kyriakós, 368.
Serapis, 276, 299.
Sermyle, 416.
Serres, 433.
Serrium, Mt., 434.
Servants, 14, 16, 60, 111; travelling, names of several of the best, 16, 129, 130.
Setia, 363.
Shepherds' huts, 87.
Ship of Ulysses, 67, 68.
Shooting, seasons for, 17; best stations, 18. Red deer, 250. Wolf, deer, and wild boar, 18, 69, 79, 80. Bear, 18. Wild goat, 18, 374. Fox, 18, 69. Lynx, 18. Jackal, 18, 69, 79, 80. Hare, 18, 69. Rabbit, 327.——Pheasant, 17, 415. Partridge, 17, 119, 250, 315, 321, 346, 356. Pelican, 80. Bustard, 18. Quail, 17, 68, 70, 98, 119, 276. Snipe and woodcock, 17, 69, 80, 95, 113, 119, 250, 293, 356, 392, 415. See Game.
Shops, 111.
Shrines:—St. Dionysius, Zante, 94. St. Spiridion, Corfu, 65. San Salvador, Corfu, 68.
Siamata, 224.
Sicyon, 242.
Sidero-Kastro, 290.
Sidus, 243.
Signies, 68.
Simonides, birthplace of, 313, 321.
Sina, Baron, 133.
Sináno, 268, 289.
Sinties, 330.
Sinus Saronicus, 244; Strymonicus, 433.
Sjren Isles, 356.
Sirrhæ, 433.
Sisi, convent, 74.

STADIUM.
Sithonia, 435.
Sitsova, 279.
Siva, 362.
Skala, 273, 371.
Skaloma, 249.
Skamnia, 413.
Skanderbeg, birthplace of, 431.
Skardhamula, 269, 276.
—— to Kitrics, 276.
Skarus, 79.
Skeleton tours, 111.
Skimatari, 211.
Skimitari, 223.
Skipetar. See Albanians.
Skopos, Mount, 92, 95.
Skroponeri, Mount, 230.
Skumbi, river, 399, 431.
Skutari, 274.
Socrates, "Prison" of, 189; at Delium, 222.
Sókastron, 348.
Solos, 294, 296.
Sopoth, 406.
Sopotò, 294.
Soro, Mt., 224.
Spada, Cape, 365.
Spahides, 224.
Spaniáko, 369.
Sparta, 266. "Tomb of Leonidas," 267. Theatre, 267.
Sparta, valley of, 23, 266.
Sparta to Athens, 253.
—— to Gythium, 271.
—— to Helos, 271.
—— to Kalamata: through Maina, 268; by Messene, 279; over Mt. Taygetus, 279.
—— to Levétsoba, 271.
—— to Tripolitza, 266.
Spartovunt, 246.
Sperchius, river and valley, 218.
Spetzia, 299.
Spetziots, 106.
Sphacteria, Sphagia, 284, 286, 287; scene of Byron's 'Corsair,' 287.
Sphæria, 301.
Sphakia, 351, 371.
Sphettian Way, 208.
Sphinári, 367.
Sphingium, Mt., 231.
Sphynx, hill of the, 211.
Spilia, 406.
Spinalonga, 363.
Sponge-fishery, 343.
Sporades, 303; Northern, 336.
Springs:—Delphi, 237. Black, Mavromati, 280. Grease, Zante, 93. Hot: Lutráki, 123; Melos, 317, 318; Thermopylæ, 218. Salt, near the Pass of Daphne, 205. Warm, Cythnos, 315.
Stadium:—Basilikà, 242. Delos, 309. Delphi, 237. Hieron, 257. Messene, 281. Nicopolis, 387. Panathenaic, 189.

STAG ISLAND.
Stag Island, 98.
Stagirus, 418.
Stagus, 408.
Stalactites: — Antiparo, 325. Cerigo, 98. Corycian Cave, 239. Crete, 356, 358. Cythnos, 315. Mount Hymettus, 208.
Stalagmites:—Corycian Cave, 239. Cave near Mount Melidóni, Crete, 358.
Stamata, 209.
Stamna, 249.
Stanley, Mr. A. P., 147.
Statues:—Fine fragments on the Acropolis of Athens, 148. Sir F. Adam, Corfu, 65. Apollo: Delos, 309; Naxos, 323. Athena Polias, 171, 174. Mark Botzaris, Mesolongiá, 234. Ceres, 206, 244. Jupiter, Olympia, 292. Sir T. Maitland, Zante, 94. Minerva, by Phidias, 153, 155, 162. Marshal Schulemberg, Corfu, 65. Venus, Melos, 318.
Stauri, 316.
Stauros (Ithaca), 88; (Strymonic Gulf), 418.
Stavri, 269.
Stavro, 279.
Stavronémos Petros, ruined church of, 190.
Stavrorákhi, 371.
Steam-packets: — *Peninsular and Oriental:* Malta by Gibraltar, 4.—*British Government:* Malta to Greece and the Ionian Isles, 4, 110.—*French Government:* Malta to Athens, Syra, Smyrna, and Constantinople, 4, 110.—*Austrian:* Trieste to Athens, by the Adriatic and Gulf of Corinth, 4, 109; Trieste to Constantinople, 5; Corfu to Athens, 114.
—— Athens to Chalcis, in Eubœa, 110.
—— —— to Marathonisi, 274.
—— —— to Nauplia, 110, 253, 259, 298.
—— Cattaro to Trieste, 428; stopping at the principal Dalmatian ports, 402.
—— Constantinople to Salonica, 376, 415, 432.
—— Syra and Constantinople to Salonica, 428.
—— Syria to Smyrna, touching at Rhodes, 344.
Stemnitza, 296.
Stenuri, 266.
Stenycleros, valley, 282.
Stepetzi, 395.
Strabo, 200.
Strada Bianca, 405.
Stratford de Redcliffe, Lord, 341.

TEMPE.
Stráti, village and river, 369.
Strattiotiki, 197, 200.
Stratis, George, (travelling servant,) 130.
Strato, tomb of, 205.
Stratus, 246.
Strema, 111.
Strivali. See Strophades.
Strongyle, 322.
Strophades, 97.
Struga, 431.
Strymon, river, 433.
Style, Old and New, 110.
Stylidha, 218, 229.
Stylobate, 25.
Stymphalus, river, 259; lake, 294.
Styx, 294, 295; the Falls, 296; valley, 242.
Sudena, 294.
Súdsuro, river, 363.
Súia, 368.
Suli:—Castle, 115, 388; river, 388.
Suliotes, 106, 390; women, 391.
Sulla, 214.
Sunium to Athens, 207.
Sunset, Byron's description of an Athenian, 138.
Surudji, 379.
Swan, Mr., 278.
Swine Islands, 68, 69, 115.
Sybota Islands, 68, 69, 115.
Sycamino, 221.
Sykológo, 363.
Sylla, 178, 191, 199.
Syllaca, 315.
Syncretism, 359.
Synod, Holy, of the Kingdom of Greece, 103; of Nauplia, 103.
Syra, centre of steam navigation in the Levant, 304, 305; population, 106.
Syrbani, 294.
Syriáni, 203.
Syrtzi, 224.

T.

Tænarian Neptune, 275.
—— promontory, 23.
Taki, Lake, 266.
Taiandi, 231.
Taiari, 111.
Tallow-well of Zante, 93.
Tambouria, 242.
Tanagra, 211, 221.
Tanzimat, 30.
Taphos, 73.
Taphus, 78, 89.
Tarriha, 373.
Táryes, 364.
Tatoe, 204, 223.
Taygetus, Mount, 23, 266, 268.
Tegea, 264.
Tekale, 413.
Teleboæ, 75, 89.
Teménia, 369.
Tempe, 22, 411, 412.

TEMPLES.
Temperature, 108.
Temple, the most characteristic form of Hellenic architecture, 27.
Temples:—
Æsculapius: Athens, 193; Cos, 342; Paros, 324; Tithorea, 217.
Amphiaraus, 221.
Amphitrite, 307.
Antinous, 265.
Apollo: near Athens, 205. Delos, 309. Delphi, 237.—A. Ægletes, Anaphe, 321.—A. Epicurius, Bassæ, 288, 291.—A. Hermione, 299.—Leucadian, 80.—A. Sicinos, 319.—A. Smintheus, Iulis, 313.
Artemis Eucleia, 189. Laphria, 248. Leros, 340. Munychia, 201. Propylæa, 206. Rhoccæa, 365. Tauropolium, 337.
Athena Chalinitis, 125. Polias, 174.
Augustus and Rome, 153.
Bacchus: Hermione, 299. Naxos, 323. Sicyon, 243.
Ceres: Patras, 117. Eleusis, 206, 244. Hermione, 299. Mycalessia, 229.
Ceres and Proserpine, 189.
Claudius, 433.
Diana Agrotera, 190. Amaryzia, 226. Hermione, 299. Laphria, 117. Limnatis, 273.
Dictynna, 366.
Dioscuri, 147.
Hera: Argos, 262. Near the Helicon range, 213. Heræum, Samos, 338, 339.
Hermes, 296.
Isis and Serapis, 299.
Juno, 262.
Jupiter Æneisius, 73. Arbios, Crete, 363. Mount Ithome, 281. Nemea, 298. Olympia, 292. Panhellenius, 254.
Lissos, 368.
Minerva: Ægina, 254. Archegetis, 179. Athens, 145-147. Hermione, 299. Pleuron, 245. Telchinia, 224.
Nemesis, Rhamnusian, 220.
Neptune: Sunium, 208. Calauria, 301. Helice, 240. Hermione, 299. Tænarian, 275.
Nike Apteros (Victory without Wings), 148, 151, 155, 156.
Olympieum, 190.
Pallas, 327.
Poseidon: Corinth, 127. Hermopolis, 307.
Serapis, 276.
Sunium, 208.

TEMPLES.

Temples—continued :—
Theseus, 182.
Triptolemus, 189.
Venus: Argos, 263. Athens, 197, 200. Cythera, 97. Near Daphne, 205. Hermione, 299, Thermean, 414.
Vesta, 299.
Virgin (Parthenon). See Acropolis of Athens.
Zeus Soter, 201.
Ten Saints, mountain, 68; village, 364.
Tennent, Sir J. E., 303.
Tenos, peasantry of, 106.
Tent, substitute for a, 6.
Tepeleni, 396.
—— to Selinitza and Avlóna, 402.
Terámi, 365.
Terpander, birthplace of, 332.
Terra Lemnia, 330.
Teskeré, 7, 8.
Tetaz, M., 172.
Tetrastyle, 25.
Tetrazi, Mt., 288.
Teumessus, 224.
Teuthrone, 274.
Thaumaci, 409, 410.
Theatres:—Argos, 263. Basilikà, 242. Chæronea, 213. Pass of Daphne, 245. Dionysiac, 148, 192, 201. Dramisius, 389. Elensis, 244. Gythium, 274. Hieron, 256. Mantinea, 265. Megalopolis, 289. Melos, 318. Nemea, 298. Nicopolis, 387. Oniadæ, 250. Paleopolis, 274. Passaron, 388. Samos, 339. Sparta, 267. Stratus, 246. Suda, 357. Tanagra, 221. Thoricos, 209. Mt. Zygos, 245.
Thebæ, 410.
Thebes, 211; plain, 211.
Thebes to Chalcis (Eubœa), 224; by Kokhino and Lukisi, 229.
—— to Marathona, 210.
—— to Platæa, 211.
Themistocles, 198; his tomb, 201.
Themæ, 361.
Theodoraki, 364.
Theophanes, birthplace of, 332.
Theophrastus, birthplace of, 332.
Theopompus, birthplace of, 335.
Theriso, 370.
Therma. See Salonica.
Thermæ (Thermopylæ), 218.
Thermopylæ, 217.
—— to Lebadea, 218.
—— to Zeitun, 218.
Thermus, 246.
Theseum, 182.
Theseus, 139, 140, 151; discovery of the bones of, 326.
Thespiæ, 212.

TRAVELLING.

Thessalonica. See Salonica.
Thessaly:—Population, 375; plain, 409, 410; valley, 22.
—— and Macedonia, barrier between, 413.
Thiersch's remarks on the modern Greeks, 106.
Thoas (Achelous), 90.
Thoricos, 209.
Thracian Samos, 330.
—— Sea, 303.
Thrasybulus, 200, 204.
Three Heads, Pass, 207.
Thria, 205.
Thriasian Plain, 205, 244.
Throne of Plutarch, 214.
Thucydides, 317, 433.
Thuria to Kalamata, 283.
Thyamis, river, 69, 381.
Thyssus, 419.
Tigani, 275.
Tilbeli, 429.
Timanthes, birthplace of, 338.
Time, mode of reckoning, 110.
Timotheus, 252.
Tiparenos, 299.
Tiryns (Firynthus), 259.
Tithorea, 217.
Titles of Honour, 103.
Titus, St., 360.
Tjanies, 49.
Tolon, Port, 259.
Tombazi, Admiral, 299, 300, 302.
Tombs:—Agamemnon, 261. Aristides, 198. Lucien Bonaparte, 286. "The Giant's," 363. Herodes Atticus, 190. Leonidas, 267. Menecrates, 66. Minyas, 216. Orpheus, 413. Peleus, 327. Count Santa Rosa, 286. Strato, 205. Themistocles, 201.
Tomlinson, Dr., 131.
Topography, 22.
Topolin, 226, 234.
Tortoises, abundance of, 18.
Toskes, 49.
Tours, skeleton, 111.
Tower of the Winds, 178.
Trachinia, plain of, 218.
Trade, 104.
Tragamesti, 81, 250, 251; bay, 81.
Tragoge, 291.
Travelling, interest of Greek, to the politician, 1; to the artist, 1; to the classical scholar, 2; mode of, 3; robbers, 3; requisites and hints before starting, 5; climate and seasons for, 9; expenses, 16; small silver pieces the most useful money in the interior, 110; servants, 14, 60, 111; names of the best, 16, 129, 130; roads, 15; horse-hire, 15; boat-hire, 19; accommodation, 20; provisions, 20, 21; distances, how measured, 111.

URQUHART.

Treasury of Atreus, 261; of Minyas, 216.
Trelo-vuno, 203.
Trespass, no law of, in Greece, 18
Tretus, 297; Pass, 262.
Tri, 259.
Trianta, 347.
Tricala, 409.
Tricca, 409.
Trichonis, Lake of, 245.
Triglyph, 25.
Trikhani, 407.
Trikhardhó, Trikhardhó-kastro, 249.
Trinasus, 272, 273.
Trinisa, 272, 273.
Triopian Promontory, 342.
Triple Road, 216.
Tripolis, Tripolitza, 264.
Tripolitza to Cyparissia, 288.
—— to Patras, 295.
—— to Sparta, 266.
Tripotamo, 294.
Triptolemus, 189.
Triremes, width of, 200.
Trisonia, 122.
Trispyrgi, 197.
Tritæa, 295.
Triton, river, 362.
Trœzen, 301.
Trogilium, 337.
Trophonius, Hieron or Sanctuary of, 213.
Trypa, 390.
Trypeté, 373.
Trypetí, 318.
Tscherni, 399.
Tuzla, 356.
Tylissos, 366.
Tympanum, 25.
Typaldo, Dr., 132.
Typhlós, river, 365.
Tyrana, 431.
Tyrrheni Pelasgi, 144.
Tzaka, 292.
Tzakonia, 37.
Tzakonic dialect, 37; district where it is still spoken, 268.
Tzaliani, 368.
Tzanet Bey, of Mavrovuni, 268, 269.
Tzanetachi Kutuphári, 268, 277.
Tzataize, 409.
Tzavellas, 119.
Tzerigo, 97.
Tzimova, 269, 271, 275.
Tzimovites, 270.
Tzipiana, 265.

U.

Ulrichs, 197, 237.
Ulysses, 82-87, 257; Castle, 86; Ship, 67, 68.
Universities:—Athens, 132; Corfu, 57.
Urania, 97.
Urquhart, Mr., on the pleasures of Eastern travel, 3; on the manufactory at Ampelakia, 412.

VALETS-DE-PLACE.

V.

Valets-de-place, 130.
Valleys:—Aetos, 251. Asómatos, 364. Atzikoló, 289. Dhikova, 275. Gythium, 273. Megalopolis, 289. Olympia, 292. Pisa, 292. Platanià, 365. Racli, 72. Roppa, 69. Sparta, 266. Stenycleros, 282. Styx, 242, 295. Tempe, 411, 412. Xerillo Potamo, 280.
Valona, 402.
Valonia acorn, large exports of, 314.
Valto, 246, 247.
Vaphiò, 271, 272.
Varda Kalerghi, 368.
Vardari, river, 413.
Varnaka, ridge of, 247.
Varnava, Mt., 220.
Vasiliko, 225.
Vasilopulo, 251.
Vathia, 269.
Vathy, 224, 274, 275.
Vatika, 98.
Vegetable products, 18, 108.
Velestias, 410.
Velimaki, 294.
Velitza, 217.
Velutzi, Mt., 251.
Veneráto, 361.
Venus, 97, 197, 200, 205, 318.
Verde antico, place whence the ancients obtained, 411.
Verdea (wine), 96.
Vermin, protection from, 5.
Vesalius, 93.
Vetrinitza, 235.
Via Egnatia, 398, 428, 433.
Via Sacra (Parnassus), 246.
Vido, 64, 65.
Viena, Mt., 246.
Vilias, 273.
Villehardouin, 118, 294.
Villiers de l'Isle Adam, 346.
Vines of immense size at Platanià 365.
Vino Santo, 320.
Viosa, river, 396, 398; source, 407.
Viscardo, Port, or Cape, 73.
Vistritza, river, its source, 407; ferry, 413.
Vitylo, 275, 276.
—— to Platza, 276.
Vladika, 401.
Vlak, 52.
Vlike, 222.
Vlithiás, 369.
—— to Ergastéri, 370.
Vlokho, 246.
Vodhena, 428.
Vogdáno, 216, 219.
Voidhia, Mount, 117, 118.

WOMEN.

Volo, 410; Gulf, 229.
Volute, 26.
Vomitoria, 26.
Vonitza, 247, 251.
—— to Mesolonghi, by Katuna, Porta, and Œniadæ, 249.
Vostitza (Ægium):—magnificent plane-tree, 121; currant-magazines, 121; historical notice, 122; remains of the ancient Ægium, 122; excursion to the convent of Megaspolæon, 122.
Vrakhori, 245.
Vranà, 209.
Vrukolakos, 320.
Vulkaria, Lake of, 247.
Vumisto, Mt., 251.
Vunó, 404, 405.
Vurkano, 280, 281.
Vurko, Bay of, 225.
Vurlia, 266.

W.

Waddington, Mr., 299.
Wages of travelling servants, 17.
Wall, the great Northern, mentioned by Herodotus, 218.
Walls:—Long, 142, 198. Pharlerian, 142, 198.
Wallachia, Great, 52.
Wallachs, 51.
War of Independence, reflections on, 32; character of the Greeks at its commencement, 107; its horrors, 391.
Weights and measures, 111.
Wells:—Ceres, 118. Pitch, 92. Tallow, 93. Thrace, 424.
White Sea, 303.
Wilkinson, Sir Gardner, on "Dalmatia and Montenegro," 401.
Williams, Mr. H., 135.
Winds, Tower of the, 178.
Wines, Greek, 22. Amorgos, 321. Ampelakia, 411. Anatolico, 249. Andros, 342. Arachova, 238. Calymna, 341. Ceos, 314. Cephallenia, 73. Chios, 335. Cos, 342. Cythnos, 315. Eubœa, 226. Ios, 320. Ipos, 370. Ithaca, 83. Lesbos, 332. Malvasian or Malmsey, Tenos, 311. Mesóghia, 366. Naxos, 322. Nisyros, 343. Paros, 323. Peparethos, 328. Samos, 339. Scyros, 326. Sicinos, 319. Syra, 307. Thera, 320. Verdea, 96.
Women of the Islands and of Northern Greece finest, 106; of Athens, 134; peasant, 68. Costume, 45, 135.
Woods, Mr. Joseph, his 'Letters of an Architect' quoted, 181, 182, 185, 191, 201.
Wynne, Capt., 228.

X.

Xenophon, residence of, 291.
Xerillo, river, 280, 289; valley, 280.
Xerochóri, 226, 228.
Xerókampo, 246, 271.
Xeromero, 247.
Xerovaltó, 394.
Xerxes, "Seat" of, during the battle of Salamis, 205; track of the canal through which his fleets steered, 417, 422.
Xyli, Cape, 273.
Xylóskalo, 370.
Xynara, 311.

Y.

Yachts, 19.
Yenidje, 428, 434.
Yenigik, 434.

Z.

Zabos, 83.
Zacholi, 297.
Zacynthus (Zante), outline of its history, 91; Pitch-wells, 92; Tallow-well, or Grease-spring, 93; cultivation of the currant-vine, 96; frequency of earthquakes, 93; the Castle-hill, 95; excursions, 95.
Zagora, 212.
Zagori, river, 406.
Zalongo, 388.
Za-longos, 92.
Zante. See Zacynthus.
Zapandi, 246.
Zaraka, 296.
Zarko, 409.
Zaruchia, 294.
Zaverdina, 252.
Zea, 197, 200.
Zecchino, 110.
Zeitun, 218.
—— to Thermopylæ, 218.
Zephyria, 327.
Zeus, sceptre of, 213; Cappótas, 274; Soter, 201.
Zevgaiatio, 297.
Zia, Mount, 323.
Zíria, Mount, 296.
Zitza, 382.
Zwanziger, 110.
Zygos Pass, 52; Mount, 245; Lake, 245.
Zygovisti, 296.

THE END.

LONDON: PRINTED BY WILLIAM CLOWES AND SONS, STAMFORD STREET, AND CHARING CROSS.

THRACE
MACEDONIA
ASIA
GREECE
AND THE
AEGEAN SEA
MINOR

MURRAY'S HANDBOOK ADVERTISER.
1865.

THE best Advertising Medium for Steam, Railway, and other Public Companies, Landlords of Inns, Tradesmen, and others, desirous of attracting the attention of English and American Tourists in France, Belgium, Germany, Switzerland, Italy, Spain and Portugal, Sweden, Norway, Denmark, Russia, the East, and other parts of the world.

Annual Circulation, 15,000.

Advertisements must be paid in advance and received by 10th April.

INDEX TO ADVERTISEMENTS.

	Page
ALICANTE—Grand Hôtel Bossio	48
ANGOULÊME—Grand Hôtel du Palais	48
ANTWERP—Hôtel de l'Europe	7
Hôtel St. Antoine	44
Hôtel du Grand Laboureur	46
BADEN-BADEN—Hôtel de Hollande	48
Victoria Hotel	54
BAGNÈRES DE LUCHON — Grand Hôtel Bonne Maison	61
BELLAGGIO—Great Britain Hotel	53
BERNE—Pension Mattenhof	36
BIARRITZ—Hôtel de France	48
BONN—Golden Star Hotel	31
BORDEAUX—Hôtel de Nantes	19
BRIENZ—Grossmann's Wood Sculpt.	6
BRUSSELS—Carter's Hotel	40
Grand Hôtel de Saxe	61
CANNES—Gray's Hotel	53
CHAMBERY—Hôtel de France	53
COLOGNE—Farina's Eau de Cologne	9
DIEPPE—Grand Hôtel Impérial	41
DRESDEN—Ladies' School	56
FLORENCE—Bianchini's Mosaic	6
Brizzi's Musical Establishment	58
Costa and Conti, Artists	12
Lega, Artist	28
Romanelli, Sculptor	26
Ziller, House Agent	26
FRANKFORT—Tucchi's Glass Warehouse	8
Roman Emperor Hotel	12
Bolder's Manufactory of Stag-horn	14, 15
Union Hotel	44
FRIBOURG—Hôtel de Fribourg	43
GENEVA—Baker, Chemist	68
Hôtel des Bergues	69
Hôtel Beau Rivage	60
Hôtel de la Couronne	53
Hôtel de l'Ecu	60
Hôtel de la Métropole	68
Pension Anglaise	33
GENOA—Hôtel des Quatre Nations	11
GERVAIS, ST., Baths	42
HEIDELBERG—Court of Baden Hotel	44
Hôtel Victoria	28
INTERLAKEN—Hôtel Belvedere	57
Muller's Carvings	57
LAUSANNE—Hôtel Gibbon	40
Madame du Gué's Pension	40
Pension d'Etrangers	57
LEGHORN—Micali's Marble Works	7
LISBON—Articles from Madeira	36
LUXEMBOURG—Hôtel de Cologne	49
LYONS—Grand Hôtel de Lyon	46
MADRID—Hôtel de los Principes	61
MARIENBERG—Hydropathic Estab.	40
MAYENCE—Hôtel d'Angleterre	39
METZ—Hôtel de l'Europe	45
MILAN—Hôtel Cavour	45
Hôtel Grande Bretagna	61
MONT CENIS—Borgo's Carriages	43
MUNICH—Wimmer's Magazine	7
NAMUR—Hôtel de Bellevue	61
NAPLES—Cavalta, Jeweller	28
Beedle, Agent	40
NICE—Pensions Anglaises	33
PARIS—Hôtel des Deux Mondes	63
Kirkland and Co., Agents	44
PAU—English Bank	54
Grand Hotel	54
PISA—Andreoni, Sculptor	6
PRAGUE—Hoffman's Glass Manufactory	10
ROME—Shea, House Agent	13
Fabri, Forwarding Agent	24
ROTTERDAM—Kramers, Bookseller	26
SPA—Hôtel de Flandre	47
THUN—Hôtel de Bellevue	69
TOURS—Grand Hôtel de Bordeaux	46
TREVES—Hôtel de la Maison Rouge	47
TURIN—Grand Hôtel de l'Europe	49
VENICE—Rietti's Antiquities	12
VEVAY—Hôtel Monnet	56
VICHY—Grand Hôtel du Parc	42
VIENNA—Lobmeyr's Glass Manufactory	10
Grand Hôtel National	46
Ullrich's Glass Warehouse	11
WIESBADEN—Hôtel d'Angleterre	40
WILDBAD—Hôtel Klumpp	47
ZURICH—Hôtel Bellevue	58

ENGLAND.

	Page
Agents—M'Cracken	2-5
—— Olivier and Carr	16, 17
—— Catchpool	58
Annual Register	64
Athenæum	51
Bedford Hotel, Brighton	59
Bennett's Gift Books	34
Books—Foreign	33
—— on Health-Resorts	56
—— of Common Prayer	62
—— Family Testament	28
—— New Works of the Season	66, 67
Brown and Polson's Patent Flour	23
Burrow's Malvern Glasses	26
Cary's Telescope	10
Chubb's Locks and Safes	48
Continental Express Agency	21
Couriers and Servants	35
—— English and German	62
Galignani's Paris Guide	26
Handbook for London	22
Heal's Bedsteads	29
IRELAND—Antrim Arms Hotel, Portrush	54
Lee and Carter's Guide Depôt	52
Letts' Maps for Tourists	25
Locock's Pulmonic Wafers	49
London and Westminster Bank	22
London, Chatham, and Dover Railway	37
Maynard and Co., Outfitters	30
Measom's Guide-Books	38, 39
Mudie's Library	25
North-British Insurance	20
Parr's Life Pills	64
Passport Agency—Adams	21
Passport Agency—Dorrell	51
Passport Agency—Letts	28
Passport Agency—Stanford	22
Portmanteaus—Allen's	27
Portmanteaus—Smith's	64
Public Schools Calendar	42
Rowland's Perfumery	62
Salom's Opera and Field Glass	55
South-Eastern Railway	32
South-Western Railway	50
Spiers' Ornamental Manufactures, Oxford	26
Student's Manuals	65
Swiss Couriers' Society	60
Tennant, Geologist	55
Thorley's Compound	10
Thresher's Essentials for Travelling	22

APPEAL TO TRAVELLERS

BY THE COMMITTEE OF COUNCIL ON EDUCATION.

See pp. 70 and 71.

NEW BRITISH TARIFF, 1865.

LONDON, *May* 1, 1865.

MESSRS. J. & R. McCRACKEN,

38, QUEEN STREET, CANNON STREET WEST, E.C.,

AGENTS, BY APPOINTMENT, TO THE ROYAL ACADEMY, NATIONAL GALLERY, AND GOVERNMENT DEPARTMENT OF SCIENCE AND ART,

GENERAL AND FOREIGN AGENTS,

WINE MERCHANTS,

AND

AGENTS GENERALLY FOR THE RECEPTION AND SHIPMENT OF WORKS OF ART, BAGGAGE, &C.,

FROM AND TO ALL PARTS OF THE WORLD,

Avail themselves of this opportunity to return their sincere thanks to the Nobility and Gentry for the patronage hitherto conferred on them, and hope to be honoured with a continuance of their favours. Their charges are framed with a due regard to economy, and the same care and attention will be bestowed as heretofore upon all packages passing through their hands.

J. and R. McC. have the advantage of

DRY AND SPACIOUS WAREHOUSES,

Where Works of Art and all descriptions of Property can be kept during the Owners' absence, at most moderate rates of rent.

Parties favouring J. and R. McC. with their Consignments are requested to be particular in having the Bills of Lading sent to them DIRECT by Post, and also to forward their Keys with the Packages, as, although the contents may be free of Duty, all Packages are still EXAMINED by the Customs immediately on arrival. Packages sent by Steamers or otherwise to Southampton and Liverpool also attended to; but all Letters of Advice and Bills of Lading to be addressed to 38, QUEEN STREET, as above.

MESSRS. J. AND R. McCRACKEN

ARE THE APPOINTED AGENTS IN ENGLAND OF MR. J. M. FARINA,

GEGENÜBER DEM JULICHS PLATZ, COLOGNE,

FOR HIS

CELEBRATED EAU DE COLOGNE.

PRICE LIST OF J. & R. McCRACKEN'S WINES.

	Per Dozen.
INGHAM'S VIRGIN MARSALA, as drunk in Italy	24/
Ditto per Quarter Cask, 11*l.*	
Ditto London Particular „ 10*l.*	22/
Ditto very old „ 13*l.*	30/
BOUVIER FRERES' PRIZE MEDAL CHAMPAGNE	42/
CHAMPAGNE, MOET'S, POMMERY'S, CLICQUOT'S	48/ to 84/
CLARETS (First Class Shippers) 16/ 18/	20/ to 150/
BURGUNDIES ditto	20/ to 100/
HOCK (Sachs & Höcheimer's)	24/ to 150/
MOSELLE ditto	30/ to 50/
SPARKLING do. ditto	42/ to 70/
PORTS (First Class Shippers) 38/ 42/	to 100/
SHERRIES ditto	30/ to 70/
BARON RICASOLI'S BROLIO	18/
BRANDIES (HENNESSEY'S, &c.), per dozen case	48/ to 84/

Ports, Sherries, Clarets, &c., in Wood, at reduced Prices.

Italian Wines, Liqueurs, &c., of every description, as per Price List.

Wines and Brandies Shipped Free of Duty to all parts of the World.

LIST OF DUTIES.

All kinds of Merchandise, Works of Art, Antiquities, Curiosities, &c., are now admitted into England **FREE OF DUTY**, except the following (and a few others not of sufficient interest to enumerate here), which are still liable to Duty, viz.:—

		£	*s.*	*d.*
ARQUEBUSADE WATER	*the gallon*	0	10	5
CIGARS and TOBACCO, manufactured (3 lbs. only allowed in a passenger's baggage)	*the lb.*	0	5	0
TOBACCO, unmanufactured (with 5 per cent. additional)	*ditto*	0	3	0
COFFEE	*ditto*	0	0	3
CONFECTIONERY (Sweetmeats and Succades)	*ditto*	0	0	1
CORDIALS and LIQUEURS	*the gallon*	0	14	0
EAU DE COLOGNE, in long flasks	*each*	0	0	6
——— in other bottles	*the gallon*	0	14	0
MACCARONI and VERMICELLI	*the cwt.*	0	0	4
PERFUMED SPIRITS	*the gallon*	0	14	0
PLATE, of Gold	*the oz. troy*	0	17	0
——— of Silver	*ditto*	0	1	6
TEA	*the lb.*	0	0	6
WINES in Cask, under 26° of strength	*the gallon*	0	1	0
——— „ above 26° and under 42° of strength	*ditto*	0	2	6
——— „ „ 42°, for every degree of alcoholic strength	*ditto*	0	0	3
——— in Bottle (6 bottles to the gallon)	*ditto*	0	2	6
SPIRITS in Cask and in Bottle	*ditto*	0	10	5

Spirits in Casks must contain not less than 21 gallons.

MESSRS. J. AND R. McCRACKEN'S

PRINCIPAL CORRESPONDENTS ARE AT

ALEXANDRIA.....	The Egyptian Commercial and Trading Company—late Briggs & Co
ALICANTE	Mr. P. R. Dahlander.
ANCONA	Messrs. Moore, Morellet, & Co.
ANTWERP	Messrs. F. Mack & Co. Mr. P. Van Zeebroeck, Picture Dealer, &c., Rue des Récollets, 2076.
ATHENS, PIRÆUS	
BADEN BADEN ...	Messrs. Stupfer & Binder. Mr. F. Pelikan's Successor. Messrs. Mellerio Freres.
BAD EMS.....	Messrs. Becker & Jung. Mr. H. W. Thiel.
BAGNERES DE BIGORRE (Hautes Pyrénées).....	Mr. Léon Géruzet, Marble Works.
BASLE	Messrs. Jean Preiswerk & Fils. Mr. Jean Thommen, Fils. Mr. J. Frey.
BERLIN	Messrs. Schickler Brothers. Mr. Lion M. Cohn, Commie. Expéditeur. Messrs. C. Harsch & Co., Glass Manufacturers, 67, Unter den Linden.
BERNE	
BEYROUT	Mr. Henry Heald.
BOLOGNA	Messrs. Renoli, Buggio, & Co. Sig. L. Meni.
BOMBAY	Messrs. Leckie & Co.
BORDEAUX	Messrs. A. H. Sabatier & Co. Mr. Gremailly Fils Aîné. Mr. Léon Géruzet, 44, Allées de Tourny. Messrs. Rivière & Co., Place du Palais, 4.
BOULOGNE S. M...	Messrs. Mory, Pere, Fils, & Vogue. Mr. A. Sire.
CALAIS.....	Messrs. Mory, Pere, Fils, & Vogue.
CALCUTTA.....	Messrs. Gillanders, Arbuthnot, & Co.
CARLSBAD	Mr. Thomas Wolf, Glass Manufacturer.
CARRARA.....	Sig. F. Bienaimé, Sculptor. Sig. Vincenzo Livy, Sculptor.
CATANIA	Messrs. Jeans & Co.
CIVITA VECCHIA .	Messrs. Lowe Brothers, British Vice-Consulate.
COBLENTZ	Messrs. Sachs & Hochheimer, Wine Merchants.
COLOGNE.....	Mr. J. M. Farina, gegenüber dem Julichs Platz. Messrs. Gme. Tilmes & Co. Mr. P. J. Cassinone.
CONSTANCE.....	Mr. Fred. Moz.
CONSTANTINOPLE	Messrs. C. S. Hanson & Co. Mr. Alfred C. Laughton.
COPENHAGEN.....	Messrs. H. J. Bing & Son.
CORFU	Mr. J. W. Taylor.
DRESDEN	Messrs. H. W. Bassenge & Co. Mr. E. Arnold, Printseller. The Director of the Royal Porcelain Manufactory Depôt. Mr. J. Kreiss, Glass Manufacturer. Madame Helena Wolfsohn, Schössergasse, No. 5. Mr. Moritz Mayer, Moritz Strasse.
FLORENCE	Messrs. Emmo. Fenzi & Co. Messrs. French & Co. Messrs. Maquay & Pakenham. Mr. E. Goodban. Mr. J. Tough. Messrs. Nesti, Ciardi, & Co. Mr. Ant°. di Luigi Piacenti. Mr. S. Lowe. Mr. Gaeto. Bianchini, Mosaic Worker. Messrs. P. Bazzanti & Fig., Sculptors, Lungo l'Arno. Sig. Carlo Nocioli. Sig. Luigi Ramacci.
FRANKFORT O. M.	Mr. P. A. Tacchi's Successor, Glass Manufacturer, Zeil D, 44. Messrs. Bing, Jun., & Co. Mr. F. Böhler, Zeil D, 17. Mr. G. A. Zipf.
FRANZENSBAD....	Mr. C. J. Hofmann.
GENEVA	Mr. Augs. Snell. Mr. F. Pelikan's Successor, Grand Quai, No. 171.
GENOA	Messrs. Granet, Brown, & Co. Messrs. G. Vignolo & Figi. Mr. A. Mossa, Croce di Malte. Mr. G. Gibelli.
GHENT.....	Messrs. De Busser Freres, Dealers in Antiquities, Marché au Beurre, No. 21.
GIBRALTAR	Messrs. Archbold, Johnston, & Powers. Messrs. Turner & Co.
HAMBURG	Messrs. Schaar & Clauss. Mr. G. J. F. Rode.
HAVRE	Messrs. Louedin, Père, Fils Jeune, and G. Capron.
HEIDELBERG	Mr. Wh. Zimmermann.

M^cCRACKEN'S LIST OF CORRESPONDENTS—*continued.*

HONFLEUR	Mr. J. WAGNER.
INTERLACKEN	Mr. J. GROSSMANN. Mr. CLEMENT SESTI.
LAUSANNE	Mr. L. LONGCHAMPS. Mr. DUBOIS RENOU, Fils.
LEGHORN	Messrs. W. MACBEAN & Co. Messrs. THOMAS PATE & SONS Messrs. MAQUAY & PAKENHAM. Messrs. GIACO. MICALI & FIGO., Sculptors in Alabaster and Marble. Mr. M. RISTORI. Mr. CARLO CAROCCI, Ufficio della Strada Ferrata. Messrs. G^o. GALLIANI & Co. Mr. ULISSE CORREMAN.
LEIPZIG	Mr. J. E. OEHLSCHEAGER'S Successor.
LISBON	Mr. ARTHUR VAN ZELLER, in the Peninsular and Oriental Steam Navigation Company's Offices.
LUCERNE	Messrs. T. KNORR & Fils.
MADRAS	Messrs. BINNY & Co.
MALAGA	Mr. GEORGE HODGSON.
MALTA	Mr. EMANUEL ZAMMIT. Messrs. Josh. DARMANIN & SONS, 45, Strada Levante, Mosaic Workers. Mr. FORTUNATO FESTA, 92, Strada Sta Lucia. Mr. CARMELO DIMECH. Mr. L. FRANCALANZA, 123, Strada [St. Giovanni
MANNHEIM	Messrs. EYSSEN & CLAUS.
MARIENBAD	Mr. J. T. ADLER, Glass Manufacturer.
MARSEILLES	Messrs. CLAUDE CLERC & Co. Messrs. HORACE BOUCHET & Co. Mr. PHILIGRET, 8, Rue Suffren.
MAYENCE	Mr. G. L. KAYSER, Expéditeur. Mr. W. KNUSSMANN, Cabinet Maker
MESSINA	
MILAN	Messrs. BUFFET & BERUTO, Piazzale di S. Sepolcro, No. 3176. Messrs. FRATELLI BRAMBILLA.
MONTREAL	THOMPSON, MURRAY, & Co.
MUNICH	Mr. HY. WIMMER, Printseller, Theatinerstrasse, 35. Heirs of SEB. PICHLER. Messrs. L. NEGRIOLI & Co.
NAPLES	Messrs. IGGULDEN & Co. Messrs. W. J. TURNER & Co.
NEW YORK	Mr. J. W. PRICE. Mr. THOMAS SCOTT. Messrs. AUSTIN, BALDWIN & Co.
NICE	Messrs. A. LACROIX & Co., British Consulate. Messrs. E. CARLONE & Co.
NUREMBERG	Mr. PAOLO GALIMBERTI, at the Red Horse, Dealer in Antiquities. Mr. JOHN CONRAD CNOPF, Banker and Forwarding Agent. Mr. A. PICKERT, Dealer in Antiquities.
OSTEND	Messrs. BACH & Co. Messrs. MACK and Co.
PALERMO	Messrs. THOMAS BROTHERS.
PARIS	Mr. L. CHENUE, Packer, Rue Croix Petits Champs, No. 24.
PAU	Mr. BERGEROT.
PISA	Messrs. HUGUET & VAN LINT, Sculptors in Alabaster and Marble.
PRAGUE	Mr. W. HOFMANN, Glass Manufacturer, Blauern Stern. Mr. A. V. LEREDA, Gun Maker.
QUEBEC	Messrs. FORSYTH & PEMBERTON.
ROME	Messrs. MACBEAN & Co. Messrs. FREEBORN & Co. Messrs. MAQUAY, PAKENHAM, & HOOKER. Messrs. SPADA, FRAMINI, & Co. Messrs. PLOWDEN, CHOLMELEY, & Co. Mr. E. TREBBI. Mr. LUIGI BRANCHINI, at the English College. Mr. S. P. SHEA.
ROTTERDAM	Messrs. PRESTON & Co. Messrs. C. HEMMANN & Co. Messrs. BOUTMY & Co.
SCHAFFHAUSEN	Mr. FRED HOZ.
SEVILLE	Mr. JULIAN B. WILLIAMS, British Vice-Consulate. DON JUAN ANT. BAILLY.
SMYRNA	Messrs. MANSON & Co.
ST. PETERSBURG	Messrs. THOMSON, BONAR, & Co. Mr. C. KRUGER.
SYRA	Mr. WILKINSON, British Consul.
THOUNE	Mr. A. H. J. WAED, Bazaar. Mr. N. BUZBERGER.
TRIESTE	Messrs. MOORE & Co.
TURIN	Messrs. F. A. LACHAISE & FERRERO, Rue de l'Arsenal, No. 4.
VENICE	Messrs. FRERES SCHIELIN. Mr. ANTONIO ZEN. Messrs. S. & A. BLUMENTHAL & Co. Mr. L. BOVARDI, Campo S. Fantino, No. 2000, rosso.
VEVEY	Mr. JULES GETAZ.
VIENNA	Mr. H. ULLRICH, Glass Manufacturer, am Lugeck, No. 3. Messrs. J. & L. LOBMEYER, Glass Manufacturers, 940, Kärnthner [Strasse.
VOLTERRA	Sig. OTTO SOLAINI.
WALDSHUTT	Mr. FRED. HOZ.
ZURICH	Messrs. WEISS zum BRACKEN.

FLORENCE.

G. BIANCHINI,

MANUFACTURER OF TABLES AND LADIES' ORNAMENTS OF FLORENTINE MOSAIC,

LUNG' ARNO NUOVO, 1,

INVITES the English Nobility and Gentry to visit his Establishment, where may always be seen numerous specimens of this celebrated and beautiful Manufacture, in every description of Rare and Precious Stones. Orders for Tables and other Ornaments executed to any Design.

G. BIANCHINI'S Agents in England are Messrs. J. & R. M'CRACKEN, 38, Queen Street, Cannon Street West, London.

BRIENZ—INTERLACKEN.

J. GROSSMANN,

SCULPTOR IN WOOD, AND MANUFACTURER OF SWISS WOOD MODELS AND ORNAMENTS,

AT INTERLACKEN.

HIS WAREHOUSE is situated between the Belvedere Hotel and Schweizerhof, where he keeps the largest and best assortment of the above objects to be found in Switzerland. He undertakes to forward Goods to England and elsewhere.

Correspondents in England, Messrs. J. & R. McCRACKEN, 38, Queen Street, Cannon Street West, London.

PISA.

GIUSEPPE ANDREONI,

Sculptor in Alabaster and Objects of Fine Art,

NO. 872, VIA SANTA MARIA,

WHERE

A GREAT ASSORTMENT OF FINE ARTS, SCULPTURE, &c., CAN BE SEEN.

ANTWERP.

HÔTEL DE L'EUROPE,

Next to the Post Office.

THE MOST AGREEABLE SITUATION IN THE TOWN.

Formerly Hotel du Parc.

THIS Hotel has been rebuilt, a magnificent Salle à manger added, as well as many Bed and Sitting Rooms, entirely new furnished and redecorated; and the present Proprietor spares no exertion to render it one of the most popular hotels on the Continent.

Excellent Table d'Hôte.
Hot and Cold Baths.
Stabling and Coach-House.
English and French Newspapers.

LEGHORN.

HIACINTH MICALI AND SON,

Sta. Francesco, No. 20.

Manufactory of Marble, Alabaster, and Scagliola Tables, and Depôt of objects of Fine Arts.

Their extensive Show-rooms are always open to Visitors.

THEIR AGENTS IN ENGLAND ARE

MESSRS. J. AND R. M'CRACKEN,

38, *Queen Street, Cannon Street West, London.*

MUNICH.

HENRY WIMMER'S
GALLERY OF FINE ARTS.

PROPRIETOR,

AUGUST HUMPLMAYR,

35, THEATINER STREET,

Invites the Nobility and Gentry to visit his GALLERY OF FINE ARTS, containing an Extensive Collection of

MODERN PAINTINGS

by the best Munich Artists,

PAINTINGS ON PORCELAIN AND ON GLASS,

all sorts of

PHOTOGRAPHS, ENGRAVINGS, LITHOGRAPHS, ETC.,

including the complete Collections of the various Galleries.

Correspondents and Agents in England, Messrs. J. & R. M'CRACKEN, 38, Queen Street, Cannon Street West, London.

FRANKFORT O. M.

P. A. TACCHI'S SUCCESSOR,

ZEIL, No. 44,

BOHEMIAN FANCY GLASS AND CRYSTAL WAREHOUSE.

P. A. TACCHI'S SUCCESSOR, MANUFACTURER OF BOHEMIAN GLASS, begs to acquaint the Public that he has always an extensive Assortment in the Newest and most Elegant Designs of

ORNAMENTAL CUT, ENGRAVED, GILT, & PAINTED GLASS,

BOTH WHITE AND COLOURED,

In Dessert Services, Chandeliers, Candelabras, Articles for the Table and Toilet, and every possible variety of objects in this beautiful branch of manufacture. He solicits, and will endeavour to merit, a continuance of the favours of the Public, which he has enjoyed in so high a degree during a considerable number of years,

P. A. TACCHI'S SUCCESSOR has a BRANCH ESTABLISHMENT during the Summer Season at

WIESBADEN, in the Old Colonnade,

Where will always be found an extensive Selection of the newest Articles from his Frankfort Establishment.

Visitors to Frankfort should not fail to pay a visit to the Show Rooms of Mr. P. A. TACCHI'S SUCCESSOR.

His Agents in England, to whom he undertakes to forward Purchases made of him, are Messrs. J. & R. M'CRACKEN, 38, Queen Street, Cannon Street West, London.

COLOGNE ON THE RHINE.

JOHANN MARIA FARINA,

GEGENÜBER DEM JÜLICH'S PLATZ

(Opposite the Jülich's Place),

PURVEYOR TO H. M. QUEEN VICTORIA;

TO H. R. H. THE PRINCE OF WALES;

TO H. M. THE KING OF PRUSSIA; THE EMPEROR OF RUSSIA;

THE KING OF HANOVER, ETC. ETC.,

OF THE

ONLY GENUINE EAU DE COLOGNE.

THE frequency of mistakes, which are sometimes accidental, but for the most part the result of deception practised by interested individuals, induces me to request the attention of English travellers to the following statement:—

The favourable reputation which my Eau de Cologne has acquired, since its invention by my ancestor in the year 1709, has induced many people to imitate it; and in order to be able to sell their spurious article more easily, and under pretext that it was genuine, they procured themselves a firm of *Farina*, by entering into partnership with persons of my name, which is a very common one in Italy.

Persons who wish to purchase *the genuine and original Eau de Cologne* ought to be particular to see that the labels and the bottles have not only my name, *Johann Maria Farina*, but also the additional words, *gegenüber dem Jülich's Platz* (that is, opposite the Julich's Place), without addition of any number.

Travellers visiting Cologne, and intending to buy my genuine article, are cautioned against being led astray by cabmen, guides, commissioners, and other parties, who offer their services to them. I therefore beg to state that my manufacture and shop are in the same house, situated *opposite* the Julich's Place, and nowhere else. It happens too, frequently, that the said persons conduct the uninstructed strangers to shops of one of the fictitious firms, where, notwithstanding assertion to the contrary, they are remunerated with nearly the half part of the price paid by the purchaser, who, of course, must pay indirectly this remuneration by a high price and a bad article.

Another kind of imposition is practised in almost every hotel in Cologne, where waiters, commissioners, &c., offer to strangers Eau de Cologne, pretending that it is the genuine one, and that I delivered it to them for the purpose of selling it for my account.

The only certain way to get in Cologne my genuine article is to buy it personally at my house, *opposite the Jülich's Place*, forming the corner of the two streets, Unter Goldschmidt and Oben Marsporten, No. 23, and having in the front six balconies, of which the three higher ones bear my name, *Johann Maria Farina*.

The excellence of *my* manufacture has been put beyond all doubt by the fact that the Jurors of the Great Exhibitions in London, 1851 and 1862, have awarded to me the Prize Medal, and that I obtained honourable mention at the Great Exhibition in Paris, 1855.

COLOGNE, *January*, 1863.

JOHANN MARIA FARINA,

GEGENÜBER DEM JÜLICH'S PLATZ.

*** *My Agency in London is at* MESSRS. J. & R. M'CRACKEN, 38, *Queen Street, Cannon Street West.*

PRAGUE.

WILLIAM HOFMANN,

BOHEMIAN GLASS MANUFACTURER,

TO HIS MAJESTY THE EMPEROR OF AUSTRIA,

HOTEL BLUE STAR,

RECOMMENDS his great assortment of Glass Ware, from his own Manufactories in Bohemia. The choicest Articles in every Colour, Shape, and Description, are sold, at the same moderate prices, at his Establishments.

Agents in London, Messrs. J. and R. M'CRACKEN, 38, Queen Street, Cannon Street West. *Goods forwarded direct to England, America, &c.*

CARY'S IMPROVED POCKET TOURIST'S TELESCOPE.

(*See 'Murray's Handbook.'*)

MANUFACTURER of all descriptions of Mathematical, Surveying, and Optical Instruments, for the use of Naval and Military Officers, &c. Also the new Binocular Reconnoitring Field Glass, in Aluminium of exceeding lightness and durability, so highly spoken of by officers and other gentlemen; price, with best sling-case, 5*l.* 5*s.* Cary's improved Achromatic Microscope, with two sets of choice lenses, capable of defining the severe test objects; from 4*l.* 4*s.* Travelling Spectacles of all kinds.

Mathematical and Optical Instrument Maker to the Admiralty, Trinity House, Royal Military College, Sandhurst, Royal Geographical Society, Christ's Hospital, and East India College, Agra, &c.; and Optician to the Royal London Ophthalmic Hospital.

181, STRAND, LONDON.
Established upwards of a Century.

THORLEY'S DELICIOUS COMPOUND OF SUGAR & SPICE

It will Coax the Appetite when all other means have failed.

Cases, 448 penny packets, 34s.
Half Cases, 224 ..... 17s.
Quarter-Cases, 112 ..... 8s. 6d.

Only to be had in Four-ounce Packets, ONE PENNY EACH.

Sold by all Cornchandlers, Grocers, and Druggists.

Spice Mills, Thornhill Bridge, King's Cross London,
City Depot., 145, Fleet Street.

VIENNA.

Bohemian White and Coloured Crystal Glass Warehouse.

J. & L. LOBMEYR,

GLASS MANUFACTURERS,

No. 940, KÄRNTHNERSTRASSE,

BEG to inform Visitors to Vienna that they have considerably enlarged their Establishment. The most complete assortment of all kinds of Bohemian White and Coloured Crystal Glass, and of all articles in this branch of industry, in the newest and most elegant style, is always on hand. The rich collections of all Articles of Luxury, viz. Table, Dessert, and other Services, Vases, Candelabras, Lustres, Looking-glasses, &c. &c., will, they feel assured, satisfy every visitor.

The prices are fixed at very moderate and reasonable charges.—The English language is spoken.

Their Correspondents in England, Messrs. J. and R. M'CRACKEN, No. 38, Queen Street, Cannon Street West, London, will execute all orders with the greatest care and attention.

VIENNA.

BOHEMIAN GLASS AND BRONZE WAREHOUSE.

HENRICH ULLRICH,

LATE WILLIAM HOFMANN,

GLASS AND BRONZE MANUFACTURER,

No. 3, LUGECK,

Recommends his great assortment of Glass and Bronze Ware in the choicest articles, in every colour, shape, and description, specially adapted to the English and American taste, from his own manufactories in Bohemia and Vienna (for the Bronze).

The prices are fixed at very moderate and reasonable charges.

He received at the last London Exhibition the Prize Medal for excellent execution and very cheap prices.

HENRICH ULLRICH has a Branch Establishment during the Summer Season at

BADEN-BADEN,

NEW PROMENADE, 418,

where will always be found an extensive selection of the newest articles from his Vienna warehouse.

The English language is spoken, and every information given with pleasure to travellers.

He sells only real **Bohemian Glass,** and not Hungarian Glass, which in many places is sold in substitution.

Agents in Paris and New York.

Agents in London, Messrs. J. and R. M'CRACKEN, 38, Queen Street, Cannon Street West.

GENOA.

HOTEL DES QUATRE NATIONS.

THIS HOTEL is one of the oldest in Genoa, and is situated in the most central part of the Town.

The splendour of its Apartments and the renown of the *cuisine* are such that it has fully sustained its old reputation.

THE PROPRIETOR, M. CEVASCO,

Has a magnificent Palace within a few Miles of Genoa,

Much frequented during the Hot Season by Families who desire the advantages of

SEA-BATHING.

The Charges are considered to be very moderate.

FLORENCE.

MESSRS. COSTA & CONTI,

ARTISTS,

No. 1318, VIA DEI BARDI (Studio on the First Floor).

Messrs. COSTA and CONTI keep the largest collection in Florence of original Ancient and Modern Pictures, as well as Copies of all the most celebrated Masters.

N.B.—English spoken.

Correspondents in England, Messrs. J. and R. M'CRACKEN, 38, Queen Street, Cannon Street West, London.

VENICE.

M. D. RIETTI,

Dealer in Antiquities and Objects of Art,

S. GIO. GRISÓSTAMO, CAMPIELLO REMER, 5703,

NEAR THE RIALTO, ON THE GRAND CANAL,

Invites the English Nobility and Gentry travelling on the Continent to visit his Establishment, where he always has a large Assortment of Antiquities and Objects of Art on Sale.

Correspondents in London, J. and R. M'CRACKEN, 38, Queen Street, Cannon Street West, E.C.

FRANKFORT O. M.

MR. C. A. LÖHR,

PROPRIETOR OF

THE ROMAN EMPEROR HOTEL,

Begs to recommend his House to English Travellers.

This large and well-situated Establishment is conducted under the immediate superintendence of the Proprietor, and newly furnished with every comfort, and a new splendid Dining-room.

The "ROMAN EMPEROR" is often honoured by Royal Families and other high personages. The following have lately honoured this Hotel—

H.M. THE KING AND QUEEN OF WURTEMBERG.
H.M. THE QUEEN OF HOLLAND.
H.R.H. THE CROWN PRINCE AND PRINCESS OLGA OF WURTEMBERG.
H.I.H. THE ARCHDUKE OF AUSTRIA. &c. &c. &c.

Table-d'hôte at 1, **1fl. 30kr.** Breakfast, **42kr.**
" " 5, **2fl.** Tea, **42kr.**
Bed Rooms, from **1fl.** to **3fl.**

ROME.

J. P. SHEA,

ENGLISH HOUSE-AGENT,

FORWARDING AGENT
TO H.R.H. THE PRINCE OF WALES.

11, PIAZZA DI SPAGNA.

At this Office persons applying for

Large or Small Furnished Apartments

invariably obtain correct and unbiassed information on all matters connected with

Lodging-Houses, Boarding-Houses,

and

Household Management,

while

Low and Fixed Charges

for practical services offer safe and satisfactory assistance to Proprietor and Tenant, as testified by the increasing confidence of English and American Travellers since the opening of the establishment in 1852.

Plans and Lists of Apartments sent by Post

to persons who wish to secure accommodation, or avoid inconvenience at the approach of Carnival or the Holy Week.

AS CUSTOM-HOUSE AGENT,

Mr. Shea clears and warehouses

Baggage and other effects

for travellers who, to avoid the expense of quick transit, send their things by sea or luggage-train, directed to his care.

He also superintends the

Packing of Works of Art and other Property

intrusted to his care, and the forwarding of the same to England, &c.; and being Agent for Messrs. Burns and McIvers' Italian line of steamers, can offer facilities on the freight of packages between Italy and England.

CORRESPONDENTS—

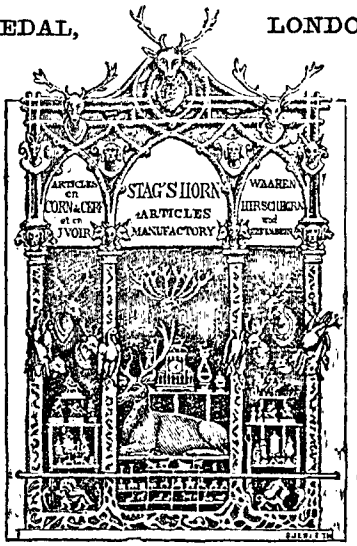
LONDON.....Messrs. J. & R. M'CRACKEN, 38, Queen Street, Cannon Street West.
Messrs. OLIVIER & CARR, 37, Finsbury Square.
LIVERPOOL .....Messrs. STAVELEY & STARR, 9, Chapel Street.
FOLKESTONE .....Mr. FAULKNER.
BOULOGNE S.M.....Mr. BERNARD, 18, Quai des Paquebots.
PARIS .....Messrs. KAHN & CO., 8, Place de la Bourse.
MARSEILLES .....Messrs. GIRAUD FRERES, 44, Rue Sainte.
NEW YORK .....Messrs. AUSTIN, BALDWIN, & CO., 72, Broadway.

FRANKFORT O. M.

PRIZE-MEDAL, LONDON, 1862.

SILBERNE

MEDAILLE.



STEMPEL,
bewilligt
vom

SENAT
der freien Stadt,
FRANKFURT.

FRIEDRICH BÖHLER,

MANUFACTORY OF STAGHORN,

Zeil No. 54 (next door to the Post-Office).

FURNITURE OF EVERY DESCRIPTION, as Sofas, Chairs, Tables, &c. &c. CHANDELIERS, Table and Hand Candlesticks, Shooting-tackle, INKSTANDS, Paper-knives, Penholders, Seals, &c. KNIVES, RIDING-WHIPS, Cigar-cases and Holders, Pipes, Match-boxes, Porte-monnaies, Card-cases, Thermometers, GOBLETS, Candle-screens, Figures and Groups of Animals executed after Riedinger and others. BROOCHES, Bracelets, Earrings, Shirt-pins, Studs, and Buttons. STAG AND DEER HEADS with Antlers attached to the Skull. Sofa-rugs or Foot-cloths of Skins of Wild Animals with Head preserved.

Orders for a Complete Set or for any quantity of FURNITURE will be promptly executed.

The Agents in London are Messrs. J. and R. M^cCRACKEN, 38, Queen Street, Cannon Street West.

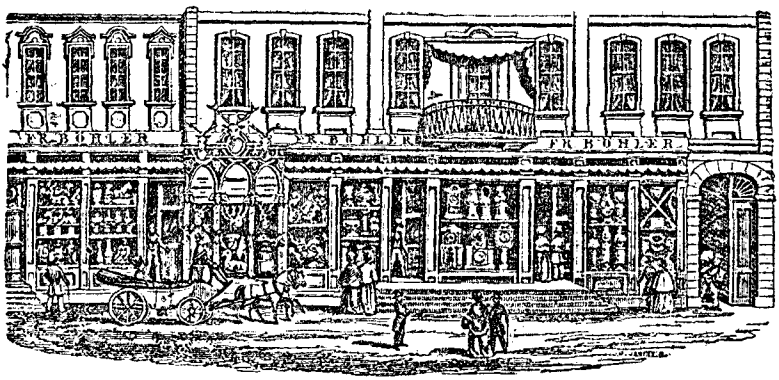
FRANKFORT O. M.

FRIEDRICH BÖHLER,

Zeil, **No. 54,**

dicht neben der Post,

Stempel, bewilligt vom Senat der freien Stadt Frankfurt.



PENDULES (Ornamental Clocks) of every description, VASES, Goblets, ANTIQUE and MODERN STATUETTES and GROUPS, Groups of Animals, INKSTANDS, Paper-weights, &c. &c., in Bronze, Cast Iron, Galvano-plastic, &c.

CROWN-CHANDELIERS; Branch, Table, and Hand Candlesticks, in Bronze, &c.; Lamps of every description.

PORCELAIN and Britannia-metal Goods, Liqueur-chests.

TRAVELLING DRESSING-CASES, Railroad Companions, Picnic-baskets, Travelling Bags, Brushes, Combs.

WORK-TABLES and Boxes, Tapestries, Fans, Ball-books, Smelling-bottles, Opera-Glasses, &c. &c.

Superior Copies of the ARIADNE by Dannecker, and the AMAZON by Kiss.

Genuine Eau de Cologne of Jean Maria Farina, opposite the Jülichsplatz.

The Agents in London are Messrs. J. and R. M^cCRACKEN, 38, Queen Street, Cannon Street West.

TO VISITORS TO THE CONTINENT.

OLIVIER & CARR,

37, Finsbury Square, London,

(MR. OLIVIER ESTABLISHED IN 1830,)

COMMISSION MERCHANTS AND GENERAL AGENTS

For Shipment and Reception of Goods to and from all Parts of the World, and Importers of Wines, &c.

OLIVIER & CARR have the honour to inform

VISITORS TO THE CONTINENT

that they undertake to receive and pass through the Customhouse in London, Liverpool, Southampton, &c.,

WORKS of ART, BAGGAGE, and PROPERTY of EVERY DESCRIPTION,

which are attended to on arrival

with the utmost Care in Examination and Removal,

under their own personal superintendence. They beg to call particular attention to

their Moderate Charges,

which have given universal satisfaction.

Many Travellers having expressed a desire to know in anticipation to what expenses their Purchases are liable on arrival in England, the following

Rates of Charges on the Reception of Packages

may be relied upon, for Landing from the Ship, Clearing, Delivery in London, and Agency:—

On Trunks of Baggage . . . . . about **9s.** each.
On Cases of Works of Art, &c., of moderate size and value . about **15s.** „
„ „ „ of larger „ „ **20s.** to **25s.** „

On very large Cases of valuable Statuary, Pictures, &c., on which an estimate cannot well be given, the charges will depend on the care and trouble required. When several cases are sent together the charges are less on each case.

OLIVIER & CARR undertake the

FORWARDING OF PACKAGES OF EVERY KIND

to the Continent, to the care of their Correspondents, where they can remain, if required, until the arrival of the owners.

Also

THE EXECUTION OF ORDERS FOR THE PURCHASE OF GOODS

of all kinds, which, from their long experience as Commission Merchants, they are enabled to buy on the most advantageous terms.

Residents on the Continent will find this a convenient means of ordering anything they may require from London.

N.B.—The keys of locked Packages should always be sent to OLIVIER & CARR, as everything, although free of duty, must be examined by the Customs on arrival.

INSURANCES EFFECTED, and Agency Business of every description attended to.

OLIVIER & CARR'S principal Correspondents are—

At Aix-la-Chapelle	Messrs. A. SOUHEUR and CO.
,, *Alexandria*	Mr. J. W. BROWNE.
,, *Antwerp*	Mr. F. VERELLEN BEERNAERT.
,, *Basle*	Mr. J. J. FREY.
,, *Bordeaux*	Mr. F. BEYERMAN.
,, *Boulogne*	Mr. L. BRANLY.
,, *Brussels*	Mr. G. LUYCKX, 24, Rue des Fabriques.
	Mr. L. STEIN, 22, Montagne de la Cour.
,, *Calais*	Messrs. MORY, Père, Fils, and VOGUE.
,, *Cologne*	Messrs. C. H. VAN ZUTPHEN and CO.
	Messrs. G. TILMES and CO.
,, *Constantinople*	Messrs. VALSAMACHY and CO., Galata.
,, *Dresden*	Messrs. KRAETSCHMER and CO.
,, *Florence*	Messrs. HASKARD and SON.
	Messrs. W. H. WOOD and CO.; Mr. J. TOUGH.
,, *Frankfort*	Mr. MARTIN BECKER, 5, Bleidenstrasse.
	Mr. MORITZ B. GOLDSCHMIDT, Banker.
,, *Geneva*	Messrs. JOLIMAY and CO.
,, *Genoa*	Messrs. G. B. PRATOLONGO and CO.
	Messrs. P. CAUVIN, DIAMANTI, and COSTA.
,, *Hamburg*	Messrs. JULIUS WÜSTENFELD and CO.
,, *Havre*	Messrs. CHR. EGLIN and MARING.
,, *Interlacken*	Messrs. RITSCHARD and BURKI.
,, *Leipzig*	Messrs. GERHARD and HEY.
,, *Leghorn*	Messrs. HENDERSON BROTHERS.
	Mr. MARIO GIOVANNETTI, 13, Scali della Darsena.
,, *Malta*	Messrs. ROSE & CO.
,, *Marseilles*	Messrs. GIRAUD FRÈRES.
	Messrs. HORACE BOUCHET and CO.
,, *Milan*	Messrs. GIO. CURTI & FIGº.
,, *Munich*	Messrs. GUTLEBEN and WEIDERT.
,, *Naples*	Mr. THOS. RAGLAND. [le Port).
,, *Nice*	Messrs. LES FILS DE CH. GIORDAN, Quai Lunel, 14 (sur
,, *Ostend*	Mr. J. DUCLOS ASSANDRI. [Trevise.
,, *Paris*	Messrs. VICTOR GRAND and CO., Bankers, 14, Rue de
	Messrs. LANGLOIS FILS FRÈRES, Rue des Marais St. Martin, 43.
	M. HECTOR L'HERBIER, 18, Rue de la Douane.
,, *Pau*	Mr. BERGEROT.
,, *Prague*	Mr. J. J. SEIDL, Hibernergasse, No. 1000.
,, *Rome*	Mr. J. P. SHEA, 11, Piazza di Spagna.
	Messrs. A. TOMBINI & CO.
,, *Rotterdam*	Messrs. P. A. VAN ES and CO.; Mr. J. A. HOUWENS.
,, *Trieste*	Messrs. MARTIN FRÈRES.
,, *Turin*	Mr. CHIABODO PIETRO, Via Dora Grossa, 13.
,, *Venice*	Mr. HENRY DECOPPET.
,, *Vienna*	Mr. ANTON POKORNY.

Any other houses will also forward goods to O. & C. on receiving instructions to do so. Travellers are requested always to give particular directions that their Packages are **consigned direct** to OLIVIER & CARR, 37, FINSBURY SQUARE.

PRICES OF **WINES** IMPORTED BY

OLIVIER AND CARR,

AGENTS TO GROWERS.

—o—

	per doz. duty paid.
Claret, Shipped by F. Beyerman, Bordeaux	18*s.*, 24*s.*, 30*s.*, 36*s.*, to 120*s.*
Burgundy ,, Dumoulin aîné, Savigny-sous-Beaune	24*s.*, 28*s.*, 36*s.*, to 84*s.*
Hock & Moselle, Jodocius Frères & Co., Coblentz	21*s.*, 30*s.*, 36*s.*, to 120*s.*
,, Sparkling, ,,	48*s.* to 60*s.*
Champagne	48*s.* to 72*s.*
Marsala, in Qr. Casks, £11; Hhds. £21	26*s.*
Sherries, Pale, Gold, or Brown, in Qr. Casks, £15 to £35, delivered	42*s.* to 60*s.*

CLARET, BURGUNDY, and HOCK, in the Wood, at Growers' Prices.

Detailed Price Lists may be had of O. & C., 37, *Finsbury Square.*

CHUBB'S LOCKS and SAFES.

'For perfection of workmanship and construction of Locks, also for the manufacture of Iron Safes.'

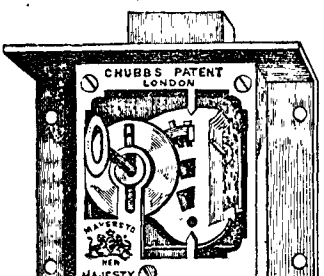
PRIZE MEDAL AWARDED, INTERNATIONAL EXHIBITION, 1862.

CHUBB & SON,

BY APPOINTMENTS,

MAKERS TO THE QUEEN,

AND TO H.R.H. THE PRINCE OF WALES.



CHUBB'S PATENT DETECTOR LOCKS, the most secure from picklocks and false keys, are strong, simple, and durable, and made of all sizes and for every purpose to which a Lock can be applied.

Trunks, Portmanteaus, Travelling Bags, Dressing Cases, Writing Desks, &c., fitted with only the usual common and utterly insecure Locks, can have the place of these supplied by CHUBB'S PATENT without alteration or injury.

TRAVELLERS' LOCK-PROTECTORS and PORTABLE SCUTCHEON LOCKS for securing Doors that may be found fastened only by common Locks.

CHUBB & SON have always in stock a variety of Writing and Despatch Boxes in Morocco or Russia Leather and japanned Tin; the latter being particularly recommended for lightness, room, durability, and freedom from damage by insects or hot climates.

Best Black Enamelled Leather Travelling Bags of various sizes, all with Chubb's Patent Locks.

Cash, Deed, and Paper Boxes of all dimensions.

CHUBB'S PATENT SAFES are constructed in the very best manner, of the strongest wrought-iron, fitted with **Chubb's Patent Drill-preventive and their Gunpowder-proof Steel-plated Locks,** are the most secure from fire and burglary, and form the most complete safeguard for Books, Papers, Deeds, Jewels, Plate, and other valuable property.

CHUBB & SON have also Safes not fireproof, but equally secure in all other respects, intended for holding plate where protection from fire is not an object, and affording much more room inside than the Patent Safes. They are recommended specially in place of the ordinary wooden cases for plate, which may so easily be broken open.

Complete Illustrated Priced Lists of Chubb's Locks, Boxes, Safes, and other Manufactures, gratis and post-free.

CHUBB and SON, Makers to the Bank of England,
57, St. Paul's Churchyard, London, E.C.

PERFECT FREEDOM from COUGHS in 10 MINUTES AFTER USE,
AND INSTANT RELIEF AND A RAPID CURE OF ASTHMA, CONSUMPTION, INFLUENZA, COLDS, AND ALL DISORDERS OF THE BREATH, THROAT, AND LUNGS,

ARE INSURED BY

WHICH HAVE A MOST AGREEABLE TASTE.

MORE CURES OF CONSUMPTION, COUGHS, ASTHMA, AND DISEASES OF THE CHEST AND LUNGS.—Extract of a Letter from Mr. C. Ward, Stationer, &c., Market Place, Heckmondwike, Yorkshire.—"The cures of consumption, asthma, and other diseases of the chest and lungs, are regularly occurring. One person in Liversedge, a village adjoining this town, named James Richardson, who has been an asthmatical man for nearly twenty years, declares that they are worth 1*l.* a box (using his own words). He feels quite a new man through this truly valuable medicine."

To Singers and Public Speakers they are invaluable for clearing and strengthening the voice.—THEY HAVE A PLEASANT TASTE. Price 1*s.* 1½*d.*, 2*s.* 9*d.*, and 11*s.* per box. Sold by all Medicine Vendors.

INDIGESTION AND BILE.

The only effectual and pleasant-tasting STOMACHIC APERIENT and ANTIBILIOUS Medicine is

DR. LOCOCK'S EXCELSIOR WAFERS,

which enjoys the highest patronage. It acts promptly, effectually; tastes delightfully, and requires no restraint in diet or habits. The bilious and dyspeptic will find the most effectual benefit, as it immediately relieves all Disorders of the Stomach and Bowels.

As a Medicine to be taken at THE CHANGE OF SEASONS, it is unequalled for old or young. Sold at 1*s.* 1½*d.* and 2*s.* 9*d.*, by all Druggists, or sent free by post for 1*s.* 3*d.*, 3*s.*, or 4*s.* 10*d.*, by the Proprietors' Agents, DA SILVA & Co., 26, Bride Lane, Fleet Street, London, E.C.

AVOID PILLS.

BORDEAUX.

HÔTEL DE NANTES,

QUAY LOUIS XVIII., No. 6.

FIRST-CLASS HOTEL, most delightfully situated, facing the Port, in the centre of the City, near the Promenades, the Exchange, and Theatres, is fitted up in a most superior style, has a good Restaurant, and a large Stock of Wines.

Large and Small Apartments for Families and Gentlemen, Sitting Room for Conversation, &c. &c.

ATTENDANTS SPEAKING SEVERAL LANGUAGES.

MAYENCE.

HÔTEL D'ANGLETERRE.

HENRY SPECHT, Proprietor.

This **first-rate** and **excellent Hotel** (combining every English comfort), situated in front of the Bridge, is the nearest Hotel to the **Steamboats** and close to the **Railway Stations.** From its Balconies and Rooms are Picturesque Views of the Rhine and Mountains. *Galignani*, *Times*, and *Illustrated News* taken in. The Table-d'Hôte is renowned for its excellence, and for its **Genuine Rhenish Wines** and **Sparkling Hock,** which Mr. Specht exports to England at **Wholesale Prices.**

NORTH BRITISH AND MERCANTILE
INSURANCE COMPANY.

Incorporated by Royal Charter and Special Acts of Parliament.

HEAD OFFICES.

EDINBURGH .. .. 64, PRINCES STREET.
LONDON .. .. .. 61, THREADNEEDLE STREET, E.C.
WEST END OFFICE 8, WATERLOO PLACE, PALL MALL.

Accumulated Funds (1864) **£2,304,512**
Annual Revenue **£565,469**

LIFE DEPARTMENT.
1865.
BONUS YEAR.

THE SIXTH SEPTENNIAL DIVISION OF PROFITS will take place on the close of the Books, on 31st DECEMBER next.

All Participating Policies opened before that date will share in the Division.

THE AMOUNT then to be divided will consist of the ACCUMULATED PROFITS which have arisen during the previous SEVEN YEARS.

NINETY PER CENT. of the Whole Profits divided among the Assured.

During the last Septennial period, 2700 Policies were issued, assuring 2,018,493*l.*, being an annual average of 288,356*l.*

During the first six years of the current Septennial period, **5479** Policies have been issued, assuring the large sum of **£4,209,939**, being an annual average of **£701,656**, or *at the rate of more than double the amount of Assurances effected during the preceding seven years.*

In **1864** alone, **1240** Policies were issued, assuring **£1,034,578**; Annual Premiums, **£31,895 1s. 2d.**

Every facility and liberality offered to Assurers.

FIRE DEPARTMENT.

Insurances granted both at Home and Abroad on the most liberal terms.

Forms of proposal and every information will be given at the Head Offices, or any of the Company's Agents throughout the kingdom.

DAVID SMITH, *General Manager.*
Edinburgh, Feb. 1865. JOHN OGILVIE, *Secretary.*

PASSPORT AGENCY OFFICE,

LONDON, 59, FLEET STREET, E. C.

Regulations for obtaining Foreign Office Passports gratis.

RESIDENTS in the country or London, who desire to avoid trouble, can have PASSPORTS obtained and visèd upon application to W. J. ADAMS, 59, Fleet Street.

Country Residents, by this arrangement, are saved the trouble of a personal attendance, as the Passport can be forwarded to them by Post (*en Règle*).

Fee obtaining Passport, 1*s.* 6*d.*; Visas, 1*s.* each.

Passports carefully Mounted and Cased, and Names lettered thereon in Gold.

Passport Cases from 1s. 6d. to 6s. each.

Visas obtained to United States Passports. Every description of Requisites for Travellers.

THE LATEST EDITIONS OF MURRAY'S HANDBOOKS.

BRADSHAW'S BRITISH and CONTINENTAL GUIDES and HANDBOOKS to France, Belgium, Switzerland, Italy, Spain and Portugal, Normandy, Tyrol, Paris, London, &c.
BRADSHAW'S COMPLETE ANGLO-FRENCH PHRASE BOOK.
KELLAR'S, LEUTHOLD'S, and ZIEGLER'S Maps of Switzerland, Original Editions.
Knapsacks, Rugs, Waterproof Coats, Door-fasteners, Handbags, Portmanteaus, &c.
Phrase Books and Dictionaries. MAYR'S MAP OF THE TYROL.

INDIA.

BRADSHAW'S Overland and Through Route Guide to India, China, and Australia, 5*s.*
BRADSHAW'S Handbook to the Bombay Presidency and the North-West Provinces, Madras, and Bengal, 10*s.* each.

Experienced Couriers may be engaged.

W. J. ADAMS (BRADSHAW'S BRITISH AND CONTINENTAL GUIDE OFFICE),
LONDON, 59, FLEET STREET, E.C.
OFFICE HOURS 8 TO 7. SATURDAYS 8 TO 3.

THE CONTINENTAL DAILY PARCELS EXPRESS (the Proprietor of which is the SOLE AGENT for ENGLAND of the Belgian Government Railway and Royal Prussian Post-Office) was established in 1849, for CONVEYANCE BY GOVERNMENT MAIL PACKETS EVERY NIGHT (Sunday excepted), via DOVER, CALAIS, and OSTEND, of Parcels and Packages of all kinds between ENGLAND and the CONTINENT, viz.: to and from FRANCE, SARDINIA, BELGIUM, HOLLAND, RUSSIA, the ZOLLVEREIN and other GERMAN STATES, AUSTRIA, BAVARIA, SWITZERLAND, PRUSSIA, ITALY, the LEVANT, the MEDITERRANEAN, &c., at fixed and *greatly reduced* Rates, Tables of which, with full instructions to senders, may be had gratis.

Offices and Agents of the Continental Express.

LONDON.
CHIEF OFFICE, 53, Gracechurch St.; City, D. N. BRIDGE, Manager.
BRANCH OFFICE, WEST END, 34, Regent Circus (Universal Office).
} GOVERNMENT MAIL PACKET OFFICES.

Prussia, all Germany, &c.—The Post Office of each locality.

Belgium.—OSTEND, 10, Georges Street: A. CARBON.—BRUSSELS, 77, Montagne de la Cour: J. PIDDINGTON.—Rue Duquesnoy and North Railway Station.—ANTWERP, GHENT, LIEGE, VERVIERS, and all other Places in Belgium: Government Railway Station.

Holland.—In all the principal Towns: VAN GEND & LOOS.

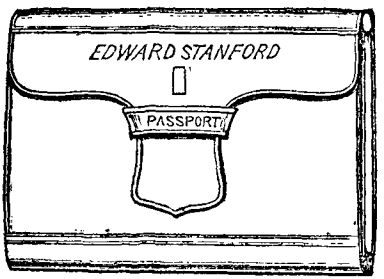
France.—PARIS, 2, rue Drouot, two doors from the Boulevard des Italiens: N. G. VERBERCKMOES.—BOULOGNE, rue de l'Ecu: G. SAUVAGE.

J. G. SMITH, Proprietor.

London, 1st May, 1865. Late JOHN PIDDINGTON & JOHN FRIEND.

Stanford's Foreign Office Passport Agency,

6, CHARING CROSS, LONDON, S.W.



Passports (which are good for life) mounted on Muslin or Silk, in Roan, Morocco, or Russia Case, with the name of the Owner lettered on the outside, thus preventing injury or loss, as well as lessening the delay in examination abroad.

For further particulars, including the Forms of Application, Cost of Passport, Visas, &c. &c., see **Stanford's Passport Circular,** which will be forwarded per post on receipt of One Stamp.

STANFORD'S TOURIST'S CATALOGUE,

Containing Title, Price, &c., of the Best GUIDE BOOKS, MAPS, CONVERSATION BOOKS, DICTIONARIES, &c. &c., published in the United Kingdom, the Continent, and America, Gratis on application, or free per post for One Stamp.

LONDON: EDWARD STANFORD, 6, CHARING CROSS, S.W.,
Agent for the Sale of the Ordnance Maps, Geological Survey Maps, and Admiralty Charts.

THE LONDON and WESTMINSTER BANK issues Circular Notes of £10, £25, and £50 each, for the use of Travellers, payable in the principal Towns on the Continent of Europe, also in Asia, Africa, and North and South America. No expense whatever is incurred, and when cashed no charge is made for commission. Letters of Credit are also granted on the same places. They may be obtained at the City Office in Lothbury, or at any of the Branches, viz.:—

Westminster	Branch,	1, St. James's Square.
Bloomsbury	„	214, High Holborn.
Southwark	„	3, Wellington Street, Borough.
Eastern	„	87, High Street, Whitechapel.
Marylebone	„	4, Stratford Place, Oxford Street.
Temple Bar	„	217, Strand.
Lambeth	„	89 & 91, Westminster Bridge Road.

May 1, 1865. WM. EWINGS, General Manager.

ESSENTIALS
FOR
TRAVELLING.

Thresher's India Tweed Suits.
Thresher's Kashmir Flannel Shirts.
Thresher's Kashmir Woollen Socks.
Thresher's Coloured Flannel Shirts.
Thresher's Travelling Bags.

SOLD ONLY BY
THRESHER & GLENNY,
NEXT DOOR TO SOMERSET HOUSE, STRAND.

This Day, a New and Cheaper Edition, with Map, 16mo., 3s. 6d.

MURRAY'S
HANDBOOK
FOR
LONDON AS IT IS.

JOHN MURRAY, Albemarle Street.

The LANCET states—"This is Superior to anything of the kind known."

BROWN & POLSON'S

B P TRADE MARK

PATENT CORN FLOUR

The First Manufactured in the United Kingdom and France.

Paisley, Manchester, Dublin, & London.

This favourite article of Diet is especially suitable for

PUDDINGS, CUSTARDS, BLANCMANGES;

and, being very light and of easy digestibility, it is recommended for

BREAKFASTS, SUPPERS, &c.,

for which it is easily prepared, requiring only to be boiled with milk for eight minutes, and taken with sugar.

It is preferred for all the purposes to which the best Arrowroot is applicable, and prepared in the same manner. For various purposes, such as to thicken Soups, Sauces, Beef-tea, &c., it is invaluable, and extensively used in all parts of the world.

Some of the following Recipes are upon each package :—

BAKED PUDDING.	FRUIT PIE.	INFANT'S FOOD.
CUSTARDS.	CAKES.	CORN-FLOUR-CREAM.
BLANC-MANGE.	TEA-CUP PUDDING.	THICK MILK.
ARROWROOT.		

BROWN & POLSON trust that the superior quality of their Corn Flour will still secure that preference which it has hitherto maintained, and also protect them from the substitution of other kinds which are sometimes urged upon families to obtain extra profit by the sale. BROWN & POLSON'S is supplied by the most respectable Tea Dealers, Grocers, Chemists, &c.

ROME.

L. FABRI,

CAPO LE CASE, No. 3, ROME,

Agent of the Italian Exhibition of 1861,

FORWARDING AGENT

TO GREAT BRITAIN, FRANCE, RUSSIA,
GERMANY, AND AMERICA.

L. FABRI, Commissionnaire and Forwarding Agent, undertakes the forwarding of Works of Art, Pictures, Statuary, and Baggage, the expense of which can be paid at through rates on arrival of the packages at their destination.

M. FABRI, in order to save trouble to travellers and others who wish to forward articles, attends to their removal, packing, shipping, and marine insurance at moderate fixed rates, and fulfils all the formalities required by the Roman Customs on exportations.

M. FABRI employs skilled workmen for packing Statuary, Marble, and fragile articles, and has correspondents in all the principal Cities of the World, to whom packages are consigned, and who pass them through the Customs with the greatest possible care, and deliver them to the Consignees.

Messrs. LIGHTLY & SIMON,

123, FENCHURCH STREET, LONDON,

are M. FABRI'S Correspondents in Great Britain.

M. FABRI also undertakes the purchase of Pictures, &c., and payments to Artists or others, as well as any other commission business.

M. L. FABRI has commodious warehouses specially adapted for the reception of Pictures and other works of Art.

RATES BY SAILING VESSELS:

				Per Cubic Foot.
From Ripa Grande (Rome)			to New York	40 cents.
,,	,,	,,	Boston	50 ,,
,,	,,	,,	Philadelphia	50 ,,
,,	,,	,,	London, Dublin, and other English Ports	1*s.* 9*d.*
,,	,,	,,	By STEAMER	3*s.*

MUDIE'S SELECT LIBRARY.

TOWN AND VILLAGE BOOK CLUBS.

Book Societies in direct communication with MUDIE'S LIBRARY are now established in nearly every Town and Village of the Kingdom.

Two or three friends in any neighbourhood may unite in one Subscription, commencing at any date, and obtain a constant succession of the best New Books as they appear, on moderate terms.

Prospectuses, postage free, on application.

MUDIE'S SELECT LIBRARY (Limited), New Oxford Street, London.

MUDIE'S SELECT LIBRARY.

FREE DELIVERY OF BOOKS.

MUDIE'S LIBRARY MESSENGERS call on appointed days to deliver Books at the Residences of Subscribers in every part of London and the immediate neighbourhood, on a plan which has given general satisfaction for many years.

Prospectuses, postage free, on application.

MUDIE'S SELECT LIBRARY (Limited), New Oxford Street, London.

MUDIE'S SELECT LIBRARY.

CHEAP BOOKS.

Purchasers of Books for Public and Private Libraries, Merchants, Shipping Agents, intending Emigrants, and others, are invited to apply for the REVISED LIST of Books withdrawn from MUDIE'S LIBRARY for SALE.

This List contains more than One Thousand Books of the Past and Previous Seasons, at the lowest current Prices.

MUDIE'S SELECT LIBRARY (Limited), New Oxford Street, London.

MUDIE'S MANCHESTER LIBRARY.

NOTICE.

All the New and Choice Books in circulation or on Sale at MUDIE'S SELECT LIBRARY, New Oxford Street, London, may also be obtained, with the least possible delay, by all Subscribers to MUDIE'S LIBRARY, 74 and 76, Cross Street, Manchester.

Prospectuses, postage free, on application.

NOTICE

MESSRS. LETTS, as Agents to H.M.'s Board of Ordnance and the Geological Society, have during the last 40 years been unceasingly collecting the BEST MAPS from every approved source, both at home and abroad. The Tourist, Engineer, Railway Promoter, Merchant, and Gentleman, have all been equally considered, and the Advertisers believe their Collection will repay inquiring into its merits. The productions of France, Austria, Switzerland, and Prussia, with some others, deserve especial notice.

The following Catalogues and Lists (any one of which will be forwarded on application) of Maps embrace the selection of every good Publisher in this and Foreign Countries, regardless of price or scale :—

Condensed List of the Ordnance and Geological Publications, with Maps, Domesday Books, General, Tourist, Geological, Library, Office, and Foreign Maps, English and Foreign Guides, Atlases, Globes, and Gazeteers, sold by LETTS, SON, and Co. Post free, price 2*d*.

Letts's Catalogue of Tourist, General, Geological, Library, Office, and Foreign Maps, giving size in inches, scale of miles to the inch, number of sheets, and prices. Post free, price 1*d*.

Letts's Condensed Catalogue of Ordnance Maps of England, Ireland, and Scotland. Price 1*d*.

Letts's List of English and Foreign Guides, and Dictionaries and Interpreters. 1*d*.

Letts's List of Foreign Government Maps, embracing the most important. 1*d*.

LETTS, SON, and Co., Royal Exchange, E.C.

FLORENCE.

M. ZILERI,
HOUSE AGENT,

For Furnished and Unfurnished Apartments, Villas, &c. General Commission for forwarding Works of Art.

Palazzo Carrega, Via de' Panzani, No. 4.

M. Zileri begs to inform the Public that he has opened the above office by the advice of several influential English, American, and Italian Gentlemen. He will do his utmost to merit the patronage and confidence of all who employ him. Charges fixed and moderate.

FLORENCE.

P. ROMANELLI,

Sculptor, Pupil of, and Successor to, the late Professor Bartolini, has opened a Gallery,

Lung' Arno Guicciardini, No. 7.

The intelligent amateur will find there a Collection of Statues, both originals and copies, artistically executed.

OXFORD.

SPIERS AND SON,

102 & 103, HIGH STREET,

STATIONERS, &c., BY APPOINTMENT TO H.R.H. THE PRINCE OF WALES.

Respectfully invite TOURISTS to VISIT their Extensive Warehouses for Useful and Ornamental Manufactures, suitable for Presents and remembrances of OXFORD.

Copies of every published GUIDE-BOOK and MAP of Oxford and its neighbourhood kept in stock, as well as Photographs, Stereoscopic Pictures, Articles of Vertu, &c.

At the Great Exhibitions in London, 1851-1862, Paris, 1855, and New York, 1853, Honourable Mention or the Prize Medal was awarded to their Ornamental Manufactures.

Information relative to Oxford afforded to strangers visiting their establishments.

THE

MALVERN GLASSES

(Eye-pieces Stamped "W. and J. BURROW, Malvern." — No others genuine).

BURROW'S MALVERN GLASSES

Are the most charming Tourists' Binoculars for viewing Scenery, &c. They are light and handy, exquisitely clear, very powerful, and do not fatigue the sight.

Price £3 13*s*. 6*d*., in Sling Case, complete.
Larger size, £6 6*s*. " "
Sent on Receipt of Post Office Order.
Address—W. and J. BURROW, Malvern.

N.B.—An Illustrated Catalogue of Binoculars and Telescopes post free on application.

GALIGNANI'S
NEW PARIS GUIDE.

Compiled from the best authorities, revised and verified by personal inspection, and arranged on an entirely new plan, with Map and Plates. Royal 18mo. 10*s*. 6*d*. bound; or without Plates, 7*s*. 6*d*. bound.

London: SIMPKIN, MARSHALL, & CO.

ROTTERDAM.

H. A. KRAMERS,

Importer of Foreign Books.

MR. MURRAY'S 'Handbooks for Travellers,' BRADSHAW'S Monthly Railway Guides, BAEDEKER'S 'Reischandbücher,' and JOANNE'S 'Guides pour les Voyageurs,' always in Stock.

English, French, and *German* Books imported Weekly, and a great variety of New Books kept in Store.

47, GELDERSCHE KADE.

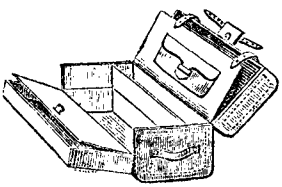
By Appointment to H. R. H. The Prince of Wales.

ALLEN'S PORTMANTEAUS.

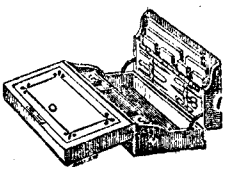
37, WEST STRAND, LONDON, W.C.

ILLUSTRATED CATALOGUES of 500 ARTICLES Post Free.

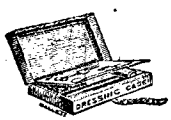
ALLEN'S PATENT BAG.



ALLEN'S PATENT Quadruple Portmanteau.



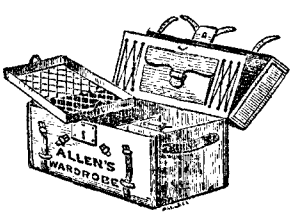
ALLEN'S PATENT DESPATCH-BOX DESK.



SOLID LEATHER DRESSING-CASE.

RAILWAY PORTMANTEAU.

ALLEN'S NEW DRESSING BAG.



LADY'S WARDROBE PORTMANTEAU.

ALLEN'S SOLID MAHOGANY DRESSING-CASE.

ALSO

Allen's Barrack Furniture Catalogue, for Officers joining,

POST FREE.

PRIZE MEDAL AWARDED, 1862,

FOR GENERAL EXCELLENCE.

NOTICE

Tourist's & Passport Agency,

8, ROYAL EXCHANGE, LONDON, E.C.

MESSRS. LETTS undertake to supply intending Travellers either through this or Foreign Countries with every information that can be of service to them on their route—relative to *times* and means of Conveyance, Couriers, Currency, &c.—and to provide PASSPORTS with the requisite *visés* with the utmost promptitude and regard to economy. **TRAVELLERS to INDIA** or **the CONTINENT** may be provided with the *Newest Editions of*

ENGLISH, FRENCH, AND GERMAN GUIDE BOOKS,

as well as the most approved selection of Maps, both English and Foreign (*see* separate List), and with Polyglot Washing-Books, Books of Travel-Talk, and Dictionaries.

Trustworthy Couriers will be recommended by giving sufficient notice.

LETTS, SON, & CO.,

8, ROYAL EXCHANGE, LONDON, E.C.,

Stationers, Travelling Desk Manufacturers, Lithographers, and Agents to H.M. Board of Ordnance and the Geological Society.

NAPLES.

LOUIS CASALTA,

LARGO CAPPELLA A CHIAIA, No. 7,

By appointment to H.R.H. the Prince of Savoy-Carignan,

Manufacturer of Articles in Coral, and in Lava from Vesuvius, Retail and for Exportation.

Bijouterie in 18-carat Gold.

Accurate copies of Objects of Art found in the Ruins of Pompeii.

FLORENCE.

SIGNOR LEGA

AND DAUGHTER,

ARTISTS,

No. 32, VIA DE' BARDI

(STUDIO ON THE FIRST FLOOR),

Keep a large Collection of Original Pictures, ancient and modern; also Copies of the most Celebrated Masters. Portraits painted of any required size. English spoken.

Correspondents in England, J. and R. M'CRACKEN, 38, Queen Street, Cannon Street West, London.

HEIDELBERG.

HÔTEL VICTORIA,

Situated close to the Railway Station upon the Promenade. Table-d'Hôte at 1 and 5 o'clock. *Cuisine Française.* Greatly patronised by Englishmen. Apartments elegantly furnished.

ILLUSTRATED FAMILY TESTAMENT.

Now ready, beautifully printed on Toned Paper, with more than 100 Illustrations, 2 vols. crown 8vo., 30*s*.

THE NEW TESTAMENT

Of Our Lord and Saviour Jesus Christ.

Edited, with a short Practical Commentary, explanatory of difficulties and for the removal of doubts,

By EDWARD CHURTON, M.A.,
Archdeacon of Cleveland and Prebendary of York; and

W. BASIL JONES, M.A.,
Prebendary of York and of St. David's.

With Views of Subjects and Places mentioned in the Sacred Text, from Sketches and Photographs made on the spot by Rev. S. C. MALAN, M.A., and JAMES GRAHAM, Esq.

'Mr. Murray's New Testament is a noble commencement of the new era of illustration which we desire for the Scriptures.'—*Athenæum.*

JOHN MURRAY, ALBEMARLE STREET.

THE FURNISHING OF BED-ROOMS.

HEAL and SON have observed for some time that it would be advantageous to their customers to see a much larger selection of Bed-room Furniture than is usually displayed, and that to judge properly of the style and effect of the different descriptions of Furniture, it is necessary that each description should be placed in a separate room. They have therefore erected large and additional SHOW ROOMS, by which they are enabled not only to extend their show of Iron, Brass, and Wood Bedsteads, and Bed-room Furniture, beyond what they believe has ever been attempted, but also to provide several small rooms for the purpose of keeping complete suites of Bed-room Furniture in the different styles.

Japanned Deal Goods may be seen in complete suites of five or six different colours, some of them light and ornamental, and others of a plainer description. Suites of Stained Deal Gothic Furniture, Polished Deal, Oak, and Walnut, are also set apart in separate rooms, so that customers are able to see the effect as it would appear in their own rooms. A Suite of very superior Gothic Oak Furniture will generally be kept in stock, and from time to time new and select Furniture in various woods will be added.

Bed Furnitures are fitted to the Bedsteads in large numbers, so that a complete assortment may be seen, and the effect of any particular pattern ascertained as it would appear on the Bedstead.

A very large stock of BEDDING (HEAL and SON'S original trade) is placed on the Bedsteads.

The stock of Mahogany Goods for the better Bed-rooms, and Japanned Goods for plain and Servants' use, is very greatly increased. The entire Stock is arranged in eight rooms, six galleries, each 120 feet long, and two large ground floors, the whole forming as complete an assortment of Bed-room Furniture as they think can possibly be desired.

Every attention is paid to the manufacture of the Cabinet Work; and they have just erected large Workshops on the premises for this purpose, that the manufacture may be under their own immediate care.

Their Bedding Trade receives their constant and personal attention, every article being made on the premises.

They particularly call attention to their Patent Spring Mattrass, the Sommier Elastique Portatif. It is portable, durable, and elastic, and lower in price than the old Spring Mattrass.

HEAL AND SON'S

ILLUSTRATED CATALOGUE OF

BEDSTEADS, BEDDING, AND BED-ROOM FURNITURE

Sent free by Post.

196, 197, 198, TOTTENHAM COURT ROAD.

MAYNARD, HARRIS, & GRICE,

Military, Naval, and General Outfitters and Agents,

126, LEADENHALL STREET, LONDON,

ADJOINING THE OFFICE OF THE PENINSULAR AND ORIENTAL STEAM NAVIGATION COMPANY.

MAYNARD, HARRIS, & GRICE, beg to draw the attention of Travellers proceeding to the East to their Establishment, so long and favourably known for the superior quality of their supplies.

Every description of Supplies required by Travellers always ready.

BULLOCK TRUNKS, OVERLAND TRUNKS, PORTMANTEAUS, &c.

PORTABLE BEDSTEADS, with Bedding, &c., complete, in Waterproof Valises.

PORTABLE LAMPS. SADDLERY.

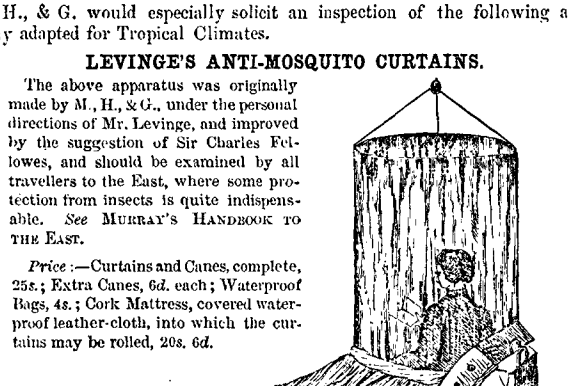
WEARING APPAREL of every description, manufactured especially for Hot Climates.

M., H., & G. would especially solicit an inspection of the following articles, specially adapted for Tropical Climates.

LEVINGE'S ANTI-MOSQUITO CURTAINS.

The above apparatus was originally made by M., H., & G., under the personal directions of Mr. Levinge, and improved by the suggestion of Sir Charles Fellowes, and should be examined by all travellers to the East, where some protection from insects is quite indispensable. *See* MURRAY'S HANDBOOK TO THE EAST.

Price :—Curtains and Canes, complete, 25*s.*; Extra Canes, 6*d.* each; Waterproof Bags, 4*s.*; Cork Mattress, covered waterproof leather-cloth, into which the curtains may be rolled, 20*s.* 6*d.*



OAK CANTEENS, containing Breakfast Service complete for Two Persons, 3*l.* 10*s.* to 5*l.*

OAK CANTEENS, containing Breakfast and Dinner Service complete for Two Persons, 6*l.* 10*s.* to 9*l.*

INDIA GAUZE UNDER-CLOTHING, manufactured specially for wear in Hot Climates.

FLANNEL OR SILK AND WOOL SHIRTS.

FLANNEL OR TWEED SUITS. AIR-CHAMBER HATS & HELMETS.

Full Particulars and Priced Lists upon application.

126, LEADENHALL STREET, LONDON, E.C.

BONN ON THE RHINE.

MR. SCHMITZ,

PROPRIETOR OF THE GOLDEN STAR HOTEL,

Begs leave to recommend his Hotel to English Travellers. The apartments are furnished throughout in the English style; the rooms are carpeted; and the attendance, as well as the kitchen and the wine-cellar, is well provided. Mr. SCHMITZ begs to add that at no first-rate Hotel on the Rhine will be found more moderate charges and more cleanliness.

The STAR HOTEL has been honoured by the visits of the following Members of the English Royal Family :—

1857.	Oct. 16	H. R. H. the Prince of Wales, accompanied by General Sir W. Codrington, Colonel Ponsonby, Sir Frederic Stanley, Dr. Armstrong, Rev. F. C. Tarver, Mr. Gibbs, etc.
1857.	Aug. 20	H. R. H. the Prince of Wales and his Suite paying a visit *at the Golden Star Hotel* to His Majesty the King of the Belgians.
1857.	Aug. 8	H. R. H. the Prince of Wales and his Suite.
1857.	July 29	T. R. H. the Duchess of Cambridge and Princess Mary of Cambridge, accompanied by the Baron Knesebeck and Suite.
1857.	July 29	H. R. H. the Prince of Wales paying a visit *at the Golden Star Hotel* to T. R. H. the Duchess of Cambridge and Princess Mary of Cambridge.
1857.	July 15	H. R. H. the Prince of Wales, accompanied by the Right Honourable C. Grey, General Major, Colonel Ponsonby, Sir Frederic Stanley, Dr. Armstrong, Rev. F. C. Tarver, Mr. Gibbs, etc.
1856.	Nov.	H. R. H. Prince Alfred of Great Britain, accompanied by Lieutenant-General Sir Frederick Stovin and Lieutenant Cowell.
1846.	June 18	H. M. Adelaide, Queen Dowager of Great Britain, accompanied by His Highness Prince Edward of Saxe Weimar, Lord and Lady Barrington, Sir David Davies, M.D., Rev. J. R. Wood, M.A., Captain Taylor, &c. &c., honoured the above establishment with a Three Days' Visit.
1818.	May . .	H. R. H. the Duke of Cambridge and Suite.
1825.	March and Sept. .	H. R. H. the Duke and Duchess of Clarence (King William IV. and Queen Adelaide) and Suite.
1834.	July . .	H. M. Queen Adelaide, accompanied by the Earl and Countess of Errol, Earl and Countess of Denbigh, Earl and Countess Howe, &c.
1836.	Aug. .	H. R. H. the Duchess of Gloucester and Suite.
1837.	July . .	H. R. H. the Duchess of Cambridge and Suite.
1839.	Nov. .	H. R. H. the Prince George of Cambridge and Suite.
—	Nov. .	H. R. H. Prince Albert of Saxe Coburg Gotha, accompanied by Prince Ernest of Saxe Coburg Gotha, and their Suite.
1840.	. . . .	H. R. H. the Duchess of Cambridge, accompanied by the Princess Augusta of Cambridge, and their Suite.
1841.	. . . .	H. R. H. the Duchess of Kent and Suite, accompanied by H. S. H. the Prince of Leiningen.
1841.	. . . .	H. R. H. the Duchess of Cambridge and Suite.
—	. . . .	H. R. H. Princess Caroline of Cambridge.
1844.	. . .	H. R. H. the Duchess of Cambridge and Suite.
—	. . .	H. R. H. Princess Mary of Cambridge.
1845.	June .	H. R. H. the Duchess of Kent and Suite, accompanied by H. S. H. the Prince of Leiningen.
1847.	July	T. R. H. the Duke and Duchess of Cambridge, with their Family and Suite.

N.B.—*The NEW STATION at CHARING CROSS, WEST-END, is NOW OPEN for Traffic, and the Continental Mail Trains and Tidal Trains run to and from that Station, calling at London Bridge each way.*

LONDON AND PARIS
IN 10 HOURS,

By the Accelerated Special Express Daily Direct Tidal Service,

Viâ FOLKESTONE and BOULOGNE.

THE CHEAPEST, QUICKEST, AND SHORTEST ROUTE.

A Through Night Service between London and Paris,

Viâ FOLKESTONE and BOULOGNE.

For Hours of Departure (which are variable), of both the above Services, see Time Book and Bills.

SIX THROUGH SERVICES DAILY BY THE SHORT SEA AND MAIL ROUTES.

The Mail Trains of this Company, conveying by special appointment the Continental Mails, run to and start from the Mail-Packet Side on the Admiralty Pier at Dover.

To avoid inconvenience from examination *en route*, Passengers should be careful to order the registry of their Baggage to *Charing Cross* per *South-Eastern Railway.*

Rates for Through Tickets.

LONDON AND PARIS RETURN TICKETS.

	FIRST CLASS.	SECOND CLASS.
By either Boulogne or Calais	£4 7 0	..... £3 7 0

Third-Class Through Tickets by Night Service, 20s.

BELGIUM, GERMANY, HOLLAND, &c. &c.,

By the appointed Continental Mail Trains.

FOUR SERVICES DAILY.

Leaving CHARING CROSS and LONDON BRIDGE at 7·25 A.M. and 8·30 P.M. daily, *viâ* Dover and Calais, and 7·25 A.M. and 8·30 P.M., *viâ* Ostend, every day except Sunday.

THROUGH TICKETS ISSUED AND BAGGAGE REGISTERED

(With a free allowance of 56 lbs. each Passenger),

To and from the Principal Continental Cities and Towns.

NEW ROUTE TO THE EAST.

THE PARCELS EXPRESSES convey Parcels to nearly all Continental Destinations, at through Rates, as quickly as the Mails.

A Reduced and Revised Scale of Through Rates for PARCELS and MERCHANDISE, of any weight, between LONDON and PARIS. A New Through Tariff, between London and Paris, for Bullion and Value Parcels; also, Rates for Value Parcels between London and Belgium.

MERCHANDISE FORWARDED TO BOULOGNE.

THE OVERLAND AND MAIL ROUTE TO INDIA, CHINA, &c.

LONDON BRIDGE STATION, SEASON, 1865. **C. W. EBORALL, General Manager.**

FOREIGN BOOKS AT FOREIGN PRICES.

TRAVELLERS may save expense and trouble by purchasing Foreign Books in England at the same prices at which they are published in Germany or France.

WILLIAMS & NORGATE

have published the following CATALOGUES of their Stock:—

1. CLASSICAL CATALOGUE.
2. THEOLOGICAL CATALOGUE.
3. FRENCH CATALOGUE.
4. GERMAN CATALOGUE.
5. EUROPEAN LINGUISTIC CATALOGUE.
6. ORIENTAL CATALOGUE.
7. ITALIAN CATALOGUE.
8. SPANISH CATALOGUE.
9. SCIENTIFIC CATALOGUE. Natural History, Chemistry, Mathematics, Medicine, &c.
10. FOREIGN BOOK CIRCULARS. New Books, and New Purchases.
11. SCIENTIFIC-BOOK CIRCULARS. New Books and Recent Purchases.

ANY CATALOGUE SENT POST-FREE FOR ONE STAMP.

WILLIAMS & NORGATE, Importers of Foreign Books,
14, HENRIETTA STREET, COVENT GARDEN, LONDON, and
20, SOUTH FREDERICK STREET, EDINBURGH.

NICE
AND
SWITZERLAND.

PENSIONS ANGLAISES (MAISONS de PREMIER ORDRE).

THE MARINE VILLA,
PROMENADE DES ANGLAIS, NICE;

GRAND VILLA GARIN,
CIMIES, NICE,
Removed from the Villa Visconti; and

THE GRAND CHATEAU DE PRANGINS, &c. &c.,
FORMERLY THE RESIDENCE OF KING JOSEPH BUONAPARTE,
NYON, LAKE OF GENEVA,

Thirty minutes by rail from Geneva, and 200 feet above the Lake, in full view of Mont Blanc. The Château is very spacious, the apartments large and lofty, and the accommodation is of the first order.

EXCELLENT CUISINE.

All the above Establishments are conducted by the Proprietors,

MR. AND MRS. SMITHERS,

At Nice in winter, and in Switzerland in summer, from 1st May.

A. W. BENNETT'S GIFT BOOKS,

ILLUSTRATED BY PHOTOGRAPHY.

Crown 4to., handsome binding, gilt extra, cloth, 42*s.*; morocco, 55*s.*

HYPERION: A ROMANCE. By HENRY W. LONGFELLOW. Illustrated with Twenty-four splendid Photographs, 7 inches by 5, of the Rhine, Switzerland, the Tyrol, &c., taken expressly to illustrate the scenery of the Story, by FRANCIS FRITH.

'Many of the views make excellant pictures, and are better than the best engravings.'—TIMES.
'So well as photography can illustrate a book—and for the exercise of its powers it would be hard to find an apter field than this romance offers—it is perfect.'—ATHENÆUM.
'The book is printed with much taste, and Mr. Frith's twenty-four photographs are the very best, as a series, that ever decorated a book.'—PUBLISHERS' CIRCULAR.
'The book, which is of lasting value, will be a frequent source of enjoyment in every room that it adorns. Such photographs as that of the Devil's Bridge, the Staubbach, the Rhone Glacier, the Valley of Meyringen, the several studies of Heidelberg, of Innsbrück, and the Tomb of Maximilian there, in the Franciscan Church of the Holy Cross, with others as well worthy of special mention, represent the perfection of the sun as a painter of landscapes and architecture.'—EXAMINER.

Ornamental binding, fcap. 4to., cloth, 21*s.*; morocco, 31*s.* 6*d.*

RUINED ABBEYS AND CASTLES OF GREAT BRITAIN. By WILLIAM and MARY HOWITT. The Photographic Illustrations by BEDFORD, SEDGFIELD, WILSON, and FENTON.

'Among illustrated books, the newly-published volume entitled "The Ruined Abbeys and Castles of Great Britain," is at once the most conspicuous and the most beautiful. As a gift-book the volume is in every respect to be commended, and, better than most gift-books, it will repay whoever shall carefully examine and perfuse it.'—WESTMINSTER REVIEW.

Ornamental binding, fcap. 4to., cloth, 21*s.*; morocco, 31*s.* 6*d.*

RUINED ABBEYS AND CASTLES OF GREAT BRITAIN AND IRELAND. By WILLIAM HOWITT. Second Series. The Photographic Illustrations by THOMPSON, SEDGFIELD, OGLE, and HEMPHILL.

'We have seen nothing finer in the way of photographs than these old ruins, every stone, and bit of lichen, and green spray coming out sharp and clear, in a manner quite wonderful in its truth and beauty. This hould be the Christmas book of the season.'—BOOKSELLER.

Small 4to., handsome binding, cloth, 18*s.*; morocco, 25*s.*

OUR ENGLISH LAKES, MOUNTAINS, AND WATERFALLS, as seen by WILLIAM WORDSWORTH. Photographically Illustrated.

'A beautiful, refined, and tasteful volume.'—MORNING POST.
'The idea is excellent, and has been ably carried out.'—LONDON REVIEW.

New edition, small 4to., elegant, cloth, 18*s.*; morocco, 25*s.*

THE LADY OF THE LAKE. By Sir WALTER SCOTT, Bart. Illustrated with Photographs by T. OGLE and G. W. WILSON.

'The photographs show many a lovely scene. . . . . The idea of so illustrating the "Lady of the Lake" is an excellent one.'—ATHENÆUM.
'The photographs are certainly among the best in every way that we have ever seen, and most liberally bestowed, nearly every scene of special interest being given.'—SPECTATOR.

Demy 8vo., cloth gilt, 21*s.*

NORMANDY: Its GOTHIC ARCHITECTURE and HISTORY, as Illustrated by Twenty-five Photographs by CUNDALL and DOWNES, from Buildings in Rouen, Caen, Mantes, Bayeux, and Falaise. By F. G. STEPHENS.

'Of small dimensions, but of great beauty, is the volume modestly styled "A Sketch," by Mr. Stephens, containing twenty-five exquisite small photographs of some of the finest buildings of Normandy, and a concise, well-compiled summary of the historical events connected with them, and a short account of their architectural history.'—WESTMINSTER REVIEW.

LONDON: ALFRED W. BENNETT, 5, BISHOPSGATE WITHOUT, E.C.

THE CONTINENT.

COURIERS AND TRAVELLING SERVANTS OF DIFFERENT NATIONS.

Society of Couriers and Travelling Servants.

ESTABLISHED 13 YEARS.

Patronised by the Royal Family, Nobility, and Gentry.

12, BURY STREET, ST. JAMES'S.

This Society is composed of Members of different Nations, all of well-established reputation, great experience, efficiency, and respectability.

Couriers suitable for any country can be obtained.

Italians, Germans, Swiss, French, and Men of other Nations, compose this Society; some of whom, besides the usually required languages, speak Spanish, Russian, Swedish, Turkish, and Arabic,—in fact, every Continental and European language.

Travellers for any part can immediately meet with Couriers and Travelling Servants on application to the Secretary.

COURIERS AND TRAVELLING SERVANTS OF DIFFERENT NATIONS,
12, BURY STREET, ST. JAMES'S.

BERNE (Switzerland).

PENSION MATTENHOF,

IN THE IMMEDIATE VICINITY OF THE

VILLETTE BERNE (SWITZERLAND).

Proprietor: J. STAUB.

THIS Establishment, delightfully situated, will prove itself worthy of the patronage of families and tourists desirous of making an agreeable stay in Berne.

Comfortable Apartments. Extensive Gardens. Baths in the house. English Cooking. Moderate Charges.

Further information will be gladly supplied by F. W. HEINTZ, Esq., 13, Walbrook, City, London, E.C.

LISBON.

ARTICLES FROM MADEIRA.

A. C. RIBEIRO,

41, RUA DO CORPO SANTO,

Under the Hotel Central, Lisbon,

Has on sale all the Articles in which he deals at Funchal, No. 10A, Rua da Carreira, including—

FEATHER FLOWERS.
WHITE LACE SHAWLS.
BLACK SILK SHAWLS.
WHITE D'OYLEYS.
MATS OF ALOE THREAD.
EMBROIDERY.
HAIR CHAINS AND BRACELETS.
WHITE LEATHER BOOTS.
WAX FRUITS.
WICKER CHAIRS.
FANCY BASKETS.
MACHETES.
BRACELETS AND BROOCHES Silver Mounted, with SILVER CHARMS.
RED PEPPER.
ARROWROOT.
FIGURES OF THE PEASANTRY in Wood and Baked Clay.
INLAID WOOD WORKBOXES, BOOKSTANDS, &c.

Views of Madeira. **Guide Books to the Island.**

MURRAY'S HANDBOOK OF PORTUGAL.

*** *English Spoken.*

THE DIRECT MAIL ROUTE TO THE CONTINENT.

LONDON, CHATHAM, AND DOVER RAILWAY.

LONDON and PARIS via DOVER and CALAIS.

TWO SPECIAL EXPRESS SERVICES DAILY. SHORTEST SEA PASSAGE, 80 MINUTES,
By the splendid new Boats 'Samphire,' 'Maid of Kent,' 'Breeze,' and 'Wave,' built expressly for this Service

Victoria Station, West End Central Terminus; Blackfriars Bridge, City Terminus.

Express Daily Direct Fixed Service. Mail Steamers and Special Express Trains. Daylight Sea Passage in Eighty Minutes. First and Second Class throughout.

DAY SERVICE. MAY. 1865.

VICTORIA (West End Station)	dep.	PARIS	dep. 7·20 A.M.
BLACKFRIARS BRIDGE (City Stat.)	dep. 7·30 A.M.	AMIENS	arr. 9·24 ,,
DOVER	arr. 9·25 P.M.	CALAIS	dep. 1·10 ,,
DOVER	dep. 9·35 ,,	DOVER	arr. about 3·20 ,,
CALAIS	arr. about 12·30 ,,	DOVER	dep. 3·45 ,,
AMIENS	dep. 3·35 ,,	VICTORIA (West End Station)	arr.
PARIS	arr. 6·0 ,,	BLACKFRIARS BRIDGE (City Stat.)	arr. 5·45 ,,

Passengers have the option of proceeding from or to Dover by any other train of the London, Chatham, & Dover Railway.
The Sea Passage between Dover and Calais is the shortest between England and the Continent.

Baggage can be Registered from London to Paris daily during the month, and *vice versa*.

Clearing Baggage.—The Company employs an Officer, to pass Baggage at Dover, *without charge*, when free of duty.

Omnibus at Dover and Calais.—No charge is made for the conveyance of Passengers with Through Tickets between the Boats and the Stations.

*** Passengers are requested to be careful to Register their luggage LONDON, CHATHAM, and DOVER RAILWAY, in order that no inconvenience may arise *en route*.

NIGHT FIXED MAIL EXPRESS SERVICES.

LONDON and PARIS viâ DOVER and CALAIS.

LONDON to PARIS. Places from	*Express.	PARIS to LONDON. Places from	*Express.
LONDON (Victoria) dep. (Blackfriars) dep.	8·30 P.M.	PARIS dep.	7·45 P.M.
DOVER arr.	10·30 ,,	AMIENS dep.	9·35 ,,
Ditto dep.	10·40 ,,	CALAIS arr.	1·35 A.M.
CALAIS dep.	1·30 A.M.	Ditto dep.	1·40 ,,
AMIENS dep.	4·55 ,,	DOVER dep.	4·30 ,,
PARIS arr.	7·20 ,,	LONDON (Victoria) arr. (Blackfriars) arr.	6·30 ,,

* 1st Class only.

Mail and Express Services to Belgium, Germany, and the Rhine.

Viâ DOVER and CALAIS.

*From LONDON. Places from	Day Service.	Night Service.	*To LONDON. Places from	Night Service.	Day Service.
London dep.	7·25 A.M.	8·30 P.M.	Cologne dep.	10·30 P.M.	10·45 A.M.
Dover arr.	9·25 ,,	10·30 ,,	Aix-la-Chapelle ,,	12·0 MID.	12·15 ,,
Dover dep.	9·35 ,,	10·40 ,,	Antwerp ,,	- -	3·30 P.M.
Calais ,,	12·20 P.M.	1·30 A.M.	Brussels ,,	6·25 A.M.	5·20 ,,
Lille ,,	3·20 ,,	5·30 ,,	Lille ,,	10·30 ,,	11·20 ,,
Brussels arr.	6·55 ,,	9·55 ,,	Calais ,,	1·20 P.M.	1·30 A.M.
Antwerp ,,	- -	10· 7 ,,	Dover arr. about	2·50 ,,	3·10 ,,
Aix-la-Chapelle ,,	3·25 A.M.	2· 5 P.M.	Dover dep.	3·45 ,,	4·30 ,,
Cologne ,,	5· 0 ,,	4· 9 ,,	London arr.	5·45 ,,	6·30 ,,

Viâ DOVER and OSTEND.

*From LONDON. Places from	Day Service.	Night Service.	*To LONDON. Places from	Night Service.	Day Service.
London dep.	7·25 A.M.	8·30 P.M.	Cologne dep.	10·30 P.M.	10·45 A.M.
Dover arr.	9·25 ,,	10·30 ,,	Aix-la-Chapelle ,,	12·0 MID.	12·15 ,,
Dover dep.	9·35 ,,	†10·40 ,,		1 & 2 class.	
Ostend arr. about	3· 0 P.M.	4·30 A.M.	Antwerp ,,	- -	3 30 P.M.
Ostend dep.	4·40 ,,	7·10 ,,	Brussels ,,	6·15 A.M.	3 40 ,,
Brussels (N. Sta.) arr.	6·55 ,,	10·15 ,,	Ostend ,,	‡8·22 ,,	§6·35 ,,
Antwerp ,,	8·15 ,,	‡8·30 ,,	Dover arr. about	2· 0 P.M.	2· 0 A.M.
Aix-la-Chapelle ,,	3·25 A.M.	2· 5 ,,	Dover dep.	3·45 ,,	4·30 ,,
Cologne ,,	5· 0 ,,	4· 0 ,,	London arr.	5·45 ,,	6·30 ,,

† Sunday excepted. ‡ Sunday excepted. § Saturday excepted.

* 1st and 2nd Class by the 7·30 A.M. Train; but Passengers are booked through 2nd Class on the understanding that they pay the difference of fare, if they wish to proceed by Trains that are 1st Class only on the Continent. 1st Class only by the 6·30 P.M. Mail Train.

THROUGH TICKETS are issued (including Steward's Fee viâ Calais).

NOTE.—Passengers are particularly requested to observe that all Registered Baggage from the Continent for Victoria Station is examined at Victoria; if for Blackfriars Bridge, the examination takes place at Dover in the Custom House at the Station

Offices where THROUGH TICKETS and INFORMATION can be obtained :—

Chief West-End Office—VICTORIA STATION.
City Office—150, CHEAPSIDE.
† Paris Office—No. 80, BOULEVART DES ITALIENS.
Calais Office—MR. THOMSETT, Vice-Consul.
Brussels Office—Mr. SUPPEL, 86, Montagne de la Cour.

J. S. FORBES, *General Manager.*

OFFICIAL
Illustrated Railway Guide-Books,
By GEORGE MEASOM.

1. **South-Western Railway and its Branches.** 592 pages of Letterpress. Two Hundred and Eighty Engravings, and Map.

ONE SHILLING.

2. **The Isle of Wight—Its Geology, Climate, Antiquities, and** Railway. One Hundred Engravings.

ONE SHILLING.

3. **The above bound together, with magnificent Steel Plate Frontispiece, 3s. 6d.**

'Quite a marvel in its way on the score of cheapness, well printed on excellent paper, with wood engravings of more than average merit.'—*Illustrated Times.*

'Measom's Guide-Books to the *South Western Railway* and the *Isle of Wight* are the best we have ever seen—they are the very books for tourists.'—*News of the World.*

Second Editions.

1. **North-Western Railway and its Branches.** Three Hundred and Sixty Engravings. **ONE SHILLING.** [*Out of print.*

2. **Lancaster and Carlisle, Edinburgh and Glasgow, and Caledonian Railways.** One Hundred and Fifty Engravings.

ONE SHILLING.

3. **The above two works bound together, 1580 pages, and beautiful Steel Plate Frontispiece, 3s. 6d.**

'This useful and delightful volume, which is a perfect marvel of cheapness, is prefaced with many interesting railway statistics, and useful directions to the traveller. The book, indeed, is so useful and entertaining, that every one who has travelled, or intends to travel, ought to have it, while he who has made up his mind to stay at home can find no better substitute for travel.'—*Liverpool Mercury.*

Second Editions.

1. **Great Western Railway and its Branches.** Five Hundred Engravings. **ONE SHILLING.** [*Out of print.*

2. **Bristol and Exeter, North and South Devon, Cornwall, and South Wales Railways.** Three Hundred Engravings.

ONE SHILLING.

3. **The above two works bound together, with beautiful Steel Plate Frontispiece, 3s. 6d.**

'"The Official Illustrated Guide to the Great Western Railway" is one of the largest shilling's worths of reading we ever saw. This interesting publication is a marvel of cheapness. The illustrations are well chosen and well executed, and the letterpress is written in the plain unvarnished style which characterises the previous works of the observant traveller, Mr. Measom.'—*Bristol Mirror.*

OFFICIAL ILLUSTRATED RAILWAY GUIDE-BOOKS—*continued.*

Second Editions.

1. **The South-Eastern Railway and its Branches.** 614 pages of Letterpress. Two Hundred Engravings, and beautiful Map.

ONE SHILLING.

2. **Northern of France, with Six Days in Paris.** Magnificent Map. One Hundred Engravings.

ONE SHILLING.

3. **The above bound together, 982 pages, with Maps and magnificent Steel Plate Frontispiece, 3s. 6d.**

'Invest the sum of a shilling for each of the two guide-books above mentioned; and have not only an amusing and instructive companion for the whole route, but save as many pounds as you have spent preliminary pence. The Northern of France and Paris is by far the *best guide-book* we have yet seen *of Paris*, and the route there by Boulogne. The books, in fact, are well worthy a place in any library.'—*News of the World.*

'Mr. George Measom maintains his credit as a railway topographer for travellers this summer, with two Official Illustrated Guides, one to the South-Eastern Railway and its Branches, *a most liberal shilling's worth of edification*, the other to the Northern Railway in France. The latter of these includes *a very clever illustrated summary* of what may be seen in six days in Paris.'—*Examiner.*

1. **Great Northern; Manchester, Sheffield, and Lincolnshire;** and MIDLAND RAILWAYS. 300 Engravings. 794 Pages of Letterpress.

ONE SHILLING.

2. **North-Eastern; North British; Edinburgh and Glasgow;** SCOTTISH CENTRAL; EDINBURGH, PERTH, and DUNDEE; SCOTTISH NORTH-EASTERN; and GREAT NORTH OF SCOTLAND RAILWAYS. 200 Engravings. 688 Pages of Letterpress.

ONE SHILLING.

3. **The above bound together, 1482 pages, with magnificent Steel Plate Frontispiece, 3s. 6d.**

'Truly marvellously cheap productions, and they are as good as they are cheap, for they contain a great deal of valuable information about the principal towns on the several railways mentioned.'—*Leeds Intelligencer.*

June 30th, 1865.

1. **Great Eastern Railway—Cambridge Line.**

ONE SHILLING AND SIXPENCE.

2. **Great Eastern Railway—Colchester Line.**

ONE SHILLING AND SIXPENCE.

3. **The above two works bound together, 3s. 6d.**

MESSRS. CHARLES GRIFFIN & CO., STATIONERS' HALL COURT.

*** Mr. GEORGE MEASOM will feel obliged for any local information of public general interest, for embodiment in future editions of the above works.

Postal Address, St. Margaret's, Twickenham, S.W.—June, 1865.

MARIENBERG.

HYDROPATHIC ESTABLISHMENT,

NEAR BOPPARD, ON THE RHINE.

THIS Establishment is in the immediate neighbourhood of the Rhenish Railway Stations and Landing Places of the Rhine Steamers, and is placed in the most delightful and smiling situation in the whole of the Rhenish Provinces.

It is very close to Coblentz, Ems, and Wiesbaden; and it has been known during the last 25 years as one of the first, most elegant, and largest Establishments for Cold Water Cure. Long experience, extraordinary results, charming arrangements and luxury, and, above all, the advantage of incomparable Water, has procured for this Establishment an European renown.

It is especially visited by the Nobility of all countries, who seek this pleasant spot to re-establish or strengthen their failing health, or to while away most agreeably the summer season.

NAPLES.

R. E. BEEDLE,

261 & 267, RIVIERA DI CHIAJA,

HOUSE, COMMISSION, AND GENERAL AGENT,

WINE, ALE, & TEA MERCHANT,

Parcels Delivery and Forwarding Agent.

SWITZERLAND.

Visitors to Lausanne

Will find accommodation, with every comfort and convenience as to Board, Lodging, and agreeable Society, at the Pension of

MADAME DU GUÉ,

MAISON DU GÉNÉRAL DE LA HARPE,

RUE MARTHERAY.

LAUSANNE.

Hôtel Gibbon: Mr. Ritter, Proprietor.

THIS First-class Hotel, highly recommended in every respect, is situated in the best part of the town, and commands the finest and most extensive views of the Lake, the Alps, and the splendid scenery around Lausanne. The terraced garden adjoining the salle-à-manger is unsurpassed by any in the neighbourhood, and was the favourite residence of Gibbon, who wrote here his History of Rome. From the extensive Garden, which is tastefully laid out and attached to the Hotel, the view is most grand and romantic. In fact, this house will be found to give very superior accommodation, and to offer to travellers a highly desirable place of residence or of temporary sojourn.

Pension at Reduced Prices during the Winter.

BRUSSELS.

CARTER'S COMMERCIAL HOTEL and TAVERN, established Fifty Years, 16 & 18, PLACE DU MUSÉE, PLACE ROYALE, has every accommodation and comfort for single Travellers and Families, at moderate charges. Mr. and Mrs. CARTER, who are English, will pay every attention to the wants and wishes of their visitors. Private Apartments for Families, with Board. English Newspapers. Bass's Ale, Barclay's Stout, and Aitchenson and Co.'s Scotch Ale, always on draught.

WIESBADEN.

HÔTEL D'ANGLETERRE; Proprietor, Jos. BERTHOLD; near the Promenade and Kochbrunnen. Mineral Water Baths supplied by the Kochbrunnen; large and small Apartments for Families, and excellent Bedrooms for single Gentlemen. This House has been known for many years among the *élite* of English Visitors to Wiesbaden, and it is still conducted in its ancient style of comfort and elegance. Highly recommended by the author of the 'Bubbles from the Brunnens of Nassau' and Murray's Handbook. Price very moderate. After the season, Apartments are let in this Hotel on the same terms as private apartments in the town.

DIEPPE.

GRAND HÔTEL IMPÉRIAL

DE DIEPPE,

Charmingly situated on the Beach.

IT IS THE NEAREST HOTEL TO THE ENGLISH STEAMERS;

OF THE HIGHEST CLASS FOR COMFORT AND CONVENIENCE;

SPECIALLY DISTINGUISHED BY THE EMPEROR'S AUTHORITY TO BEAR THE TITLE OF "IMPERIAL," AND BY THE EMPEROR'S ARMS.

SPECIAL TERMS WITH FAMILIES,

BY THE WEEK OR FOR THE SEASON.

PRIVATE CARRIAGES BELONGING TO THE HOTEL.

The Cellar contains very Old Wines, and also Wines of First Quality, of the Best Vintages.

Inclusive Terms for the Winter Months (November till June), 6*s.* 6*d.* per day; Children and Servants Half-price.

PRIVATE SITTING-ROOMS FOR FAMILIES.

BATHS OF ST. GERVAIS,
IN SAVOY.

Mineral Waters, Sulphureous, Alkaline, and Purgative.

THE BATHS OF ST. GERVAIS are situated at the foot of MONT BLANC, in the midst of the finest scenery of Savoy, close to Sallenches, the Valley of Chamouni, and five hours from Geneva.

The Waters of St. Gervais, sulphureous as those of Aix, alkaline as those of Vichy, purgative as those of Seidlitz, fulfil all the purposes of those Mineral Waters, and cure—

1stly. A large number of diseases of the Skin.
2ndly. Chronic affections of the Throat, and Asthma.
3rdly. Nervousness, and, in particular, diseases of the Digestive Organs.
4thly. Obstructions, Congestion of the Liver and Uterus.
5thly. Certain forms of Rheumatism.
6thly. Plethora, Abdominal Affections, and Hypochondria.

Chalybeate Spring.

THE SEASON IS FROM THE 1ST JUNE TILL 30TH SEPTEMBER.

HANDBOOK TO THE PUBLIC SCHOOLS.

Lately published, in small 8vo., price 6s.,

THE PUBLIC SCHOOLS CALENDAR FOR 1865.

EDITED BY A GRADUATE OF OXFORD.

This Work is intended to furnish annually a fuller and more comprehensive account of our Public and other great Schools than may be obtained from sources usually available.

It speaks of the Government and Endowments of the Schools; of the course of Study, and the methods of teaching adopted; of the Examinations, Prizes, Scholarships, and Exhibitions, giving lists of University Honours from 1850 inclusive; of the Discipline, Recreations, and Vacations; of Religious Instruction, and Chapel Services. It also gives full particulars of the Charges of each School, specifying the optional Studies, and extra Payments.

An Almanac of School Times, &c., is prefixed.

RIVINGTONS, LONDON, OXFORD, AND CAMBRIDGE.

VICHY-LES-BAINS.

GRAND HÔTEL DU PARC,

PROPRIETOR, MR. GERMOT,

Opposite the Baths and the Park.

AS in Paris and London, Vichy has its Grand Hotel. The Grand Hotel du Parc of Vichy, for comfort, elegance, and convenience, is equal to any of the large Hotels of Paris or London.

SUITES OF APARTMENTS FOR FAMILIES.

FRIBOURG, IN SWITZERLAND.

HÔTEL de FRIBOURG—FREIBURGER HOF,

A FIRST-CLASS HOTEL,

KEPT BY MONS. MONNEY,

FORMERLY MASTER OF THE HÔTEL AUX MERCIERS.

THIS vast Hotel, newly built, was opened January 1st, 1861. It is arranged on the plan of all the grand establishments of the same class. It is situated in the Upper Town, facing a Public Square, close to the Railway Station. It commands a fine view of the Alps, Mont Blanc, &c. Tourists for pleasure and Travellers on business will find every suitable comfort and convenience at the *Hôtel de Fribourg*, and at moderate charge. Apartments for Family Parties. Private Sitting Rooms. Billiard and Coffee Rooms. *Baths* of all kinds close at hand. Foreign Newspapers. Carriages for Excursions in the neighbourhood. Table-d'Hôte at 12·30, 3 frs.; at 5 o'clock, 4 frs. Rooms from 1 fr. 50 c. to 4 fr. Tickets to hear the Great Organ may be had in the house.

PASSAGE OF MONT CÉNIS.

SUSA TO ST. MICHEL

(*and vice versâ*).

MR. JOSEPH BORGO.

Carriages can be obtained for the crossing of Mont Cénis, from Susa to St. Michel, or *vice versâ*, on application to Mr. JOSEPH BORGO at

SUSA—Hôtel de France.
ST. MICHEL—Railway Station and Hôtel de l'Union.
TURIN—Grand Hôtel de l'Europe.

Carriages of all kinds, to hold 2, 4, 5, and 7 persons.

Travellers will find this the most comfortable and least fatiguing way of crossing this mountain, the passage being made in the same time as by the COURIER.

HEIDELBERG.

COURT OF BADEN HOTEL

(BADISCHER HOF).

Mr. L. BIERINGER, Proprietor.

THIS first-rate Establishment, situated in the centre of the town, at an equally convenient distance from the Railway Station and Castle, possesses the advantage of a beautiful garden, and is particularly renowned for its superior accommodation, excellent table, genuine wines, cleanliness, and moderate charges. The English Church and Post Office are close to it. Reading Room, which is supplied with English and American Newspapers. Mr. L. BIERINGER, the Proprietor, who speaks English, as well as his attendants, is anxious to make travellers as comfortable as possible. Most advantageous arrangements are made for Board and Residence during the winter months.

PARIS.

W. S. KIRKLAND and CO., 27, Rue de Richelieu, receive Subscriptions and Advertisements for THE TIMES, and all other English and American Newspapers, Magazines, and Periodicals. List of prices on demand. English Books at London Prices. Murray's and Bradshaw's Guides. Tourists can subscribe for any short period to all the English Newspapers and Magazines, &c. One Month's Subscription for France, Belgium, and Switzerland—'The Times,' 12 fr.; 'Illustrated London News,' 4 fr. For Germany Italy, and Spain, 'The Times,' 15 fr.; 'Illustrated London News, 5 fr. A parcel twice a week from London; bi-weekly from New York. Commissions executed for all kinds of English articles, and supplied in any part of the Continent. LONDON OFFICE, 23, SALISBURY STREET, STRAND.

FRANKFORT-UPON-THE-MAINE.

UNION HOTEL, formerly the WERDENBUSCH. This first-class Hotel is agreeably situated in sight of the Theatre, and at the same time close to the Railway Stations. Superb Apartments for Royal and Noble Families, and Comfortable Rooms to suit all purses.

ANTWERP.

HÔTEL ST. ANTOINE,

PLACE VERTE.

THIS FIRST-CLASS HOTEL, so well known to TRAVELLERS, affords extensive accommodation of the best description.

THE WINES, which have been selected with great care and judgment by Mr. SCHMITT-SPAENHOVEN, have obtained for this Hotel an European reputation.

A Superior Cuisine and Table d'Hôte.

Carriages of every description.—Attentive Servants.

Reading Room, supplied with English and French Papers.

METZ.

HÔTEL DE L'EUROPE.

MR. MONIER, PROPRIETOR.

This first-rate Hotel, much frequented by Families and Gentlemen, situated in the finest part of the town, near the Railway Station and Promenade, is replete with every comfort: the apartments are tastefully and elegantly furnished. It is celebrated for its cleanliness, good attendance, and reasonable prices. Saloons, Reading, and Refreshment Rooms; Table d'Hôte at 1 and 5 o'clock; Breakfasts and Dinners at all hours. Advantageous arrangements made with Families during the Winter Season. In front of the Hotel there is a fine extensive garden and large court-yard. Baths and carriages in the Hotel. Omnibuses and carriages belonging to the Hotel convey passengers to and from the Railway Station. English, French, Italian, and German spoken. Moderate prices.

MILAN.

Hôtel Cavour, Place Cavour,

Opposite the Public Gardens.

PROPRIETORS—J. SUARDI AND CO.

This new and magnificent Establishment is fitted up with every modern appliance, and situated in the finest and most pleasant part of the City, close to the Station, the Grand Theatre, the National Museum, and the Protestant Church. The interior is perfect, and comprises Baths on each floor, a Smoking and a Reading Room supplied with foreign newspapers. Excellent Table-d'Hôte. Charges very moderate and affixed in each room. The Manager will spare no endeavours to make travellers comfortable. Omnibus of the Hotel at the arrival of all trains. To be opened in May.

Manager—G. VALLETTA.

TOURS.

GRAND HÔTEL DE BORDEAUX.

PROPRIETOR—MR. FLEURY.

This First-class Hotel is situated on the Boulevard, opposite the Railway Station. The accommodation at this Hotel is most comfortable, and suitable for Families or single Gentlemen; and no efforts will be spared by the Proprietor to render his Patrons' stay at his Hotel both pleasant and satisfactory.

Baths in the Hotel. English spoken.

VIENNA.

GRAND HÔTEL NATIONAL,

LEOPOLDSTADT.

Contains 200 richly furnished Apartments, varying in price from 6 Florins to 50 Reichthalers, together with Coffee, Billiard, and Smoking Rooms, also Saloons for Reading and Recreation, provided with all the best Journals of England, Germany, and France. Post Office, Government Telegraph Office, and Photographic Studio on the Premises. Restaurant *à la carte*, at fixed prices at all hours. Elegant carriages always ready for the convenience of travellers, and Omnibuses constantly running to the Railway Stations. This Hotel, the largest in Vienna, offers the most desirable advantages to travellers, as, irrespective of its excellent accommodation, it is situated in the most pleasant and finest part of the town.

Managers and Proprietors, Much and Mayer.

ANTWERP.

HÔTEL DU GRAND LABOUREUR,

PLACE DE MEIR, 26.

THIS old-established and highly-recommended Hotel, which has been considerably enlarged, is situated in the finest and healthiest square of the city of Antwerp; its cleanliness and the excellency of the table-d'hote and wines, added to the attention and civility shown to all visitors, have made it deservedly popular.

HOT AND COLD BATHS.

ENGLISH AND FRENCH NEWSPAPERS.

LYONS.

GRAND HÔTEL DE LYON,

RUE IMPÉRIALE, AND PLACE DE LA BOURSE.

TWO HUNDRED BEDROOMS, and TWENTY SALOONS, in every Variety; Large and Small Apartments for Families, elegantly furnished; Saloons for Official Receptions; Conversational and Reading Rooms; Coffee and Smoking Divan; Baths; Private Carriages, Omnibuses, Restaurant; Service in the Apartments, *à la Carte*, or at fixed prices.

ALL LANGUAGES SPOKEN.

The GRAND HOTEL DE LYON is too important and too well known to require injudicious praise: it suffices to state that it cost nearly THREE MILLIONS OF FRANCS, and that the accommodation is of so comfortable and luxurious a character as to attract the notice of all visitors.

Although the GRAND HOTEL DE LYON affords the most elegant accommodation for the highest classes, it is frequented by visitors of the humblest pretensions. Rooms at 2 frs., very comfortably furnished.

TABLE D'HOTE at 4 frs. In consequence of the Proprietors having contracted with the Bordeaux and Burgundy Wine-growers for supplies of their Best Wines, qualities of the first vintages may be had at this Hotel at moderate prices. Since the Hotel has been in the hands of new Proprietors, instead of a Company, the reduction they have made in the prices precludes them from paying Fees to the Cab and Coach Drivers at the Railway Station. Travellers are therefore requested to bear in mind that the Grand Hôtel de Lyon is situated in the centre of the Rue Impériale near the Bank of France, and opposite the Palace of the Bourse.

WILDBAD.

(*Five Leagues from Pforzheim.*)

Hôtel Klumpp, formerly Hôtel de l'Ours,

MR. W. KLUMPP, PROPRIETOR.

THIS First-class Hotel, containing 36 Salons, and 170 Bedrooms, with a separate Breakfast and Reading Room, as well as a very extensive and elegant Dining Room, Artificial Garden over the River, is situated opposite the Bath and Conversation House, and in the immediate vicinity of the Promenade. It is celebrated for its elegant and comfortable apartments, good cuisine and cellar, and deserves its wide-spread reputation as an excellent hotel. Table-d'hôte at One and Five o'clock. Breakfasts and Suppers à la carte.

EXCHANGE OFFICE.

Correspondent of the principal Banking-houses of London for the payment of Circular Notes and Letters of Credit. During the season it is the office of the Diligence to Pforzheim Station of the Baden Railway, which leaves Wildbad for the Courrier and Express Trains, and returns from Pforzheim after the arrival of these trains. Through Tickets issued, and Baggage Registered, to and from most of the principal towns.

SPA; BELGIUM.

HÔTEL DE FLANDRE.

MR. SURY, PÈRE, PROPRIETOR.

Contains ONE HUNDRED and FIFTY BEDROOMS and TWENTY-FIVE SITTING ROOMS, furnished in modern style and taste.

THIS Establishment enjoys the patronage of the best Families on the Continent, and of England. It is situated in the most healthy part of the town; and recommends itself from its EXCELLENT CUISINE and the politeness of its proprietor. From its numerous and vast Apartments, Mr. SURY is able to receive the largest Families at any time during the season. A GOOD CELLAR. Fine Garden. Omnibus for arrivals and departures. 'The Times' newspaper taken in.

TREVES; ON THE MOSELLE.

HÔTEL DE LA MAISON ROUGE

(Rothes Haus in Trier).

PROPRIETOR, Mr. JOSEPH BECKER.

SINCE 1861 this Hotel has been greatly enlarged. It is situated in the principal market-place, and offers to Tourists and large Families every comfort and convenience. 'The Times' and 'L'Indépendance' taken in during the season. Apartments from 1f. 50c. to 5f.

ALICANTE (Spain).

GRAND HOTEL BOSSIO, Paseo de la Reina.

THIS fine Establishment, so much patronized by Travellers, is situated in the centre of the town, in front of the Theatre. Entirely remodelled in 1862 by its Proprietor, Mr. Bossio, it offers to Travellers every advantage, as much for its elegant apartments as for its comforts. Rooms at all prices. Café on the Boulevard.

ANGOULÊME (Charente, France).

GRAND HÔTEL DU PALAIS, Place du Murier,

MR. VALLENTIN, PROPRIETOR.

THIS first-class Hotel for Families and Gentlemen is admirably situated, and affords excellent accommodation at reasonable prices.

BADEN-BADEN.

Hôtel de Hollande: Proprietor, A. Roessler.

THIS favourite and first-class Hotel, situated near the Kursaal, Promenade, and Theatre, commands one of the most charming views in Baden. The increase of business rendering it necessary to enlarge the Hotel, it now consists of more than a hundred sleeping apartments, *elegant sitting-rooms*, and a *garden* for the use of visitors. It *is conducted* under the immediate superintendence of the *Proprietor, who endeavours*, by the most strict attention and exceedingly moderate prices, to *merit* the continued patronage of English visitors. Galignani's and other Journals. The Wines of this Hotel *are reputed of the best quality in Baden*. Fixed moderate charges for everything.

Breakfast, Café, 36 kreutzers; Tea, 42 krs. Table d'Hôte at *One*, 1 fl. 24 kr.; at *Five*, 1 fl. 48 kr.

Mr. ROESSLER, remaining sole Proprietor, will spare no pains to deserve the confidence of English Travellers. English is spoken.

Open during the Winter.

BIARRITZ.

HÔTEL DE FRANCE,

And the magnificent Maison Garderes.

PROPRIETOR, MR. GARDERES.

THESE two first-class Establishments are delightfully situated on the Beach, in front of the Imperial Château, the Baths, and in the centre of the Promenades. They are furnished in a most superior style, with every comfort and convenience that can be desired by English or American Travellers. Moderate charges. The Proprietor speaks English.

Carriages for Excursions in the Pyrenees and Spain.

Table-d'Hôte. 'The Times' newspaper.

TURIN.

GRAND HÔTEL DE L'EUROPE.

PROPRIETORS—

MESSRS. BORATTI AND CASALEGGIO.

Situated, Place du Château, opposite the King's Palace.

THIS unrivalled and admirably conducted Hotel has been entirely refurnished to afford great comfort, and in the very best taste, and thus peculiarly recommends itself to the notice of English travellers.

EXCELLENT TABLE D'HÔTE, at 5½ o'clock.
Without Wine, 4 fr.; Dinner in Apartments, 6 fr.; Breakfast, with Tea or Coffee and Eggs, 2 fr.

Interpreters Speaking all the European Languages.

CHARGES MODERATE.

THE TIMES NEWSPAPER.

An Omnibus from the Hotel will be found at every Train.

R

London and South-Western Railway.

LONDON STATION, WATERLOO BRIDGE.

The Cheap and Picturesque Route to

PARIS, ROUEN, HONFLEUR, AND CAEN,

Viâ SOUTHAMPTON and HAVRE.

(For Days and Hours of Departure, which vary, see Monthly Time Bills.)

Fares throughout (London and Paris)—First Class, **28/0**; Second Class, **20/0**.
Return Tickets (available for one month)—First Class, **50/0**; Second Class, **36/0**.

JERSEY, GUERNSEY, AND ST. MALO,

MAIL SERVICE,

Viâ SOUTHAMPTON—The favourite Route.

Every Monday, Wednesday, and Friday.

Fares throughout (London and Jersey or Guernsey)—**31/0** First; **21/0** Second Class.
Return Tickets (available for One Month)—**45/0** First; or **35/0** Second Class.

The Last Train from London in time for the Steamers leaves at 8.30 *p.m.*

For further information apply to Mr. Howe, 3, Place Vendôme, Paris.—Mr. Langstaff, 47, Grand Quai, Havre.—Mr. Enault, Honfleur.—Mr. E. D. Le Couteur, Jersey.—Mr. Barbet, Guernsey.—Captain Gaudin, St. Malo.—Or to Mr. E. K. Corke, Steam Packet Superintendent, Southampton.

SWISS COURIERS'

AND TRAVELLING SERVANTS' SOCIETY,

BEG to inform the Nobility and Gentry, should they require the services of a Courier or Travelling Servant, only those whose characters have borne the strictest investigation, both as regards sobriety, honesty, and general good conduct, have been admitted into the Society, and who are capable of fulfilling their duties efficiently. The Society therefore ventures to solicit your patronage, and hopes to deserve your future favours.

All information may be obtained of the Secretary,

HENRY MASSEY, Stationer,

103, PARK STREET, GROSVENOR SQUARE.

Established 1850.

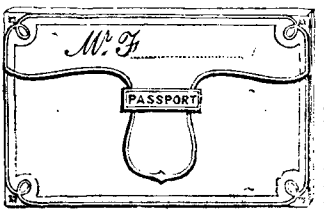
TO CONTINENTAL TRAVELLERS.

DORRELL & SON'S
PASSPORT AGENCY,
15, CHARING CROSS, S.W.

Every Information given respecting Travelling on the Continent.

French and Italian spoken, and Correspondence carried on in either Language.

BRITISH SUBJECTS visiting the Continent will save trouble and expense by obtaining their Passports through the above Agency. No personal attendance is required, and country residents may have their Passports forwarded through the post. A 'PASSPORT PROSPECTUS,' containing every particular in detail, by post, on application.



Passports Mounted, and enclosed in Cases, with the name of the bearer impressed in gold on the outside; thus affording security against injury or loss, and preventing delay in the frequent examination of the Passport when travelling.

Fee, Obtaining Passport, 1s.; *Visas,* 1s. *each. Cases,* 1s. 6d. *to* 5s. *each.*

THE LATEST EDITIONS OF MURRAY'S HANDBOOKS.

English and Foreign Stationery, Dialogue Books, Couriers' Bags, Pocket-books and Purses of every description, Travelling Inkstands, and a variety of other Articles useful for Travellers.

THE ATHENÆUM.

EVERY SATURDAY, OF ANY BOOKSELLER OR NEWS AGENT,

PRICE THREEPENCE.

Each Half-Yearly Volume complete in itself, with Title-Page and Index.

THE ATHENÆUM

JOURNAL OF ENGLISH AND FOREIGN LITERATURE, SCIENCE, AND THE FINE ARTS.

CONTAINS:—REVIEWS of every important New Book—REPORTS of the Learned Societies—AUTHENTIC ACCOUNTS of Scientific Voyages and Expeditions—FOREIGN CORRESPONDENCE on Subjects relating to Literature, Science, and Art—CRITICISMS ON ART, MUSIC, AND DRAMA—BIOGRAPHICAL NOTICES of distinguished Men—ORIGINAL PAPERS AND POEMS—WEEKLY GOSSIP.

THE ATHENÆUM is so conducted that the reader, however distant, is, in respect to Literature, Science, and Art, on an equality in point of information with the best-informed circles of the Metropolis.

Subscription for Twelve Months, 13*s.*; Six Months, 6*s.* 6*d.* If required to be sent by Post, the Postage extra.

Office for Advertisements—

20, WELLINGTON STREET, STRAND, LONDON, W.C.

ESTABLISHED 1854.

ENGLISH AND GERMAN SOCIETY

OF

COURIERS AND TRAVELLING SERVANTS,

440, WEST STRAND,

LONDON, W.C.

THE NOBILITY and GENTRY are most respectfully informed that, deeply impressed with the responsible duties devolving upon Couriers and Travelling Servants, a limited number of respectable Englishmen and Germans have formed themselves into a Society, to which no Member is eligible unless of strict integrity, general information, experience, and good behaviour in previous engagements, which can be authenticated by reference to Employers.

At the same time they beg to inform the Nobility, Gentry, and Families that experienced Servants of the above class, of the highest character and integrity, may be engaged at

LEE & CARTER'S

GUIDE AND TRAVELLING DEPÔT,

440, WEST STRAND, W.C.,

where a large collection of

MURRAY'S AND OTHER GUIDES,

MAPS, DICTIONARIES, DIALOGUES, &c., IN ALL LANGUAGES,

And everything required by Travellers, is kept in great variety,

AND ALL INFORMATION ABOUT PASSPORTS CAN BE OBTAINED.

LAKE OF COMO, BELLAGGIO.

GREAT BRITAIN HOTEL.

LARGE and Small Apartments, Reading, Billiard, and Smoking Rooms, Baths in the Hotel and on the Lake. Divine Service according to the Established Church throughout the year. This Hotel is beautifully situated, enjoying at once a full and splendid view of the Lake and of the villas Melzi, Serbelloni, and Sommariva.

The Hotel, having been recently enlarged, will afford every possible comfort to strangers during their stay on the Lake.

Proprietario: A. MELLA.

CANNES.

GRAY'S FAMILY HOTEL.

THIS favourite establishment (which is open all the year) is situated on the beach, commanding a beautiful view of the Mediterranean, and combines the quiet and comfort of a private house with the elegance of a First-class Hotel. 'The Times,' 'Illustrated London News,' and 'Punch' are taken in. Facilities for Sea-bathing. Direct communication by rail with Marseilles in 5½ hours, and with Nice in 1 hour.—N.B. The Proprietor is English.

CHAMBERY.

HÔTEL DE FRANCE.

Mr. CHIRON, Proprietor.

A NEW Establishment, situated upon the Quay Nesin, in an open, airy situation, close to the Railway Station. Large and small Apartments, scrupulously clean.

Table d'Hôte at 11 and 6 o'clock.

GENEVA.

HÔTEL DE LA COURONNE.

Proprietor, Mr. CARL ALDINGER.

THIS ESTABLISHMENT, of the FIRST RANK, newly furnished throughout, situated in front of the magnificent bridge of Mont Blanc and the English Garden, enjoys a most extended view upon Lake Leman and Mont Blanc.

English and American newspapers. Table d'Hôte at 1, 5, and 7 o'clock. Omnibus of the Hotel to meet all Trains.

P A U.

THE ENGLISH BANK,

ESTABLISHED IN 1852.

MUSGRAVE CLAY & CO., late WM. TAYLOR & CO.,

19, RUE LATAPIE.

Agent to all the London Bankers. London Agents, The Union Bank of London.

P A U.

LE GRAND HÔTEL.

AVENUE GRAND HOTEL.

ON the FIRST of SEPTEMBER, 1865, Opening of the GRAND HOTEL. Large and Small Apartments. 140 Bed Rooms; 14 Large Saloons; 12 Small Saloons; 12 Dining Rooms.

Southern aspect, facing the magnificent panorama of the Pyrenees. Strictest attention to comfort. Near the English and Scotch Churches.

FURNISHED—VILLA MON PAYS, opposite the Château Henri IV.

I R E L A N D.

ANTRIM ARMS HOTEL,

PORTRUSH.

UPWARDS of 100 APARTMENTS. Noble Coffee Room and Saloon. Billiard and Smoking Rooms. Most of the Apartments face the Sea. Table d'Hôte daily. Vehicles to the Giant's Causeway and back daily from the Hotel. An Omnibus attends all Trains and Steamers to convey Visitors to the above Hotel Free. Bed Rooms, 2*s*., 3*s*.; Sitting Rooms from 3*s*. to 5*s*. Attendance, all Servants included, 1*s*. per day. Breakfasts from 1*s*. 6*d*. Dinners from 3*s*. *French Spoken.*

BADEN-BADEN.

VICTORIA HOTEL.

Proprietor, Mr. FRANZ GROSHOLZ.

THIS is one of the finest built and best furnished First-class Hotels, situated on the new Promenade, near the Kursaal and Theatre; it commands the most charming views in Baden. It is reputed to be one of the best Hotels in Germany. The Table and Wines are excellent, with prompt attendance and great civility. Prices very moderate. English and other Journals.

"RECONNOITERER" GLASS

SALOM'S NEW OPERA and FIELD GLASS, and THE RECONNOITERER GLASS, price 10*s.* 10*d.*, sent free. This 'Tourist's Favourite,' through extraordinary division of labour, distinctly shows small windows 10 miles off, landscape at 30 miles, Jupiter's moons, &c.

THE MARQUESS OF CAERMARTHEN: "The Reconnoiterer is very good."

Rev. LORD SCARSDALE "approves of it."

LORD GIFFORD, of Ampney: "Most useful."

LORD GARVAGH: "Remarkably good."

SIR DIGBY CAYLEY, of Brompton: "It gives me complete satisfaction, and is wonderfully good."

MAJOR STARKEY, of Wrenbury Hall, Nantwich: "Quite as powerful as that for which I gave 5*l.* 5*s.*"

CAPT. SIDEY, Royal Small Arms Factory, Enfield Lock, "presents his compliments to Messrs. Salom & Co., and begs to enclose 10*s.* 10*d.* for a Reconnoiterer Glass, having just tried that sent to Lieut. Hopkins, and found it effective at the 1000-yards range."

F. H. FAWKES, of Farnley Hall, Esq.: "I never before met an article that so completely answered the recommendation of its maker; nor, although I have tried many a Glass, combining so much power for its size with so much clearness."

THE FIELD: "We have carefully tried it at an 800-yard rifle range against all the Glasses possessed by members of the Corps, and found it fully equal to any of those present, although they had cost more than four times its price."

NOTES AND QUERIES: "What intending tourist will now start without such an indispensable companion to a pleasure trip?"

The celebrated "HYTHE" GLASS shows bullet-marks at 1200 yards, a man at 3¼ miles, price 31*s.* 6*d.* All the above Glasses respectively, bearing the registered trade-marks, "Salom," "Reconnoiterer," and "Hythe," are only to be had direct from

SALOM & CO., 98, Princes Street, Edinburgh.

No Agents of any kind anywhere.

MR. TENNANT, GEOLOGIST, 149, STRAND, LONDON, W.C., gives Practical Instruction in Mineralogy and Geology. He can also supply Elementary Collections of Minerals, Rocks, and Fossils, on the following terms:—

100 Small Specimens, in cabinet, with three trays	£2	2	0
*200 Specimens, larger, in cabinet, with five trays	5	5	0
300 Specimens, larger, in cabinet, with eight drawers	10	10	0
400 Specimens, larger, in cabinet, with twelve drawers	21	0	0

More extensive Collections, to illustrate Geology, at 50 to 100 Guineas each, with every requisite to assist those commencing the study of this interesting science, a knowledge of which affords so much pleasure to the traveller in all parts of the world.

* A Collection for Five Guineas which will illustrate the recent works on Geology by Ansted, Buckland, Jukes, Murchison, Phillips, and especially the new edition of Lyell's 'Elements,' contains 200 Specimens, in a cabinet, with five trays, comprising the following, viz.:—MINERALS which are either the components of Rocks, or occasionally imbedded in them:—Quartz, Agate, Chalcedony, Jasper, Garnet, Zeolite, Hornblende, Augite, Asbestus, Felspar, Mica, Talc, Tourmaline, Calcareous Spar, Fluor, Selenite, Baryta, Strontia, Salt, Cryolite, Sulphur, Plumbago, Bitumen, Jet, &c. NATIVE METALS OF METALLIFEROUS MINERALS: these are found in masses, in beds, or in veins, and occasionally in the beds of rivers. Specimens of the following Metallic Ores are contained in the Cabinet:—Iron, Manganese, Lead, Tin, Zinc, Copper, Antimony, Silver, Gold, Platina, &c. ROCKS:—Granite, Gneiss, Mica-slate, Porphyry, Serpentine, Sandstones, Limestones, Basalt, Lavas, &c. PALÆOZOIC FOSSILS, from the Llandeilo, Wenlock, Ludlow, Devonian, and Carboniferous Rocks. SECONDARY FOSSILS, from the Trias, Lias, Oolite, Wealden, and Cretaceous Groups. TERTIARY FOSSILS, from the Woolwich, Barton, and Bracklesham Beds, London Clay, Crag, &c.

In the more expensive Collections some of the Specimens are rare, and all more select.

INTERESTING and EXTENSIVE COLLECTION of MINERALS for SALE.

Mr. TENNANT bought at the Stowe Sale the Duke of Buckingham's Collection of Minerals, which he has greatly enriched by a Collection of Coloured Diamonds, Gold from Canada, Wales, California, Australia, and many other specimens of great value obtained from the Exhibitions of 1851 and 1862. The Collection, consisting of 3000 Specimens, is in two cabinets, each containing thirty drawers, with a glass case on the top for large specimens, price 200*l.* This collection is well adapted for any public Institution, or persons engaged in Practical Geology.

WORKS ON HEALTH-RESORTS, CLIMATES, AND WATERS,

BY EDWIN LEE, M.D.,

Member of Several Medical Academies and Societies.

NICE AND ITS CLIMATE. Price 3*s.* 6*d.*

NICE ET SON CLIMAT. Second Edition. Nearly ready.

MENTON AND SAN REMO. Price 1*s.*

THE SOUTH OF FRANCE (HYÈRES, CANNES, PAU). Second Edition. Price 3*s.*

SPAIN AND ITS CLIMATES. Price 3*s.* 6*d.*

BATHS OF GERMANY. 4th Edition. Price 7*s.*

BATHS OF NASSAU (separately). Price 2*s.* 6*d.*

BATHS OF FRANCE AND SWITZERLAND. (Fourth Edition, preparing for Publication.)

WATERING-PLACES OF ENGLAND. Fourth Edition. Price 7*s.* 6*d.*

London: W. J. ADAMS, 59, Fleet Street, E.C.; CHURCHILL & SONS, New Burlington Street, W.

Paris: GALIGNANI & Co., Rue de Rivoli.

VEVAY (Switzerland).

HÔTEL MONNET,

Dit des 3 Couronnes.

Messrs. SCHOTT & CO., Proprietors, and Successors to Mr. Monnet.

THIS Large and First-class Establishment, situated close to the Lake, affords superior accommodation for Families and Gentlemen. It is extensively patronised for its comfort and cleanliness. Persons remaining some time will find this a most desirable Residence; and from October 15 to June 1 they can live here moderately *en pension*. Reading-room well supplied with papers. All languages spoken.

CONTINENTAL SCHOOL, DRESDEN,

7, Strüve Strasse,

IN A FIRST-RATE ESTABLISHMENT FOR YOUNG LADIES, conducted by MADAME DUTEL, there are now a few vacancies in consequence of several Pupils having finished their Education. The house is situated in one of the healthiest parts of Dresden, and combines more of the comforts of an English home than are to be generally met with in a Continental School. Eminent Masters regularly attend; German, French, and English are alike well spoken; and the best classical music is taught. References may be made to, and Prospectuses obtained from, Mr. A. RAMSAY, 45, Norland Square, London, W.

May, 1865.

INTERLAKEN.

HOTEL BELVEDERE.

Kept by J. MULLER.

THIS First-class Establishment has long been renowned as one of the most comfortable and best managed Hotels in Switzerland.

Beautifully situated, with splendid views of the Jungfrau.

Large and small apartments. The principal European newspapers, including the 'Times' and 'Galignani.'

Good Table and active Attendants.

INTERLAKEN.

MULLER, Jun.,

WOOD AND IVORY CARVINGS.

ONE of the largest and finest Stocks in the country. Every attention paid to orders. Goods forwarded to every part of the world. Workshops and Show-rooms close to the Belvedere Hotel.

MONT-RIANT,

Chemin de Georgette, près la Gare,

LAUSANNE.

PENSION D'ÉTRANGERS,

TENUE PAR Mme. LARGUIER.

Chambres au Midi, et Vue magnifique sur le Lac, les Alpes, et le Jura.—Facilité pour les Omnibus de la Gare et des Bateaux.

Agréables Promenades dans les Environs.

FLORENCE.

BRIZZI AND NICCOLAI'S
Musical Establishment.

PIANOFORTES, OF THE BEST MAKERS,
FOR SALE AND ON HIRE.

GENERAL DEPOT FOR WIND-INSTRUMENTS.
Italian and Foreign Music.
Musical Lending Library.

PIAZZA MADONNA, PALAZZO ALDOBRANDINI. | BRANCH HOUSE (Music Depôt), 12, VIA CERRETANI.

ZÜRICH.

HÔTEL BELLEVUE AU LAC.
Proprietor: C. GUYER.

THIS splendid and admirably conducted establishment, situated on the shore of the Lake, commands, by its unsurpassed position, the *best* view of the Lake, Alps, and Glaciers, and offers, by its superior internal arrangements, the comforts of Private Apartments and Public Parlours, with careful, civil, and quiet attendants—all desirable attractions to travellers as a place of residence or of temporary sojourn.

Pension at reduced prices, and arrangements made for families from October to July.

Notice.—125 Apartments facing the Lake.

FORWARDING LUGGAGE.

FOR THE RECEPTION AND FORWARDING OF LUGGAGE,

Or the Purchase and Sending Out of British Goods.

Tourists and English Residents in all parts of the world will find great advantage in applying to

G. CATCHPOOL,

SHIPPING AGENT,

63, GREAT TOWER STREET,

LONDON.

BEDFORD HOTEL, BRIGHTON,

ESTABLISHED 1837,

Offers the quietude and comforts of a Private Residence.

It is advantageously and conveniently situated on the West Cliff, removed from the noise of the town.

THIS FIRST-CLASS ESTABLISHMENT,

By considerable outlay and careful organization, has been rendered equal to the requirements of the day. It will be found to be equally economic with minor establishments, combined with the certainty of comfort and attention.

THE COFFEE-ROOM IS SPACIOUS AND APART,

THE WINES ARE OF THE BEST QUALITY,

And the Cuisine is under the management of an experienced Chef from Paris.

SMOKING AND BILLIARD-ROOMS

are provided for the use of Residents and their friends; and

Sea-water Service, fresh with the Tide, is available.

Telegraph News is supplied to the Hotel several times a-day,

There being a Special Office on the Premises, as well as a Post-office.

EDWIN TAYLOR, Secretary and Manager.

GENEVA. (SWITZERLAND).

HÔTEL DE L'ÉCU.

NEW PROPRIETOR, GUSTAVE WOLFF;

ALSO

Proprietor of the HÔTEL BYRON, near Villeneuve.

THIS unrivalled and admirably-conducted Hotel, newly restored by Mr. WOLFF, has long enjoyed an extensive and high reputation among Travellers.

Situated in the finest part of the Town, and facing the Lake, it commands a beautiful View of the Mountains and Environs.

Its accommodation is of so superior a character that Tourists will find it a highly desirable place of residence or of temporary sojourn.

Charges very Moderate. Pension for the Winter Season.

Excellent Table-d'Hôte: at 1 o'clock 3 fr., at 5 and 7 o'clock 4 fr.

NEW READING AND SMOKING ROOMS.

GENÈVE.

Hôtel Beau Rivage et Angleterre.

KEPT BY MESSRS. MAYER AND KUNZ.

THIS splendid Establishment, just constructed on a grand Scale, has the advantage of being

THE MOST PLEASANTLY SITUATED HOTEL IN GENEVA,

ON THE QUAI DU MONT BLANC,

Near the English Church, the Steamboat Landing, and the Railway Station, surrounded by the Jardin des Alps and delightful Promenades.

It contains 130 well-furnished Bed and Sitting Rooms in every variety, and has 15 Balconies; from its delightful Terraces, and from each Window of the Hotel, Mont Blanc, the Lake, the new Bridge, and the Town can be seen in their fullest extent.

The Charges are Moderate, and a reduced price for a protracted stay.

Pension in the Winter Months.

Omnibus to and from the Station for every Train.

TABLE-D'HÔTE 1, 5, AND 8 O'CLOCK.

BAGNÈRES DE LUCHON, PYRENEES.

Grand Hôtel Bonne-Maison et de Londres,

Mr. VIDAL, Jun., Proprietor.

Situated opposite the Thermal Establishment or Bath-rooms. This favourite and first-rate Hotel affords extensive accommodation of the best description for a large number of visitors. It is delightfully situated, and will be found most comfortable for Families or Gentlemen.

BRUSSELS.

THE GRAND HÔTEL DE SAXE, Rue Neuve, 77 and 79, is admirably situated, near the Boulevards, Theatre, and Railway Stations. Fixed prices:—Breakfast, 1¼f.; Table-d'hôte at 5 o'clock, 3f.; Sitting-rooms, 3f. to 10f.; Bedrooms, 1½f. to 3f. Excellent wines and good attendance. The English four-horse mail-coach starts from this Hotel for Waterloo every morning at half-past nine.

KERVAND, Proprietor.

MILAN.

HÔTEL GRANDE BRETAGNA,

CORSIA DELLE VALLA,

Near the Cathedral, in the centre of the City.

This old-established Hotel, much improved of late, is clean, comfortable, and with moderate charges. Newspapers, Table-d'hôte, and Baths. English spoken. N.B.—The Omnibus of the Hotel is always in attendance at the Railway Station.

MADRID.

HOTEL DE LOS PRINCIPES, Nos. 11 and 12, Puerta del Sol. In this establishment, one of the first in Europe, and frequented by the nobility of Spain, France, and England, the Table-d'hôte is of the most superior description, and the apartments, which are elegantly furnished and decorated, with 140 balconies, have a good view of the celebrated Puerta del Sol, and the Reading Room is supplied with the principal papers.

NAMUR.

HÔTEL DE BELLE VUE.—Mr. HENRI FRÖHLICH, Proprietor.—Among the Hotels for which Belgium is celebrated, the Hôtel de Belle Vue de Namur has always been considered as one of the best. The Proprietor spares no pains to render it deserving of this character, and to make English Travellers comfortable on reasonable terms. Fixed prices:—Bedrooms, 1f. 50c. to 2f., according to the floor; Breakfast, 1f.; Table-d'hôte, 2f. This hotel is situated in the most healthy part of the town, commanding a fine view of the citadel and adjacent country. N.B.—There is an elegant drawing-room, with piano and music for the special use of visitors. Hot and cold baths in the house. The Cuisine department will be found excellent, and the Wines very superior. An Omnibus belonging to the Hotel conveys passengers to and from the Railway Station and Steamboats.

Tourists and Travellers,

Visitors to the Seaside,

and others exposed to the scorching rays of the Sun and heated particles of Dust, will find

ROWLANDS' KALYDOR

a most refreshing preparation for the Complexion, dispelling the cloud of languor and relaxation, allaying all heat and irritability, and immediately affording the pleasing sensation attending restored elasticity and healthful state of the skin.

Freckles, Tan, Spots, Pimples, Flushes, and Discolouration, fly before its application, and give place to delicate clearness, with the glow of beauty and of bloom. In cases of sunburn, or stings of insects, its virtues have long been acknowledged.

Price 4*s.* 6*d.* and 8*s.* 6*d.* per Bottle.

The heat of summer also frequently communicates a dryness to the hair, and a tendency to fall off, which may be completely obviated by the use of

ROWLANDS' MACASSAR OIL,

a delightfully fragrant and transparent preparation, and as an invigorator and beautifier of the Hair beyond all precedent.

Price 3*s.* 6*d.*, 7*s.*, 10*s.* 6*d.* (equal to four small), and 21*s.* per Bottle.

WHITE AND SOUND TEETH

are indispensable to Personal Attraction, and to health and longevity by the proper mastication of food.

ROWLANDS' ODONTO,

OR, PEARL DENTIFRICE,

a White Powder, compounded of the choicest and most fragrant exotics. It bestows on the Teeth a pearl-like whiteness, frees them from Tartar, and imparts to the Gums a healthy firmness, and to the Breath a pleasing fragrance.

Price 2*s.* 9*d.* per Box.

SOLD AT

20, HATTON GARDEN,

LONDON;

And by Chemists and Perfumers.

*** **Ask for "ROWLAND'S" Articles.**

HANDSOME PRESENT.

Now Ready, One Volume 8vo., 18*s.* cloth; 31*s.* 6*d.* calf; 36*s.* morocco,

THE BOOK

OF

COMMON PRAYER,

Illustrated with Borders and Initial Letters printed in *red* and *black*, and Historical Engravings to illustrate the Gospels.

EDITED WITH NOTES EXPLAINING THE ORDER AND HISTORY OF THE OFFICES.

BY REV. THOMAS JAMES, M.A.

LIST OF ILLUSTRATIONS.

Christ's Entry into Jerusalem	*Ang.da Fiesole.*
St. John in the Wilderness	*Overbeck.*
Christmas Day—The Nativity	*Raphael.*
Stoning of St. Stephen	*Raphael.*
St. John Evangelist	*Raphael.*
Flight into Egypt	*Ang. da Fiesole.*
Adoration of the Magi	*Raphael.*
Infant Jesus in the Temple	*Overbeck.*
Christ healing the Blind	*Poussin.*
Mary Magdalen	*Raphael.*
Judas receiving the Money	*Ang. da Fiesole.*
The Last Supper	*Raphael.*
Christ before Pilate	*Overbeck.*
Good Friday—The Crucifixion	*Raphael.*
" " Christ bearing the Cross	*Raphael.*
The Entombment	*Raphael.*
Easter Day—The Resurrection	*Raphael.*
The Good Shepherd	*Overbeck.*
Day of Pentecost	*Raphael.*
The Ascension	*Raphael.*
Miraculous Draught of Fishes	*Raphael.*
The Widow's Son of Nain	*Overbeck.*
Tribute Money	*Naeke.*
The Raising of Jairus's Daughter	*Overbeck.*
St. Andrew	*Raphael.*
St. Thomas's Incredulity	*Raphael.*
St. Paul	*Raphael.*
Conversion of St. Paul	*Raphael.*
Presentation in the Temple	*Fra Bartolomeo.*
Annunciation of the Virgin	*Raphael.*
St. Mark	*Fra Bartolomeo.*
St. Peter	*Raphael.*
St. Bartholomew	*Raphael.*
St. Matthew	*Raphael.*
St. Michael	*Raphael.*
St. Luke	*Overbeck.*
St. Simon and St. Jude	*Raphael.*

'Not surpassed by the life-engrossing, laborious productions of those good old transcribers in cloistered cells of the past.'—*Morning Post.*

JOHN MURRAY, ALBEMARLE STREET.

PARIS.

HÔTEL DES DEUX MONDES ET D'ANGLETERRE;

8, RUE D'ANTIN,

Near the Tuileries, Place Vendôme, and the Boulevards.

THIS magnificent first-class Hotel, recently constructed and elegantly furnished in the newest and most fashionable style, surrounded by gardens, justifies the preference accorded to it by Families and Gentlemen for the splendour and comfort of its Apartments, its excellent *Cuisine*, and the care and attention shown to all who honour the Hotel with their patronage.

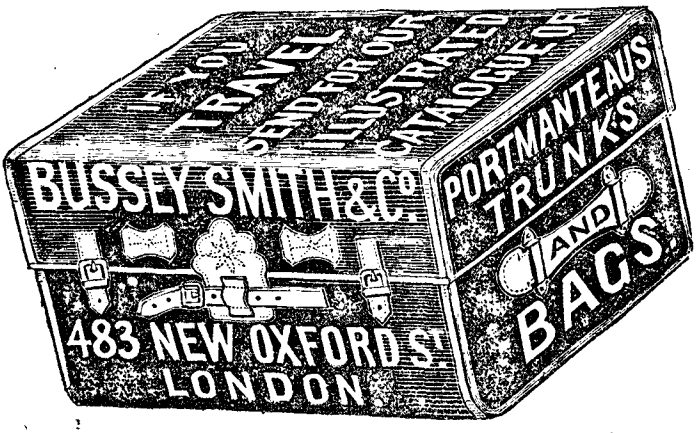
LARGE AND SMALL APARTMENTS, AND SINGLE ROOMS, AT MODERATE CHARGES.

PRIVATE RESTAURANT.

SPLENDID COFFEE-ROOMS, SALOONS, READING AND SMOKING ROOMS.

LETTER-BOX. INTERPRETERS.

HORSES, ELEGANT CARRIAGES, OMNIBUSES FOR THE RAILWAYS.



HISTORY OF THE YEAR 1864.

Just published, in 8vo., price 18*s.*,

THE ANNUAL REGISTER;

A REVIEW OF PUBLIC EVENTS AT HOME AND ABROAD, FOR THE YEAR 1864;

Being the Second Volume of an Improved Series.

The following Critiques upon the Volume for 1863 *have been selected from a number of favourable Notices*:—

"This is the first of a new and improved series, upon which a most favourable judgment may be pronounced. The value of a book of this kind cannot be over-estimated."—*Press.*

"There is abundant assurance about the manner and method of its arrangement to prove that persons well up in literature have been employed to put it together, the result of which is, that as a work of reference it will be invaluable."—*Bell's Messenger.*

"In its improved form, the 'Annual Register' will be welcome to all who wish for a good and trustworthy record of the past year."—*Reader.*

"The 'History of England' has been transformed into a continuous narrative from a mere abridgment of Hansard, and the notices of foreign countries are as careful as ever."—*Spectator.*

"This, the latest volume, presents many improvements..... Of great value to all who take an interest in the affairs of Nations."—*Daily News.*

London: RIVINGTONS, Waterloo Place; and the other Proprietors.

FAMILY MEDICINE. — The most healthy Families are visited, at times, with some ailments, and at such times no medicine can be resorted to with more perfect confidence than

PARR'S LIFE PILLS.

This esteemed Medicine gives immediate relief, without the slightest pain or inconvenience. May be had of any Chemist.

Mr. Murray's Student's Manuals

FOR ADVANCED SCHOLARS.

'This series of STUDENTS' MANUALS, edited for the most part by Dr. WM. SMITH, possess several distinctive features which render them singularly valuable as educational works. While there is an utter absence of flippancy in them, there is thought in every page, which cannot fail to excite thought in those who study them, and we are glad of an opportunity of directing the attention of such teachers as are not familiar with them to *these admirable schoolbooks*.'—*The Museum.*

ENGLAND AND FRANCE.

THE STUDENT'S HUME: A History of England, from the Earliest Times. By DAVID HUME, corrected and continued to 1858. Woodcuts. Post 8vo. 7*s.* 6*d.*

THE STUDENT'S HISTORY OF FRANCE. From the Earliest Times to the Establishment of the Second Empire, 1852. By W. H. PEARSON, M.A. Woodcuts. Post 8vo. 7*s.* 6*d.*

GREECE AND ROME.

THE STUDENT'S HISTORY OF GREECE. From the Earliest Times to the Roman Conquest. By WM. SMITH, LL.D. Woodcuts. Post 8vo. 7*s.* 6*d.*

THE STUDENT'S HISTORY OF ROME. From the Earliest Times to the Establishment of the Empire. By DEAN LIDDELL. Woodcuts. Post 8vo. 7*s.* 6*d.*

THE STUDENT'S GIBBON: An Epitome of the History of the Decline and Fall of the Roman Empire. By EDWARD GIBBON. Woodcuts. Post 8vo. 7*s.* 6*d.*

GEOGRAPHY.

THE STUDENT'S MANUAL OF ANCIENT GEOGRAPHY. By REV. W. L. BEVAN, M.A. Woodcuts. Post 8vo. 7*s.* 6*d.*

LANGUAGE AND LITERATURE.

THE STUDENT'S MANUAL OF THE ENGLISH LANGUAGE. By GEORGE P. MARSH. Edited, with additional Chapters and Notes. Post 8vo. 7*s.* 6*d.*

THE STUDENT'S MANUAL OF ENGLISH LITERATURE. By T. B. SHAW, M.A. Edited, with Notes and Illustrations. Post 8vo. 7*s.* 6*d.*

THE STUDENT'S SPECIMENS OF ENGLISH LITERATURE. Selected from the CHIEF WRITERS. By THOMAS B. SHAW, M.A. Edited with Additions. Post 8vo. 7*s.* 6*d.*

GRAMMARS.

THE STUDENT'S GREEK GRAMMAR. By PROFESSOR CURTIUS. Translated under the Revision of the Author. Post 8vo. 7*s.* 6*d.*

THE STUDENT'S LATIN GRAMMAR. By WM. SMITH, LL.D. Post 8vo. 7*s.* 6*d.*

JOHN MURRAY, ALBEMARLE STREET.

ALBEMARLE STREET, May, 1865.

THE NEW WORKS OF THE SEASON.

I.

THE ILIAD OF HOMER, rendered into ENGLISH BLANK VERSE. By the EARL OF DERBY. 5th Edition, revised. 2 vols. 8vo. 24s.

II.

LIFE AND TIMES OF SIR JOSHUA REYNOLDS, WITH NOTICES OF HIS CONTEMPORARIES. By C. R. LESLIE, R.A., and TOM TAYLOR. Portrait and Illustrations. 2 vols. 8vo. 42s.

III.

THE ZAMBEZI AND ITS TRIBUTARIES, TOGETHER WITH THE DISCOVERY OF LAKES SHIRWA AND NYASSA; 1858-64. By DAVID AND CHARLES LIVINGSTONE. Map and Illustrations. 8vo.

IV.

THE GOTHIC ARCHITECTURE OF SPAIN; FROM PERSONAL OBSERVATIONS IN THAT COUNTRY. By G. E. STREET, F.S.A. With 25 Plans and 100 Illustrations. Medium 8vo. 50s.

V.

THE THIRTY YEARS' WAR; LIVES OF THE WARRIORS OF THE 17TH CENTURY. By LIEUT.-GEN. HON. SIR EDWARD CUST, D.C.L. 2 vols. Crown 8vo. 16s.

VI.

THE HOLY SEPULCHRE AND THE TEMPLE AT JERUSALEM; Two Lectures delivered at the Royal Institution, in 1862 and 1865. By JAMES FERGUSSON, F.R.S., &c. Woodcuts. 8vo. 7s. 6d.

VII.

THE ILLUSTRATED FAMILY TESTAMENT. Edited with a short PRACTICAL COMMENARY. By ARCHDEACON CHURTON, M.A., and Rev. W. BASIL JONES, M.A. WITH 110 VIEWS OF SUBJECTS AND PLACES mentioned in the SACRED TEXT, from Sketches and Photographs. 2 vols. Crown 8vo. 30s.

VIII.

DOG-BREAKING: the most Expeditious, Certain, and Easy Method. With Odds and Ends for those who love the Dog and Gun. By Major-General HUTCHINSON. Fourth Edition. With additional Illustrations by KEYL. Crown 8vo.

IX.

ELEMENTS OF GEOLOGY; or, the Ancient Changes of the Earth and its Inhabitants, as illustrated by Geological Monuments. By Sir CHARLES LYELL, Bart., F.R.S. Sixth Edition. With 770 Woodcuts. 8vo. 18s.

[*Continued.*

THE NEW WORKS OF THE SEASON—*continued.*

X.

ADVENTURES OF ARMINIUS VAMBERY IN TURKISTAN, while travelling in the Disguise of a Dervish, in 1863. Map and Illustrations. 8vo. 21*s.*

XI.

RESEARCHES INTO THE EARLY HISTORY OF MANKIND, and the Development of Civilization. By E. B. TYLOR. Illustrations. 8vo. 12*s.*

XII.

EPHEMERA. By LORD LYTTELTON. Post 8vo. 10*s.* 6*d.*

XIII.

THE MODERN VASARI; A New History of Painting in ITALY, from new materials, recent researches, and personal inspection of the Works of Art in that Country. By J. A. CROWE and G. B. CAVALCASELLE. With 70 Illustrations. 2 vols. 8vo. 42*s.*

XIV.

THE SIBERIAN OVERLAND ROUTE, FROM PEKING TO PETERSBURG. By ALEXANDER MICHIE. Map and Illustrations. 8vo. 16*s.*

XV.

MODERN WARFARE AND MODERN ARTILLERY. By Colonel MACDOUGALL. With Plans. Post 8vo. 12*s.*

XVI.

POEMS. By The Right Hon. SIR E. BULWER LYTTON, Bart., M.P. New Edition. Post 8vo. 10*s.* 6*d.*

XVII.

THREE MONTHS' RESIDENCE AT NABLUS; with an account of the Modern Samaritans. By Rev. JOHN MILLS. Illustrations. Post 8vo. 10*s.* 6*d.*

XVIII.

THE MUSIC OF THE ANCIENTS; particularly of the Assyrians, Egyptians, and Hebrews. By CARL ENGEL. With 100 Illustrations, 8vo. 16*s.*

XIX.

A NEW HISTORY OF MODERN EUROPE; from the Taking of Constantinople by the Turks, to the Close of the War in the Crimea—1453-1857. By THOS. H. DYER. With Copious Index. 4 vols. 8vo. 60*s.*

XX.

THE BRITISH ARMS IN NORTH CHINA AND JAPAN. By Staff Surgeon RENNIE. Post 8vo. 12*s.*

JOHN MURRAY, ALBEMARLE STREET.

GENEVA.

No. 2, PLACE DES BERGUES.

GEO. BAKER,

ENGLISH CHEMIST & DRUGGIST.

PRESCRIPTIONS CAREFULLY PREPARED. ALL KINDS OF PATENT MEDICINES AND PERFUMERY.

Homœopathic Preparations. Soda and Saratoga Water.

Owing to the facilities accorded by the '*Postes Fédérales*,' Medicines and Preparations of all kinds are forwarded with the greatest despatch and safety to all parts of Switzerland and the Continent.

GENEVA.

HÔTEL DE LA MÉTROPOLE.

CONDUCTED BY MR. WILLIAM WOLBOLD.

This large and excellent Establishment, situated in the most favourable quarter of the town, opposite the English Garden, and near all the principle edifices, enjoys the finest view of the Lake, in its full extent, and contains 200 most elegantly furnished Bed and Sitting-rooms in every variety.

A beautiful Reading-room, where all the chief English, American, French, and German Newspapers are to be found, with a spacious Coffee and Smoking-room ; in short, every comfort travellers may expect from a first-rate Hotel, is at their disposition.

The House, by its good ventilation, is exceedingly cool in summer, and in winter is well heated by large stoves.

Charges very moderate, and Pension during the winter.

Table-d'hôte three times a day, at 4 fcs. each person, at 1, 5, and 7 o'clock.

Omnibuses belonging to the Hotel to and from the Station for every train.

Private Carriages and Cabs always ready.

GENEVA.

HÔTEL DES BERGUES.

The Hotel has a splendid and uninterrupted view of

THE LAKE, MONT BLANC, AND THE ALPS.

MESSRS. WACHTER AND ADRION,

Grateful for the patronage they have enjoyed for the last four years from all classes of travellers, beg to inform their friends that the experience gained in that time has enabled them to improve the accommodation and arrangement of their hotel in such a manner that few similar establishments can compete with it in comfort. The cellar is unrivalled for the quality of the wines and the moderation of the prices. The kitchen department, placed under the care of one of the most celebrated cooks from Paris, is not surpassed in Europe, while the charges for table-d'hôte and dinners à la carte are fixed at the lowest scale compatible with the excellence and variety of the viands supplied and the elegance of the service.

The principal object Messrs. WACHTER and ADRION desire to attain, under their constant personal superintendence, is to render the **HOTEL DES BERGUES**, by the comfort it affords, both to families and single travellers, one of the best on the Continent.

The Omnibus of the Hotel is in waiting at the Railway Station at the arrival of all the trains, and the Commissioner of the Hotel is at the same time in attendance to take charge of the baggage of travellers. Comfortable Bath Establishment in the Hotel.

GENEVA, *May*, 1865.

THUN (SWITZERLAND).

HÔTEL DE BELLEVUE.

THIS old and celebrated Establishment is situated in the midst of a magnificent Park, surrounded by most picturesque glaciers and mountains, at the foot of which extends the beautiful lake of Thoune. The Park contains the English Chapel, as well as Reading and Billiard Rooms, and the Exhibition of the objects of Swiss Sculpture and Art from the Studio of Mr. WALD; so that families who desire to make a lengthened stay at BELLEVUE will find there every comfort belonging to a first-class establishment.

Director, Mr. WALD, Successor to Mr. Knechtenhöfer.

LUXEMBOURG.

HÔTEL DE COLOGNE.

Proprietor, Mr. WURTH FENDIUS.

THIS Hotel is of the first class, and is situated in the centre of the town. The ACCOMMODATION is both COMMODIOUS and COMFORTABLE, and the prices on the most moderate scale.

Excellent *Cuisine* and fine Wines. Private Carriages belonging to the Hotel. An Omnibus of the Hotel at the Station for the arrival of all Trains.

SCIENCE AND ART DEPARTMENT

OF THE

Committee of Council on Education,

SOUTH KENSINGTON.

THE Lords of the Committee of Council on Education have passed the following Minute on this subject, and invite the attention of travellers and tourists to it. The object which the Department has in view would be much aided, if such travellers would have the kindness to send notes of any remarkable objects which may not be described in 'Murray's Handbook;' the notes being made out in the following form, and sent in a letter addressed to the 'Secretary, South Kensington Museum, London, W.:' letters so officially addressed may be sent unpaid; and printed forms will be supplied, if written for.—*Form*—1. Subject; 2. Locality; 3. Site; 4. Description; 5. Date; 6. Condition; 7. Dimensions; 8. Reference to any fuller account published or otherwise.

At South Kensington, the first day of December, 1864.

BY THE RIGHT HONOURABLE THE LORDS OF HER MAJESTY'S MOST HONOURABLE PRIVY COUNCIL ON EDUCATION.

Reproduction of Examples of Architectural Decoration.

I. My Lords take into consideration what additional examples of Architectural Decoration, as well of British as of Foreign origin, it is desirable should be obtained to complete the collections in the SOUTH KENSINGTON MUSEUM, and with this view they desire to have the advantage of the advice and suggestions of the Institute of British Architects, the Architectural Museum, and the architectural profession generally.

00084951

Digitized with financial assistance from the
Government of Maharashtra
on 04 April, 2016